

Thomas Parker Boyd

ANNOUNCES HIS NEW BOOK

Borderland Experiences

OR

Do the Dead Return?



A Study of Spirit States and Activities





HIS BOOK IS A STARTLING REVELATION OF FACTS about the future life and of the relations of the present to that life.

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¶ Are they interested in us and can we know it?

¶ With what body do they come?

¶ Can they communicate with us?

¶ Can we trust the messages we receive?

¶ What is the truth about mediums?

¶ Can anyone establish communication with their friends?

¶ What are our friends doing over there?

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Borderland Experiences

or

Do the Dead Return

A STUDY OF SPIRIT STATES
AND ACTIVITIES

by

THOMAS PARKER BOYD

Author of

The How and Why of the Emmanuel Movement;
The Voice Eternal; The Armor of Light;
The Prospectus, etc.

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thing else. A theory of a thing is not necessarily true because one believes it, but because the theory explains the facts more nearly than any other theory.

When psychic phenomena can be reasonably explained on the basis of certain residual powers in the human mind, it is at least unscientific to bring in some theory of outside intelligences. It is likewise unscientific to deny the reality and activity of outside spiritual intelligences when the phenomena can not be reasonably accounted for on the ground of inherent mental forces. But it is allowable even in this situation for the scientific mind which has discovered so many mental powers and glimpsed others in the exalted heights of superconsciousness, and in the abysmal depths of subconsciousness, to assume that the given phenomena are explainable by some as yet undiscovered and uncharted forces resident in the mind rather than to attribute them to the action of outside intelligences.

When a man is fully persuaded in his own mind as to the explanation, he must still be willing to concede that the other explanation may be right, otherwise progress is retarded if not impossible. The explanation of the experiences recorded here is satisfactory to myself. The reader is invited to exercise his own judgment in line with the foregoing principles.

Thomas Parker Boyd

CHAPTER I.

THE COMMUNION OF SAINTS.

We find in the creed the words, "I believe in the communion of Saints," but just what do we mean by it? Is it some beatific exercise of those who have passed on, or the brotherly interchange of people in the flesh? Is it some hazy and indefinite meditation by which we can hold in imagination a one-sided conversation with the Saints? Or do we mean that these Saints are living, intelligent beings who have lived on the earth as we are living, passed through its various experiences; achieved something of the Christian character, and have passed into another realm of activity; that these intelligent and good beings whom we call Saints, are still interested in those in the earth life, and act as ministering spirits to them, not only seeking to give them a spiritual atmosphere in which to live, but also to project into their mental life thoughts and messages of truth so that they may grasp and use them in a practical and helpful way?

In this day when vast numbers are being hurled violently out of the flesh, and are entering the domain of that undiscovered country from whose world of activity there is a tradition that no traveler has returned, the mind of humanity turns with intense scrutiny to catch some fleeting vision or to hear some footfall or sense some message which will tell them that the spiritual world is real, and that if a man dies, he lives again. The heart of humanity longs to know by reasonable assurance that love cannot cease nor life die nor identity be lost. Therefore as never before, the human mind is beating at the barriers that have so persistently shut us out from knowledge of the undiscovered country. Something within us gives strong presumptive assurance that "there is a path which no fowl knoweth; the vulture's eye hath not seen it; the young lion hath not trodden upon it,

nor the fierce lion passed it by," though it is readily conceded that it is not perceived through the instrumentality of the five senses. In some vague way we realize that things in the spiritual realm are "spiritually discerned" and that the known material methods of ascertaining facts and classifying them, must be readjusted inasmuch as we have to depend upon other than material means for the ascertaining of these facts.

Prejudice, bigotry, superstition; all these have arrayed themselves on the side of ignorance concerning the future life. Scientific knowledge of the mind and its laws of operation have been brought to play to prove that the so-called evidences of life and integrity beyond the grave are a combination of automatism, gullibility, and predisposition in favor of phenomena because of personal interest. Furthermore, by a narrow and prejudiced view and interpretation, the injunctions of the Old Testament against soothsayers, astrologers, and all such people who profess to see the unseen by any means whatsoever, have been constructed into an indictment against any efforts to pierce the veil that hides the unseen. It is easily understandable that any system of religious faith or any scheme of priestcraft might naturally give expression to maledictions and anathemas against some gross and spectacular method of doing things because it would be more popular with the masses than their own.

It requires a perfectly open mind and clearness of vision to perceive that from the lowest material manifestation of table-tipping to the most exalted statement of the inspired prophet, there is a general underlying principle of communion between the seen and the unseen. Just why we should find it logical and useful to have material forms of expression for our religious experiences and for our religious faith and ideals, together with people in charge of these specially qualified to direct them, and similar provision for every other phase of human development, and draw the line at

having some specific method or agency or persons by which we may know the mind of the spirits, is not apparent.

Every man's impulse is to philosophize about the facts of life in general, and in particular about those phases of it which vitally affect him, and he is not satisfied on any point until from known or estimated facts, a rational working hypothesis has been formulated. The insistent demand of the human soul is to know, and the right to know is universally conceded to-day, except possibly when one is seeking to know the facts of the future life, and to get the latest reports from those who have passed out. General statements we have, but concrete information is confessedly needed, even by those who oppose the idea of getting it direct and first-handed. Nearly all men instinctively believe it to be possible, and have more or less hazy ideas about it, but we need in this world to-day, a host of men and women who can say with a sense of absolute certainty, "If I go away from you into the spiritual realm, I will come again." Most of us accept without question, the fact that men in the flesh have talked with God in the spirit; that men in the flesh have conversed with angels; that men in the flesh have talked with those who have lived in the flesh in ages past, and that men in the flesh have communicated distinct messages to other men in the flesh over great distances, and without any material means of communication. With these accepted facts in hand, it does seem that we ought to be open-minded to the idea that Communion of the Saints includes the experiences of sending and receiving communications to and from them.

CHAPTER II.

THE MISSING LINK.

Communication between two points or between two persons resolves itself into a question of a suitable intermediary in material affairs. We have used runners; signal

fires on the hilltops; mirrors reflecting the sunlight; written communications; the telegraph; telephone, and the wireless, each in turn becoming more refined and approaching nearer the spiritual. Also in a very imperfect way, there is practiced the method of thought transference known as "mental telepathy" in spiritual activities. Multitudes of people have used prayer in its many forms, and have received answers so definite and specific, that nothing could alter their testimony, "I called on the Lord and He heard and answered my petition." We have made use of sacrifices and burnt offerings, of priestly intercession, and of confession and absolution. The characteristic attitude of the human mind in the presence of the unseen is expressed in the words of ancient Israel: "Let God speak to thee, and do thou speak to us, but let not God speak to us, lest we die." Nine-tenths of the human race still practice the principle involved in that action. We have not learned to talk to God or have Him talk to us directly, but must have a priest or a minister of religion, whatever his title, who will act as an intermediary, and the idea of communicating with God in this way does not seem at all inconsistent, at least to the nine-tenths of the race who practice it. These ministers of religion are so by virtue of an actual or assumed bent of mind and habit of thought which makes them more sensitive and open to the finer impulses of spiritual vibration than the ordinary run of people. These qualifications furnish the basis of their divine call to minister to others. One will scarcely care to assume that there are not any who get "called" without having the qualifications. These methods have seemed to the orthodox of all time to have been the proper means of procedure. It is not clear therefore just why there should be a reasonable objection to applying the same principle of operation when we come to investigate what are called the phenomena of the spiritual life. It seems reasonable that we should use the intermediary of human souls, highly endowed and finely adjusted, who are able to catch the sub-

the vibrations by which truth is conveyed from the spiritual world and given objective form.

Just why a man who can hear God speak and can say with the air of certainty "thus saith the Lord" should not be able also to hear any other spiritual being speak and translate its message into the language of human kind, is a query which has two answers, one of which is that *he can*, and the other is that it is not intended for him to know it, either because he cannot or because the "spirits of just men made perfect" do not communicate with those in the flesh. The last answer although peculiarly empirical, is the popular one.

This brings us to the practical question of the use of mediums, or peculiarly sensitive souls who make this sort of communication their specialty. Such men as Sir Oliver Lodge, Prof. Hyslop, Mr. Stead, and their associates have sought by this means to study the phenomena of the unseen realm and in spite of many indications of fraud and the irrelevancy of much that has purported to come from the departed, always without exception these investigators, using the scientific method of weighing and classifying facts, have ended their investigations with the profound conviction that they had established communication with intelligences in the spiritual realm. These men have recognized the difficulties attending such investigations.

At least three factors enter in to complicate every such seance. *First*: the influences of the mental and emotional states of the sitters in the circle; their desire to get some message; the intensity of their thought, which may not only communicate to the medium and enter into the substance of his message, but may make them peculiarly susceptible to fraud. *Second*: the character and endowment, mentally and otherwise, of the medium. *A third factor* is the desire of the departed to communicate truth out of a realm whose ways are not our ways, and whose thoughts are not our thoughts, and which must be expressed in symbols and be

interpreted by the medium. This phase of the difficulty was encountered by one of prophetic power, who said that he beheld things that were not lawful to be uttered; and by One who said, "If I have told you of earthly things and ye have not believed, how shall ye believe if I tell you of heavenly things?"

Notice the first of these three factors. The mental characteristic of the investigators; their emotional states; their personal interest in securing information; their stress of soul under the sense of loss; all of these come to make up a mental atmosphere for the circle, and it is reasonably certain that if the medium is sensitive to other vibrations, she will also be impressed by the thought vibrations of those in the circle. It is said that two-thirds of the people who make their first sea voyage have some dream or premonition of shipwreck or other danger on the eve of departure. And it is also certain that the majority of people who attend a seance have some strong feeling that they are going to get a message from their loved ones, and often times they hold in mind a pretty definite idea of the nature of what they want that message to be. To one who has investigated the power of thought transference, these considerations are all vital in determining the reality, genuineness, and value of the purported message.

In the second place, a study of the facts in the case of the medium herself is still further illuminating. Mediumship is essentially an active unconscious process of the mind, requiring a large development of the subconscious faculties. (It may be stated without prejudice and without hazarding the truthfulness of the facts that comparatively few mediums have attained a large development of the objective faculties, and have not been people of culture in the arts and sciences and philosophies of life.) But they are invariably people of large subjective activity, and in whom the level of the borderland of consciousness is normally higher than it is with the non-mediumstic. This may

account for the seeming irrelevance, childishness and drivel which is handed out by many of them. The writer has heard Socrates talk through a medium, and make statements which would have caused a boy in the sixth grammar grade to blush, and has heard Confucius babble in total forgetfulness of his analects.

The medium is subjected to a serious difficulty in the fact that her living is involved in the satisfactoriness of her message, and it is necessary for her to produce either actual messages or else dilate very largely upon some hint or influence that she has received consciously or otherwise from her circle. It therefore follows that most of them have to fake some times, and some of them fake all the time. And if the most genuine and conscientious is caught faking once, it is unfairly assumed that she is doing so all the time. This is brought out by the fact that no medium can always hold herself at the exact level of consciousness where she can really receive impressions. Even so great a seer as St. Paul at times could say "Thus saith the Lord." At other times he thought he had the mind of the spirit, but was not sure, and still other times when he spoke by permission and not by inspiration.

Furthermore, a student of psychology is aware of the fact that a great many automatic and reflex activities take place in the body which have a vital bearing upon its functional activities, of which he is not conscious. Likewise the mind constantly carries forward a succession of automatic, instinctive, and intuitional activities which enter into all of our thought processes, of which we are not consciously aware. This word is a brief for the truth whether it be for or against the medium, and suggests the method by which purely human conceptions of things are read into messages purporting to come from the Land of the Blessed. Just why the spirit of the man should ask for cigarettes, or just why a spirit through the medium should proceed to lecture the sitter on the injury that tobacco using is causing him, when

he had not touched it for fifteen years, or just why the spirit of a soldier who had died of his wounds should still be sick and suffering from those wounds, and hundreds of other purely human, material, and extraneous facts should be interjected into the messages, can have no possible warrant in fact, except that they arise automatically out of the subconsciousness of the medium herself. No blame can be charged to the medium, for these are disabilities arising out of a complex organism, and an equally complex mental functioning, as well as a personal view-point.

A third factor in the problem of mediumistic communication is the known or presumable character and condition of the departed. That all or most of the departed would like to get in touch with us is a reasonable presumption. The good desire to give what help they can to those still in the flesh, of whom it may be said, "are they not all ministering spirits, ministering to those who shall be heirs of salvation?" And the bad or undeveloped desire to make some amends through service to others or by undoing the influences of their acts when they were yet in the flesh, as in the case of Dives who would have a messenger sent to his five brethren with a message which they would presumably receive as coming from the dead, and would change their ways of living. The Master did not say that it was impossible, although He made Abraham say that it would be ineffectual.

It must not be inferred that our departed friends are not still maintaining their integrity of existence, nor that they do not want to communicate with us merely on the ground that they so seldom do so. It is most reasonable to assume that they do so desire, and that they are still as rational and as true to us as ever they were and that they recognize the exceeding great difficulty of communication, for the reason primarily, that their friends are not sensitive enough to receive their spiritual vibrations, and to interpret them, or secondly, that they know the prejudices of their friends

against mediums as a class which bars them from seeking such communication. It has been further suggested that some of our very good self-respecting and dignified friends in the spirit world would object to using such common clay as the average medium is made of, or to play peek-a-boo with such common things as tables, trumpets, planchettes and ouija boards. This assumption is vetoed on the ground that "to the pure all things are pure." That the spirits of the departed are still intensely interested in the affairs with which they were associated in their earth life, is indicated in the reappearance of Moses and Elias on the Mount of Transfiguration, who talked with Jesus about His decease, which He was to accomplish at Jerusalem, and which would mark the consummation of all legal and prophetic development in which in earth life they were leaders. Also in the case of Jesus, who stood to see Stephen, the first martyr, die for his devotion to the Master. This would seem to remove the misapprehension of some, that their friends have developed so far as to lose all interest in earth friends and affairs.

It is further interesting to know that all mediums have "guides," who entrance or control and furnish them the messages from the departed, and that these "guides" are usually Indians, or other persons, who in the flesh were of low intellectual development, but of high intuitional power. There may be more than fancy in employing the shrewdness of an Indian in getting track of some of our friends in the boundless world of spiritual activity. It should not therefore make us incredulous as to the genuineness of elements of value in a purported spiritual message if it happened to take some of the Indian's view of life or even some of the medium's habit of thought concerning spiritual things. It is a fair presumption that if one with intellectual training, deep learning, broad culture in the world's thought, could have his subjective and intuitional processes also developed to the place where he could catch

the vibrations from the spirit world, his message would take on the exalted strain of a St. Paul, or the ecstatic symbolism of Isaiah. It is furthermore reasonable to conclude that in addition to the color lent to the message by the mental and moral character of the medium, the thoughts and general mental attitude of the sitters in the circle would become a considerable factor in forming the message, and these two might easily account for the character of many of the communications which are presumably received from the departed.

CHAPTER III.

THE MECHANISM OF COMMUNICATIONS.

Modern psychology is given largely to the study of the objective processes of the mind. It constantly recognizes the presence of unconscious factors in all conscious thought. There are those who believe in a third element in the mind called the super-consciousness, in which essentially spiritual activities are carried on. Without discussing the probable correctness of this latter view, the purpose of this message can be best served by assuming that the mind is conscious and unconscious in its activity. In objective thinking, all known methods are carried out, such as induction, deduction, analysis, comparison and synthesis. Unconscious processes are limited to one method, namely, deduction, and deduction always presupposes the presence of facts and elements out of which the deductive process goes forward. The ordinary dream of the night, the dream in which there is a vision, the message of the medium, and the vision and prophetic utterances of the inspired seer, all bear the mark of deductive mental processes, and also carry the stamp of the mental and moral character of the dreamer, or the medium or prophet. And sometimes the dreamer reverts to some distant experience in the ancestral stream and makes it a factor in his dream.

There are certain characteristic features in the processes of the unconscious mind which have a bearing upon our problem. The first one is the very striking tendency to employ symbolism and imagery. This is noticeable in the messages of mediums. Most mediums and clairvoyants see certain symbols or hear messages more or less in the form of a cabal or word-symbol, which the clairvoyant proceeds to interpret. In fact this is the principle prevalent among all those who teach by parables.

A second characteristic of subconscious action is that of simulation, which is no more nor less than an effort to measure up to any idea or standard set before the mind, and is really the unconscious process of mimicry which is in the soul of man and of nature as well. It is seen in nature in the almost limitless mimicry of surroundings, among the insects, birds and animals, and in small children. In laboratory experiences in hypnotic clairvoyance, the subject's whole character may be temporarily changed by suggesting to him, for instance, that he is a horse or other animal, and he will obey the suggestion by walking on all fours and performing equine actions. Or if it be suggested that he is a farmer of the hayseed variety, he will easily drop into the tone, manner, and words of the inhabitants of Podunkville. If it be suggested to him that he is Socrates or Solomon, there will immediately be produced in his words and actions, all logical deductions that may be made from whatever he may have known about either of these worthies. This unconscious art of simulation is practiced when the mind is in possession of some isolated fact which it desires to make plausible and in doing so will connect it up with other facts stored in the mind so as to make it appear as a connected and orderly form.

Almost countless illustrations could be mentioned to show this striking quality of subconscious activity. It is not to be assumed that the subconsciousness has any thought of deception; it is simply obeying the impulse to run true to an

idea which it finds in its possession, and about whose genuineness it has no means of inquiring, for the reason that it has not the power of analysis or comparison of the previous with the present condition.

Another fact which may be learned through such laboratory methods, is, that the subject who for the time being surrenders himself to the will of the operator is exceedingly sensitive to all thoughts of the operator, whether expressed or implied, and oftentimes he has access to the subconscious storehouse of the operator, and can draw from it information although the operator can conscientiously say that he had not thought of it for a long while. Moreover, he is peculiarly sensitive to what is in the minds of those around about him. Among my cases for experimentation in these subconscious characteristics was a schoolboy whom I was treating for inattention and poor memory. During the time of the hypnotic trance, a method I used frequently a decade ago, this boy's watch would be extracted from his pocket, passed out to the company and from hand to hand until even the operator had no idea where it was. As soon as George came out of his trance, and his attention was called to the loss of his watch, he would answer, "Somebody has swiped it," and he would start through the company; place his hand for a moment on each head, never failing when he came to the man who had the watch in his pocket of immediately reaching out the other hand to receive it. He said that the reason he could do this was that the man who had the watch had a different feeling or touch than anyone else. One of my best friends among independent clairvoyants was a man who could take an article of clothing or jewelry and holding it in his hand for some time, could give the name of the owner; his father's and mother's name, together with his brother's and sister's. Oftentimes he could describe the place where they were born, and give other facts which he was able to draw out of the owner's subconsciousness, the article furnishing him simply the means of contact.

One woman whom I once used considerably for ascertaining certain hidden facts for diagnostic purposes, had the power by simply laying her hand upon the head or hand of the patient, to locate inflammations or broken bones which had long since healed, and in two cases the presence of a bullet in the body which no one knew of except the patient himself. One young girl who was naturally a clairvoyant, could, without seeming effort, touch the hand of a perfect stranger, describe his home, his friends, and conditions which were known only to himself. And in one case, she described the circumstances attending the friend of the interviewer who was in a distant city at a certain hour which he had no possible means of knowing, and which he ascertained three days later to have been true in every particular.

I had occasion to treat a man for epilepsy who during hypnotic treatment developed cataleptic and clairvoyant qualities. One night I awoke about two o'clock and thought of him and wondered if I could get a mental message across the space of a mile or so. I called up mentally a picture of him and began slowly to repeat this sentence, "You are going to be perfectly well." This was said mentally half a dozen times, and I went to sleep. Next evening I saw him for treatment and asked him if he had a dream the night before. He answered that he had not. But when he was in hypnotic sleep I asked the same question and he said, "Yes, my little girl came to me, and said, 'You are going to be perfectly well.'" I said, "Why I sent you that message," to which he answered, "No, my little girl told me." I told him that when he awoke he would remember it. When he awoke we talked about it and I ascertained that he had a letter from his little girl living in a nearby town stating that she was coming to see him very soon. My message had dropped into his mind out of space, a disconnected fact, and his unconscious mind connected it with the recent and prominent memory about

his little girl, making the message seem to come from her and giving it a plausible setting. These are a few of many experiments carried out over a period of about five years beginning twenty years ago. They are introduced here for the value they may have as sidelights on the problem in hand.

7 In numerous sittings with circles of friends, none of whom were known to be mediums or even mediumistic, and most of whom were clearly sceptical, some very definite results have been obtained. In one case five persons were seated around the table, hands touching each other on the table, lights very low. After something of an hour's waiting in quiet conversation, and singing softly such songs as "Nearer My God to Thee," or "Shall We Gather at the River," there were clearly heard by all present, definite raps upon the table. Adopting the usual method of asking questions and repeating the alphabet, asking them to rap at the correct letter, messages were spelled out. One addressed to myself gave his name as Charlie, reminding me that I had saved him from drowning in the Sacramento river, and stating that he had since passed away. Messages were given to different members of the company, always having the impress of knowledge and facts resident in the memory of the member to whom the message was given. These experiences were all easily explainable on the hypothesis that by lowering the conscious activity of our minds, and raising the subconscious activity to higher levels there was an over-lapping of subconsciousness which constituted what might be called a composite subconsciousness something after the fashion of a composite photograph, acting and proceeding as an independent entity, and having access to all the storehouse of facts in the minds of those who enter into it. The most careful investigation of each person in the circle afterwards, precluded the possibility of any conscious fraudulent effort or movement.

A further fact important in the study of psychic phenomena

nomena, is to learn that the body is filled with automatic movements and processes, originating within the body itself, and of which there is at least no conscious knowledge. And even in those parts of the body where volitional activity and movement reigns, the application of some stimulus, either material or mental will produce reflex actions in which the mind has no choice or part. The same thing happens when through unusual tension of muscles and nerves, by long holding the hands in one position on the table, the loss of voluntary control partially ensues, and automatic acts arise. Mental and emotional stimuli are also potent to produce these same involuntary acts. There are doubtless many other factors entering into the make up of a circle in what is known as a seance. All of these have a tendency to account for a large part of the things that are said and done. That does not necessarily close the case against the genuineness of communication with our friends; they do however call for open mindedness, "Lest we deceive ourselves, and the truth be not in us." And one who can not give proper place and value to these facts about the medium, about the circle, and about the departed, would better leave them alone, and trudge along in the old-fashioned way.

CHAPTER IV.

ADVENTURES IN GHOSTLAND.

The student of psychology discovers ere long, that there is a general level or plane of consciousness lying between the conscious and subconscious activities of the mind where these realms overlap, so that unconscious factors enter into our conscious thinking, and conscious factors enter into our unconscious processes. For instance, one may dream the same dream at intervals for years, and in each case it is an unconscious action, but if in his dream he recalls that he has had this dream before, and recognizes what is coming next,

or remembers that it is different from what it was before there has entered into his dream a factor of conscious thinking. Or a man loses or mislays some article that he is unable to find or to remember its location until he ceases to think about it or drops into some such mental attitude as that of prayer, which raises his subconscious activities in which memory is perfect, and he immediately recalls the location of the lost article. He furthermore observes that there are times when his thinking is clear, logical, and conscious without the presence of any unconscious factors, and other times when his thinking is markedly unconscious or inspirational, indicating that the plane of consciousness rises and falls under the influence of his environment, his physical condition, and of his mental and emotional state and moods. This explains the difficulty that besets the orator, the preacher, the prophet or the seer, who speaks one day with divine afflatus as an inspired one, and he then strives for long periods to reach the same height of inspiration again. It leads to the very common practice among mediums and clairvoyants of faking, when the level of consciousness is not high enough to be available for securing data out of which to construct a satisfactory interview for which somebody is paying good coin.

Years of experimentation and observation led me to conclude that there might be some method by which the mind could reach and maintain its footing for a ground of action upon this borderland, so as to make available all the powers and resources both of the consciousness and unconsciousness. The method followed was that of consciously following the mind in its processes of going to sleep, keeping mental hold upon consciousness as it drew nearer and nearer to the borderland of sleep. Months of practice each night on retiring, finally enabled me to stop before taking the final plunge into sleep, and strange to say, the first words that I heard were in the muttered "jargon" of an Indian, the language being that introduced by the Hudson

Bay Company as a means of communication with the Indians, and of which I had some knowledge. This supposed Indian was told that I did not want to talk to an Indian but to an intelligent white man, and he seemed to withdraw into the distance muttering his jargon.

The second time that I got any results, an Irishman began to speak so rapidly I could catch only about one word in five, and when he was rebuked for speaking so rapidly, this member of my ancestral Irish stock likewise withdrew.

The third voice on a later occasion spoke in the language of the Quakers. His message was: "Friend, I wish to speak to thee." Instantly I asked him the question, "Do you confess that Jesus Christ has come in the flesh?" to which he answered, "Yes." He disappeared in a short time, presumably because I was unable to hold my mind strictly to the borderland, conscious attention being so active that unconscious processes stopped or dropped from the reach of attention. I am reminded in passing that the habit of asking that question as prescribed by St. John in 1st John, 4, 1-3, was universally followed, and that the challenge always resulted either in a definite confession in the affirmative, or in silence, but never in denial. As time went on I was able to commune with those who purported to be my friends in the spirit world, including my father and mother and other relatives, together with many people whom I had never known. Many of these messages were of a personal character, some of them had reference to business methods, giving me information that had a bearing on business matters I had in hand, and frequently, in connection with my ministerial work, messages in which the voice stated that it was the Lord himself. These latter, I invariably followed and found them always to come out as indicated.

After the first months of this practice I found that I was able to maintain this level of consciousness so that I could hear the voice speaking and to write down with a pencil,

7 giving proper literary form to what was said. Much of this material was of very little consequence one way or the other, and some of it of considerable value. Nothing can describe the nature of this voice that one hears, quite so well as the experience many have had of being in a room where some one is telephoning, and being able to hear the voice over the telephone; sometimes catching the full conversation of the unseen person at the other end of the line.

No detailed account is given here of the many of these purported messages. Suffice it to say that in most of these cases, the material for the messages was present in my own consciousness or unconsciousness. But in some cases, facts were introduced which were true, and which to the best of my knowledge and belief, I had no knowledge of whatsoever. An instance of this kind is as follows: I was staying over night in a town where I was a stranger, and was awakened about two o'clock in the morning by a voice which gave the name of "Georgia," who stated that she had never lived in the flesh but was of an order of spirits whose special mission was to serve those in the flesh. She stated that she had been sent to me by the spirit of my mother to ask me to write to my sister in a distant state and warn her against marrying a man to whom she was engaged, giving as a reason that he was a religious bigot of another faith from her own, and that such a union would result in disaster. She further said, "You have filed on some school land upon which you are to prove up, at the latest, within five days." I answered, "No, I have two weeks yet to file my proofs, but I have no witnesses who have ever seen the ground." She said, "You have just five days, and if you will go to a certain man in this town, you will be able to find witnesses." After some further conversation, the interview came to a close and I went to sleep. Next morning I made inquiry about the man whose name she had given me and found that he was the deputy assessor of the county, and I called on him. I stated the case and my difficulty; he said,

"My two brothers-in-law are in the next room, and I have no doubt they have been over the ground." They were called in and it proved to be true. The papers were made out and signed by these witnesses, and sent to the Secretary of State, and it was found that the "five days" of my informant was correct, instead of two weeks which I thought I had for action. I carried out the commission of writing to the sister in a guarded way, and secured results in accordance with my instructions.

A discriminating student of psychic phenomena will see in this incident that through the almost unlimited range of subconscious activity, I might have held in consciousness all the facts which entered into this communication, and that my subconsciousness used the principles of impersonation, simulating the methods of an outside intelligence in order to get my attention directed to the facts which it knew and to make them plausible. The believer in spirit communication would have no doubt but that a voice from the other side had instructed me in the night season. Personally, I do not know which is correct.

Usually the communications purporting to come from my father and mother had to do with admonitions of impending danger and advice as to what to do in cases of uncertainty, and only once did they take on the character of information concerning conditions and activities in the world beyond the veil. This incident occurred in a country town in the summer while the family were away at the seaside. The quiet house in a quiet town at the hour of two A. M. gave a splendid opportunity to get "still" enough to hear what ever the voice might speak. I was awakened one morning at that hour, by what purported to be my father. I asked him for some test by which I might feel some reasonable assurance that it was he, to which he responded by recalling to my mind an incident of my boyhood days one or two factors of which had always been more or less puzzling to me, and this he explained in a way which was perfectly

consistent with all the facts as I knew them, furnishing some facts of course, about which I consciously knew nothing. I asked him to tell me something of the life and conditions of the people who have passed beyond. The substance of his message of which I made quite full note at the time was that the world of spiritual existence was represented in the form of seven great zones of being, the first or outer one of which embraced that part of space in which the earth and all material worlds which are inhabited, are located. This is the zone of undeveloped spirits, into which the undeveloped enter when they leave the flesh. The second being a grade higher, into which the inhabitants of the first zone are graduated as fast as they are properly developed in the kindergarten of independent spiritual existence. The succeeding zones were so many higher steps until the seventh was reached in which was found the centralized presence of God, and all those truths and activities of being as they are set forth in such symbols as John's vision of the "Holy City."

He said that after the struggle through which he passed in leaving the flesh, he found himself a very undeveloped being, and that he had been growing first by being taught by those who come from the higher zones to instruct in advanced truths and to prescribe activities by which these truths were put in practice. He said furthermore, that one of their principal duties was to visit friends and loved ones in the earth life; to be around about them in the day time and at night seeking to impress them with right ideas, often causing them to dream of their departed friends or of duties to be done or dangers to be avoided, and in other ways to act as "ministering spirits to those in the flesh who are the heirs of Eternal Salvation."

He said that each zone was a state of being; that those in the higher zones could return to the lower ones, but that those in the lower ones could pass to the next higher only after attaining a proper state of consciousness. He said

that mother, being a highly developed soul, had passed almost immediately up to the seventh zone; had entered the Holy City, and had seen the Savior, and that as one who had attained the higher realm of being and spiritual power, she was sent on missions of mercy and love to many realms. That she came frequently to him to give instructions and encouragement, and spent a good deal of what we call "time" with the more undeveloped spiritually of her children.

—He said that children dying in infancy grew in a short time to the full stature of the form which they would have reached had they lived out a normal life in the flesh, that they along with all other undeveloped souls were carried through a process of unfoldment in consciousness, corresponding somewhat to our educational systems here. He said that the relationship that exists here, such as son and mother, was represented there by a tie of love which had grown out of earthly relationships and contact, and that while this love persisted, it issued into a higher form than that between son and mother, and became the love which exists between two people who love the same things.

I asked him if they were not grieved at the suffering, the sorrow and the sinning of those whom they had left behind to which he answered, "In this life we see the application and outcome of universal principles, and know that these very difficulties are but the means of emancipating the loved ones of earth from their bondage to material things." He said the attitude toward those in the flesh and their troubles was something like that of earthly parents toward the little child who is heartbroken in one moment over what seems to be irreparable loss, but which it discovers in a short time to have been of little consequence, a fact which they knew all along. He said, "Because all things do work together for good, we in the spirit life see that good, and bless the all things which are working with that result."

He said that there was no arbitrary assignment of a soul

to any given zone of being. It naturally rose to its place by the law of spiritual gravitation, the affinity of character. The same law determined its associates, those of similar attainments being intimates. He gave other interesting information. I was not conscious of holding any of these ideas, nor do I remember to have heard or read them although I have since found some of them or similar ideas here and there in reading and in conversation with friends. These interviews occurred at the same hour each morning and ceased as suddenly as they arose.

Keeping in mind all of the critical facts concerning the working of the mind, and the possibilities that the substance of this message may have been held in my own consciousness, and may have automatically worked up into the formal statements as set forth, using the guise of my father to give it plausibility, there still remains the strong conviction that the message had its inspiration and its purpose to help, and its very definite comfort, in the presence and activity of my own father's spirit. There have been periods since then in which I have, without any particular effort, received messages or impressions, and strong subconscious impulses which appeared to come from the same or similar sources. These times seem to turn upon the general condition of the nervous system, and upon the general character of the thinking being carried on at the time. The phenomena being much more apt to appear when the subjects of thought have to do with spiritual, occult, or philosophical themes.

A suggestive fact in this connection is that none of these messages have ever come at any of the occasional periods when I have indulged in smoking. In fact, one of the voices said that it would be impossible for them to communicate because the tobacco interfered with the formation of a "magnetic atmosphere" which was essential to their establishing communication. The bearing of this upon the whole problem, is seen in the fact that if the nerve fibers of the

cerebro-spinal system are stained with nicotine, they are practically unaffected; while if the fibers of the sympathetic nerves are stained in a similar way, their action is very greatly slowed up. From which it would appear that the nicotine does not interfere with objective conscious thinking, but does interfere very definitely with the part of the nervous system in which unconscious thinking is located. It would seem therefore, that nicotine is an antidote to unusual subconscious activities, and also that all psychic phenomena are bound up in subconscious action.

CHAPTER V.

THE RETURN OF JESUS.

Analysis of the Resurrection Story.

This is a standard instance of a return from the realm beyond what is called death, and upon it, and the facts gathered about it, has been built what is known as Christian Civilization. The story is fragmentary and evidently very incomplete, but certain facts are apparent, an analysis of which is helpful in arriving at a larger conception of the whole question of spirit return.

During His lifetime, and especially as it drew to a close, He stated in a more or less veiled way, the fact that if He went away from them, He would come again, using the story of Jonah, and the Temple, as parables. He gave out the more definite thought that within three days after His passing, He would appear again. This was original but it is no longer unique, because many people are on record in recent years, as having promised their friends that they would return and communicate with them if such a thing were possible. Judging by the fact that very few of them have kept the appointment to the satisfaction of their friends, it would seem that they were unable to do so, either because the thing is impossible, or because the conditions

under which they might return were not such as to be convincing to their friends. This feature is very strongly brought out in the resurrection story of Jesus, in which case, in spite of the assurance of His return and of repeated appearances, they at first found it impossible to believe that it was actually He.

The first fact to be noted in the resurrection story is that which purported to be the "very same Jesus," was seen and recognized by a large number of people. This is important. It is an acknowledged principle in psychology that if one man should have an experience out of line with ordinary human experience under similar conditions he would be adjudged abnormal or something worse, but the experience of the mass of humanity under a given condition establishes a criterion for human experience under those conditions. If Mary Magdalene alone had seen Him, the rest of the disciples would have been justified in doubting it. If the women alone, or the eleven in a group, had seen Him, there might still have been ground for unbelief; but when these, and five hundred brethren at one time saw Him, all ground for reasonable doubt was swept away; at least on any consideration of its being an isolated and individual human experience of seeing Him. It must be evident that they were not "seeing things," and that what five hundred and seventy-nine people, whose principle mental training was through observation, saw under different conditions and at different times, must have been genuine.

The second fact is, that He appeared under entirely different conditions every time. He usually came at some unexpected time and place, and only once by appointment; that in Galilee. Had the conditions been always the same, or at the same place every time, there might be ground for doubt, but there was no such stage for His appearance. He seems to have appeared when He willed, and as He willed, regardless of time or circumstances; choosing both

the time, the place, and the people. Hence, those to whom He appeared, are called "chosen witnesses."

Third: There was no preparation in the circumstances before and after His death, out of which hallucination springs. It is true that they were fearfully depressed by the scenes at the time of the arrest; the trial, and the crucifixion, but theirs was an attitude of hopelessness; they were not expecting any such thing as a resurrection or a return. They were getting readjusted to living without Him, and out of their dreams of the three years passed, they had been rudely awakened to the necessity of going back to fishing, receiving customs, and other avocations in which they had formerly earned a living. When they found the grave empty, they assumed that His body had been removed, and when He appeared to them, they were unable to believe that which their senses reported. Moreover, the figure which appeared unto them was not content with presenting an apparition to their sense of sight; it might easily have been classed as an hallucination in that case, but Mary did not recognize Him by His appearance; it was only when the never-to-be-forgotten voice called her name, that she knew who and what He was. The two disciples on the road to Emmaus talked with Him for hours, and did not recognize Him either in form or speech, but only in some characteristic attitude in breaking bread, there flashed upon their minds His identity. And in each of these appearances there seems to have been the exhibition of some characteristic fact in His life which gave the stamp of genuineness and reality to what they saw.

Fourth: The details of the resurrection story furnish significant facts with regard to His appearance. In one case He is mistaken for the gardener; in another case He is a stranger with wonderful knowledge of the prophets; in another case He vanished from their sight at the moment of recognition. Again He appeared to His disciples in a room whose doors were closed and barred for fear of the Jews.

At another time He was so materialized as to present to their senses the test of touching His hands and side. Another time He ate with them, and at another appeared to them by the seaside, having built a fire and prepared breakfast and called out to them directions for fishing, so they could not help but know and say: "It is the Lord." In all of these appearances, there is manifest a complete freedom from the reign of material law. He came and went; appeared and disappeared; passed through closed doors; ate food, and in other ways demonstrated the complete mastery over, and independence of, the laws of material things, from which consideration St. Paul's statement is perfectly clear, "There is a material body, and there is a spiritual body." And that which returned and was manifest to the disciples, was the spiritual body which is the counterpart of the material, and which furnishes us with a definite answer to the question, "With what body do they come?"

Fifth: The incidents of the story cover a period of forty days. Of the things spoken to Him in that forty days, there is no record except that they pertained to the Kingdom of God. He showed them the meaning of certain Scriptures, and judging by their subsequent acts, gave them instructions for organizing and carrying on the work which He had begun. In all of His appearances one motive stands out, namely, the desire to convince them of His own identity and to impress upon them the truth that because He lived they should live also. If one man could go out from the earth life, and return, maintaining his identity, then all men could be sure of the same thing. Not a word concerning the judgment, and the future life, and all those tremendous themes on which He had spoken during His earth life. What an opportunity to have given us information concerning the activities, the relationships, the progress, and the final outcome of the divine plan for human life in the world to come. But concerning these subjects there is not a word,

and this feature is characteristic of nearly all of the purported messages from the spirit world.

We may try to account for it in His case or in these later cases by the fact that we do not believe in many of the things He told us of earthly things, therefore we would find no way of believing what He would tell us of heavenly things. Or that there are things in the spiritual world that are not possible to be uttered, either in the language or symbolism of earth. Or still further, that "it hath not entered into the heart of man, the things which God hath prepared for them that love Him." The substance of the message of Jesus, and that of every other spirit which has signaled from the heights of the spirit land, is, "I have maintained my identity; I am well and happy; I am interested in the work I was doing upon earth, and I am going forward in spiritual unfolding and knowledge and wisdom here, and there shines before me a pathway of progress which has no end, and inasmuch as I am thus living, you also shall live."

CHAPTER VI.

EXTENDED PERCEPTION.

It is an interesting fact that in history there are recorded numerous incidents in which factors present themselves which are not classed as normal mental activities, and which cannot be classed, justly, as abnormal, but which we may call supernormal, inasmuch as they are the experiences of perfectly normal people, brought out under the stress of extraordinary circumstances. Men have seen, heard, and otherwise sensed, things which in the ordinary exercise of the five senses, are unknown. In seeking to explain these experiences, we are concerned with the power of perception itself, rather than the channels or senses of perception. Seeing is not in the eye itself, but in the perceiving self which is back of the eye and which uses it as a

means of contact. Neither is thinking a product of the brain, although cerebral activity is present while the thinker himself uses the brain as his instrument. All of the operations of the sense-perceptions are traced back for their explanation to the perceiving self. All thought is first an inner perceiving of a truth before it is conscious form or objective statement. Perception consists in three things: a perceiver, an objective, and an instrument. The perceiving self moves out through the eye, rests upon an objective, and there rides back over the visional track certain vibrations which report in form, color, and harmony of perspective, and the perceiving self says, "I have seen thus and so." All of the sense-perceptions operate in this same manner.

The original sense-perception was that of touch, which in turn was extended to other forms, until we have the five channels of sense-perception. The lowest forms of life have this one sense to enable them to obey the impulse to preserve life. As the forms of life become more complex, the power to function becomes more diverse. It is reasonable to suppose that this power of perception which is moved up from one to five channels, may find other possibilities of extension or a synthesis of them all which we may call a sixth sense, or if we reckon the power of balance to be the sixth sense, then this synthesis would be the seventh sense. In a scientific age we are accustomed to thinking that all advance has been made through the objective observance of material facts, their classification and the formulation of underlying principles, followed by philosophizing on their origin, purpose and end. But we must not forget that the world's advancement has proceeded from another standpoint also, which is the extension of the powers of perception to grasp and record as facts, phenomena which are not reported as material, but rather spiritual truth in the garb and imagery of material things.

Adam talked with God, and heard Him speak. Enoch walked with Him; Abraham was His friend; Jacob had

communications with Beings out of the unseen, taking on human form. Joseph, Moses, Joshua, Isaiah, Daniel, and all the seers, prophets, and mystics of the olden time, so exercised the power of perception as to extend it beyond the realm of material appearances, to report facts, truths, and principles upon which the world's advance and development has been based. So that while scientific methods proceeding from the objective side of life ascertain and formulate the laws and processes of being in the material world, the subconscious, hidden, mystic sense apprehends the principles of being in the spiritual world. Inasmuch as man is both spirit and body, the two may move harmoniously in the search for full knowledge of the Divine Being.

The objective sense might report a handful of meal and a little oil in the cruse, but the supernormal perception of Elijah, seeing the unwasting fullness of spiritual reality, caused the barrel of meal not to waste nor the cruse of oil to fail. Five loaves and three fishes reported to the objective sense as a small supply for five thousand hungry people, but the spiritual perception of Jesus saw the unfailing abundance, and endowed the objective units of food with multiplying power until the multitudes were fed. The exercise of this supernormal perception is vouchsafed as being alike inherent in all people. In that incident where Jesus perceived Nathaniel around a material corner, or over a hill, and when Nathaniel wondered about it, He said that there was a power resident in all people and if they put it into exercise, they might see greater things than that recorded incident. Worthy of mention is the incident of the Prophet Elisha at Dothan, where he talked with his body servant and joined with him doubtless in the objective vision of the king's army, but he also saw, and caused the body servant to see, another army, mightier than all that were against them. Likewise in the siege of Samaria it is recorded that the hosts of the Assyrians on the night before the fall of the city was imminent, heard the sounds of the

chariots and hosts of the Almighty, and fled in panic, nor stopped running until they were in their own country.

History and tradition are replete with incidents of those, who, in time of stress, saw angels and hosts and crosses and anchors and portents, in the sky, and moved out to victory. The present war records its incident of the Angel of Mons, when certain British troops, facing overwhelming odds, prayed while they fought, and wondered that the enemy advanced and then turned back. Their answer was in the testimony of some German prisoners who explained that they had seen a great host of fighting men moving to the relief of the praying Britons. Also there have come to us, reports of those who have seen the form of the Nazarene bending over the wounded and dying, and of Joan of Arc coming out of the unseen, to again inspire the French hosts. Psychology may account for these facts as it will, but the fact remains that the heart of the world will believe that men have seen familiar representations of the invisible spiritual reality.

These experiences are neither abnormal nor supernatural, but grow out of the extension of the perceptions. That the perceptions may be so extended, is proven by the simple experience of watching a bird fly away into the distance, and the one so watching will be able to still see its object long after it would be possible for any one directing his attention toward the object for the first time to discern it. The sense of hearing may be extended by listening to a sound as it fades away, and perceive it long after it would record itself upon the ear of one whose attention is newly directed to it. The extension of the perceptions is facilitated by employing the principle of abstraction of the perception away from the reports of the five senses to the exclusive report of one sense. One may look so intently at an object as to be oblivious to all sounds or smells or other sense reports. One may listen so intently as to shut out all other sense reports, and one may direct the attention to some

thought process, so as to be oblivious to the reports of all the senses, the perception being centered upon unseen thought constructions. This is what really occurs when one is absorbed in some conscious or unconscious meditation and passes his familiar friend on the street without recognition; or is spoken to without the sound being recorded in consciousness. It is therefore possible to practice this method of abstraction so that one may insulate and isolate himself from material contracts, and in this dumb house may see and recognize truths and facts reporting in forms and symbols, which the ordinary play of sense-perception would never realize.

The methods of the old mystics for entering into this silence, include such exercises as fasting, praying, meditation, sojourns in the mountains or the deserts, and a general practice of aloofness from material things. They obeyed literally the command, "Be still and know that I am God." The modern mystic uses the principle unfolded in this exercise by such practices as complete relaxation and receptivity; concentration of attention upon a single objective, either material or spiritual, and so gets his perceptions extended into realms of thought and being which is otherwise unattainable. The same principle of abstraction is really brought into play in all these recorded incidents where the mind faces some great crisis and incidently obeys the divine fiat, "Look unto Me and be ye saved." And looking toward the invisible, there rides back over the visional track of this supernormal perception, a knowledge of all spiritual reality.

By such extension of perception, the healer sees not the withered arm, but spiritual reality which reports to him an arm outstretched and well. He sees not a mind in chaos through worry and trouble, but in spiritual reality, a mind clothed with peace. He sees not a woman under condemnation of sin, although taken in the act, but spiritual reality, which clothes the repentant one with a love which

dissolves all sin. He sees poverty and want fade away in the presence of spiritual reality and abundance. He sees the stone of death rolled away and the loved one coming back to report in the form of material representation. He sees absolute reality as spiritual and final, and undivided, and in the presence of this perception of the truth, sin, sickness, loss, want, and death itself, cease to be, for God the Absolute is All in All.

CHAPTER VII.

SHALL WE LIVE AGAIN?

Coming down through all the ages of man's stay upon earth, one question has insistently projected itself out of the human soul, and has echoed and re-echoed in all the corridors of time—"If a man die, shall he **LIVE AGAIN**, *live again*, live again?" Under the instinctive promptings of his own soul toward the truth, man has been thus confronted with the supreme question as to whether death ends all, or is there some future life of conscious thought, memory and activity, and if so, does he retain his integrity and personal character or is it lost in the sum of all life? Each generation has found its answer, and the answer is characteristic of the thought habit of the time. These conventional arguments have carried conviction with them and have been more or less effective according to one's idea of their authority.

But there is an affirmative answer found in the modern conception of life's origin, which gives us not only hope for that future state of existence, but a logical scheme of life's relationship and activity. It is the truth that a man's ancestry is from God. That back past all human and animal and vegetable ancestry, his line of kinship can be traced, and his relationship established with the Everliving God, from Whom he came, in Whom he lives, Who lives in him, and back to Whom he returns, plus something called char-

acter, acquired by his expansion into material expression. Based upon this truth, man's immortality is not an acquired quality, nor something bestowed upon him, but an inherent fact, by virtue of his relationship with "God Who only hath immortality." We have accepted always, the statement of Scripture that we are "made in His Image," and are "partakers of the Divine Nature," but we have not been ready to accept the implication that whatever belongs to the Divine Nature is inherent in us; that if immortality belongs to God, then it belongs to everyone in whom is His Life.

In fact, to identify ourselves in the scheme of creation and the nature of our life and being, our thoughts unerringly move backward over the track of evolutionary progress to that place in eternity indicated in the first four words of Genesis, "In the beginning, God." This is a common sense proceeding, based upon the fact that any intelligence moving over traceable course of development, has left along its track certain records by which its progress can be traced, and following which, its origin can be found or safely predicated.

Creation rose in the consciousness of the Absolute Being through the necessity for expression. All living beings are clothed with the marks of power, intelligence, love, harmony and other qualities whose origin must be found in the nature of the Creator Himself for the purposes of thought beyond which the mind need not go, and, for that matter, cannot go. We possess the truth that God is, and that in His nature and being is all life, love, power and beauty, and whatever else is. That He is One, and that in the Divine consciousness there arose the sense of need of expression for these divine qualities. In other words, provision was needed for the social life of God. The formal doctrine of the Trinity in which God found expression as "Father, Son, and Holy Spirit," was a recognition of this demand for social expression. Logically, it appears that if God could

express Himself in three personalities, and yet be one individual being, it would be possible for Him to express Himself in countless personalities, and still His unity be undisturbed.

We may say, therefore, that creation, with all things that belong to it, arose out of this conscious motive of expression. Its next step would necessarily be to assume formal thought and plan. This would be followed by the transition step in which pure spirit became substance, and out of this substance arose the elements of matter followed by the organized forms of the material universe. Eventually a particle of matter, or say, many particles of matter, were incarnated with the life of the Absolute. And out of that first cellular life, all life forms have come. Reading this process backward, we find that our ancestry is from God; our lives are of "One substance with the Father." To rise into the consciousness of that Oneness is the greatest event of the soul in its evolutionary progress from the time it left the Absolute Life, until it returns to Him. It is an experience which was designated by the Master as being "born of the spirit." St. John says, "And that which hath been made, was life in Him." We came out from God, we started from the universal consciousness, we took on limited individual expression. This was the "Fall" of man as indicated in the oriental symbolism of Genesis. We are now returning to the Father's House, we are taking our individual expressions of His life back to Him, clothed with all the results of living, which we call personality or character. If our consciousness is only of material things, our life and character is of the earth, earthy, but if we have risen into the consciousness of our divine nature and birthright, we are born from above into a sense of relationship with God. In nature, in life, in purpose, in character, we are one with the Father. Sooner or later, the body, which has served as the instrument of our incarnation, and the temple of our indi-

vidual expression of life, is laid aside in what we call death, and we rise into full activity of our real spiritual selves, unhampered by the necessary limitations of a physical body with its obedience to material laws.

The thought arising out of these considerations is that our lives do not begin with the body and will not end with it, and that death, which has filled the world with terror, is the gateway to emancipation into largeness of life and being, and confident that "if a man die, he shall live again," or, rather, live on in a new state of being, we can say, "O Grave, where is thy victory, O Death, where is thy sting?" For the grave has no victory, and death has no sting, because the life within us being partaker of the life of God, we cannot die.

CHAPTER VIII.

WITH WHAT BODY DO THEY COME?

Every Sunday where I go to church, they say "I believe in the resurrection of the body." They do not say what body, but most of them understand it to be this material body in which we are living, and this materialistic notion of the future life is the outgrowth of ages of believing that in some way a body is essential to the integrity and identity of the individual life in its next stage of existence. As early as history records, this thought is woven into all their ideas of the future life. The ancient Egyptians perfected a process of embalming so that the body may be preserved until the time of its reuniting with the soul after death, and so to insure eternal happiness. The crime of Moses in slaying the Egyptian did not consist so much in the act itself—one Egyptian more or less did not make any difference; but the real essence of the act lay in his hiding the body in the sand so that it could not be embalmed, and thus the happiness of the man apart from his body was rendered impossible.

In our own age, volumes and arguments innumerable have set forth the teaching of a physical resurrection in which the identical physical body from which we part in death, and which is dispersed back into the elements, is to be reassembled by some miracle working exhibition of Divine Power. And this notion of tradition still stands, sweeping aside in the minds of many every sane reason for a different and rational belief about the resurrection. It stands at the root of the popular prejudice against cremation; the only sanitary disposition of the body. As if it would be any more difficult to resurrect the body out of ashes than out of dust!

Let us lay aside these materialistic notions of something that is essentially spiritual. Let us esteem the future life as a state as well as a place, and people it with spiritual beings, rather than beings with worked over material bodies. Let us stop announcing our belief in a day of resurrection in which the physical bodies, scattered in numberless tombs, in the depth of the sea, and in the gasses of the air, will be reassembled in their original form and identity and be reinhabited by our immortal spirits. Let us realize that the resurrection and the judgment and life eternal are not waiting upon some future event, but that we have now a natural material body and a spiritual body; that these now dwell with and in each other; that each is more or less a counterpart of the other; that the material body is first manifested, and afterward, the spiritual body, and that which we call death is the separation of the material and the spiritual, which act in itself constitutes the resurrection from which moment the spiritual body goes forth into the full exercise of all its spiritual powers.

The science of Biology presents to us the truth that all living material bodies, whether human or otherwise, are produced by a process of cell growth. A cell consists of a material substance and a life principle which we will call the soul. The cell is endowed with the creative impulse

common to all life, and its method of reproduction is by division. The first cell in any living body becomes two cells, and the life principle of the parent cell is extended to the second one. In turn these two cells become four cells, and the four, eight. The life principle or soul being extended to each new cell in turn. These cells obey certain constructive principles; are grouped together, and such functions as nutrition begin to appear. Eventually these cells assume the form of organs with specific functions. Following this process, the first simple living organism becomes more complex with the addition of new cells, and the arising thereby of new needs, until in the unfolding process man is reached, having in his organism seventeen thousand trillion cells, organized into all sorts of organs and parts, to fulfill the various functions of life, and all co-ordinated into one complex organism called a material body.

While this material process is going on, the extended life principle to each new cell in turn produces a spiritual counterpart for every material cell and organ. For each cell there is a soul, for each group of cells there is a group of souls, for each organization of cells into an organ there is a combination of souls into a corresponding spiritual organ. And for the co-ordination of all these parts into one organism called a material body, there is a corresponding synthesis of souls into one soul organism, called the spiritual body. It has eyes to see, ears to hear, and, in fact, all the powers of sense perception are of the soul and not of the body. The body is simply the instrument through which the perceiving and knowing spiritual self functions. It is therefore literally true in the words of St. Paul, "There is a natural body, and there is a spiritual body." This spiritual body survives the shocks of time and of death.

During the incarnation of the spiritual body in the flesh, the material body is the means of acquiring form and finding expression, as well as being the instrument of contact

with material things for all purposes. With the end of this stage of existence, all necessity for a material body ceases. At death, the spiritual man rises into the presence of his Lord and into the company of spiritual beings, bearing something of the form of the earthly body but clothed with the attributes and glory of the heavenly and spiritual. The spiritual body, risen out of its material environment, does not go to some intermediate place to wait for ages for the sounding of a trumpet and the bursting of tombs and the physical resurrection and the great day of judgment, as taught by the ancients, but it moves out of this earthly tabernacle into the spiritual realm, taking its place according to its development. It "departs to be with Christ," and where Christ is, is Heaven. The resurrection is steadily going forward. The day of judgment is always here, and court is in session. Said Jesus, "Now is the judgment of this world." If a man believes and lives the truth that was made flesh and blood in Him, that man has everlasting life. No man needs the Great White Throne, and an Unerring Judge, nor does he need to wait for eternity to find out what the future holds. He knows already. A man is not one thing in character here and something else over there. Death works no miracle of character; life does that. The laws of spiritual gravitation are as unerring as the other laws of God. Every man goes to his own place by the affinities of character; he continues life there with the attainments made here.

"With what body do they come?" With a spiritual body which is a counterpart of the physical body, bearing some of its form and feature, minus deformities, clothed upon with the results of the attritions of time and the accretions of earthly association upon which it has thought, felt and willed, which three factors of personality, operating together, produce character. And personality with its consequent character is the fixed form of being in which we move forward in eternal spiritual progression.

CHAPTER IX.

RECOGNITION.

With the first thought of the reality of the spiritual life, and of their identity and integrity in this life, there arises instinctively the question, "Shall I know my friends there?" And the positive answer is, "You shall." And this answer is based upon various well-grounded considerations, the first one of which is that inasmuch as the physical and spiritual bodies are counterparts one of the other, that the recognition will be based upon the appearance of our friends, just as we have known them in this life. Then the laws of association, the memories of this life, the indelible marks of character; these will all furnish starting points for the reconstruction of the associations of this life. This is illustrated by an experience of the author which occurred one dark night in the mountains when he approached a camp fire and hailed the campers and was bidden to come in. When he entered the circle, divested of all ministerial garb, clothed as a hunter, one of the men at the camp fire said, "Did you sing at a funeral seven years ago in a certain town and state?" To which the answer was "Yes." He said, "I heard you then, and I knew your voice the moment you called." This is but a hint that in that world we shall not pass as ships in the night, and miss the other's hail, but every memory and association in this life will help us to identify our friends over there.

Once I had been visiting in the home of a friend in a suburb of Los Angeles, for some two weeks. Near the end of the visit we were speaking one day about the remarkable compensations of nature for the loss of a given organ or sense, as, for instance, the loss of sight seems to make the touch or hearing all the more acute, or the loss of an arm or leg giving added strength to the remaining one. I spoke of having a cousin who had lost an arm, whose remaining arm had the skill and strength of two. He said, "That is

a coincidence, as I also have a cousin who lost her arm, with the same results." "How did your cousin lose her arm?" "In a cane mill." "Well, my cousin lost her arm in a cane mill." "What was your cousin's first name?" "Joan." "That was my cousin's first name." And in a series of questions we found that we were first cousins to the same girl.

It is not difficult to think of two intelligences talking over their experiences in the earth life, and finding certain similar experiences which, followed up, lead to recognition. It is a striking fact in the story of the Transfiguration of the Master, when Moses and Elias appeared with Him and conversed with Him, that Peter and James and John were able to recognize them although they had lived on the earth centuries before the time of their appearance. But the means of recognition become clear when we recall that the subject of the conversation between them and the Master was his decease, which was soon to take place in Jerusalem, their interest in the matter hinging upon the fact that that event had marked the culmination of the law and the fulfillment of all prophecies of which they had been the recognized leaders. It is therefore easy to understand how that out of the elements of that conversation their identity would be revealed.

With the certainty that we shall know our friends again by the means above referred to, and through other laws of the mind which we do not as yet know, it must be borne in mind that the identity is one of the mental and spiritual life with all its experiences, activities, and relationships, and is not one of the physical body and its activities and relationships. That the relationships of life, insofar as they are material, exist for this life and cease with it. When the Saducees confronted the Master with the problem of a woman who had seven brothers in succession as her husbands, all of whom eventually died and preceded her to the spiritual world, the question was, whose wife would she

be? And the Master's answer is very explicit, that in that life, there is neither marriage nor giving in marriage. The simple fact of the marriage tie would have no significance after passing the portals of this life, unless there had grown out of the same association an affinity of character which would furnish the basis for future companionship in a world where physical relationships no longer exist.

And that same thought is brought to bear on other relationships of human life in the case where the Disciples reported to the Master that His mother and brethren stood without and wished to speak to Him, to which He answered, "Who is my mother, and who are my brethren? He that doeth the will of my Father, the same is my brother, my sister, and my mother." It appears, therefore, by reasonable interpretation of these two instances, that the mere relationship of husband in this life would not make one of the seven any more than other the husband of this muchly married woman. In fact, the marriage relationship would not in itself constitute any tie whatever in that life, and the same principle applies with reference to the other relationship of life. They are of this life and cease with it. But there are relationships of a moral and spiritual character arising in this life which abide to all eternity, and upon these the associations in that ascending career will be based.

CHAPTER X.

REINCARNATION.

A certain respectable class of thinkers have answered the question, "If a man die, shall he live again?" in the affirmative, saying that he lives over and over again in the flesh until he has reached complete mental and spiritual development. It has seemed to them to account for the presence of climacterics in human character in those who are properly called the sons of genius. It furthermore provides opportunity for further development of those who have made little

attainment during the brief span of life. These are two of many reasons why the theory of reincarnation appeals to many people, and merit serious consideration.

The first fallacy in the theory is the assumption that development depends upon material incarnation, whereas, the real purpose of being born in the flesh is to give individual form and expression to a part of the Divine Life. And when this is accomplished, whether the person live many years or few, the primary purpose of the incarnation is accomplished. A form is given to the immortal spirit, the beginning of character are laid, the development of the personality is guaranteed. Its growth and development will not find a physical body a necessity. The scheme of reincarnation is an adaptation of the age-long idea that future happiness is possible only in connection with the body, and therefore made necessary a resurrection of the same.

A second claim made by the advocates of the scheme of reincarnation is that it explains the sons of genius, or, in fact, marked characteristics of any kind. A more rational explanation is at hand. According to biological doctrine, each soul has lived in the consciousness of all its ancestors, not only its father and grandfather, but each one who has lived in the direct racial stream along which its life has gone. This idea is made clear in the Epistle to the Hebrews in which it is said that Levi paid tithes to Melchisedek while he was yet in the loins of his father, Abraham. As a matter of fact, Levi was a great-grandson of Abraham, but he was present as a part of the conscious life of Abraham, and the impression of that act went with him into the life of Isaac, thence to Jacob, and when he took on individual expression, and developed a personal consciousness, the impression of that ancient act of religious worship fitted him to be the head of the Levitical Priesthood. Doubtless other great ancestors left some mark upon the life stream which gave other characteristic features to him. In this sense, therefore, we are incarnated innumer-

able times, though never as a separate personality. This was recognized by the Master when He said, "Before Abraham was, I am." And is also an explanation of why the geneological tables of Matthew and Luke carefully trace out two long ancestral lines of Jesus of Nazareth, one of whom stopped with Abraham and the other carried the stream back to its source: "Adam, who was the Son of God."

It frequently happens that a child of genius cannot be accounted for on the ground of the brains or endowment of his actual parents or other immediate ancestors. But if his ancestral stream can be followed backward, an explanation will be found in the impress of some great soul in whom he has lived, and of whose consciousness he is partaker. The same law takes us back beyond human ancestry and accounts for the impress of certain traces of animalism which the best of men and women at times feel or manifest. The Bible likens man to more than thirty-five different animals, because of the possession of one or more of these animal characteristics. In dream life we often have a form of atavism in which under the stress of some physical condition or the presence of temperature, some fragment of that ancient life is projected upward out of the abysmal depths of consciousness and we dream of flying or falling from high places, or of activities which are essentially of animal origin and experience. This principle of reversion to former types is seen in some abnormal psychological cases in which the person reverts to a former type of existence, either better or worse than the present, and in which the impress of some ancestor, good or bad, rises up and finds expression.

The explanation of the sons of genius therefore seems to be that they are a combination of the strong and weak points of many ancestors, each of whom has impressed the life stream with some strong quality, and these by some intelligent process in the alchemy of life processes have all come to expression in the personality of one individual. This

method would account for the first genius or any later ones.

Moreover, if we accept what is manifestly the truth that man's ancestry, like the genealogy of Jesus, takes him back to God, we have the germ of all after greatness which moves along the stream of life, rising into striking expression here and there until at last they all rise simultaneously in one person, and we have a Plato or Paul, a Milton or a MacCauley, a Shakespeare, a Keats or a Whitman, a Lincoln or a Wilson, a Moody or an Emerson. For, after all is said, Divinity is the seed out of which the harvest of divine qualities is projected. It is the involved principle out of which there is being evolved a race of spiritual beings.

It is further significant that while the advocates of reincarnation believe that memory is immortal, and that we never actually forget anything, yet we have the first authentic case to be produced of one who can distinctly recall any incident of a past incarnation, unless we except the case of the Master and his memory of existence before Abraham. They tell us that people have had vague feelings of having passed through a similar experience in another life, but this is accounted for in the way that I have above outlined, like Levi, the impression of some great ancestral experience clings to us and rises up into expression. It is also a fact that we have many experiences, the memory of which lapses so completely as to be only faintly recalled, and that a similar experience coming after a lapse of many years will give just a faint impression of something similar in the past.

Furthermore, it is true that we often are impressed by the experiences of our associates which become a part of our memory images as really as if they had been our own. And when we have similar experiences, the law of association recalls impressions with a vague feeling that we have experienced something similar previously. These considerations, added to the fact that the perceiving self is an entity which was before the body, and which uses the body as its instrument of expression, and which maintains its identity

and self direction apart from the human body, capable of continued development and unfolding without any limit, have lead me to conclude that the idea of reincarnation, as such, is not founded upon any necessity of existence, and is not and does not explain any facts of life which may not find a rational intelligent explanation without resorting to such a theory.

CHAPTER XI.

CONCLUSION.

The foregoing is not exhaustive, but rather suggestive. It is not argumentative, but didactic. It is not doctrinal, but devotional. It has kept the principles of scientific method and philosophical process in mind while allowing the soul to seek an answer to its questions.

Many chapters could have been written, giving the author's experiences with mediums, but so many large works have followed that method that it seemed better to give an analysis of the psychological principles involved in mediumistic practice.

My own experience and that of my friends compel me to say that often the best mediums are unreliable, and I have stated the reasons for this. At the same time, I have sought to make clear the fact that if "holy men of old spake as they were moved by the Holy Spirit" (and I accept that as a demonstrable truth) the laws of mental and spiritual life by which this was possible operate in any age where a mind is properly attuned to catch spiritual vibrations and translate them into the language of daily life, and therefore we may confidently expect that new additions to the present stock of known truth will be received by men in any age when we are prepared to receive it and will use the methods by which it is received.

The writer does not pose as a medium, nor a sensitive, nor a prophet. He has merely sought to know for himself.

This is the story of a demonstration, and is written for the comfort of those who are ready to receive his testimony. He uses these trained intuitional powers to aid him in mental and psycho-analysis, enabling him to find the hidden secrets of a man's soul, and thus to resolve the psychological complex into its elements and set the patient free from the obsessions which have played havoc with his health and happiness.

It has helped him to speak with authority to those who have followed their loved ones to the borderland, and since have had no word, heard no footfall, caught no glimpse of the loved form, and stand overwhelmed with grief, hearing no sound but the echo of their own cry. To many of these this message has been given personally and it has renewed faith, brought comfort, and imparted courage to go forward in confidence and certainty. And this fact alone prompts giving it the form in which it is now sent forth on its mission of love.

For a man to have such experiences as the foregoing and to publish them abroad, there are at least two classes of hearers—those who gladly receive the word of truth and take courage and comfort in it, and those who suspect that he is not exactly normal. The first class are commended for their faith and they will receive its promised blessing. The second class includes those of the earth earthy, and the doctrinally established and the ultra critical. These are referred to the case of Joseph as a normal individual with supernormal powers; to Daniel as a normal person with a marvelous development of subconsciousness; to Isaiah as a normal man with ecstatic visional powers; to St. Paul as a man of colossal intellect, yet at times seeing the unseen and talking with God; and to a host of men in all ages, ancient and modern, with visional power, often untrained and undeveloped, yet at times having undoubted communication with the unseen. The criterion of truth and normality in our experiences is that if a large number of people under

varying circumstances have similar experiences, the experience is that of a normal person, especially if the experience is in consonance with reason, science and philosophy, and the person contacts life and discharges its obligations in a practicable way. No other test is needed.

There are without doubt such sensitive souls in every community through whom spiritual intelligences are able to speak. One may find assurance and comfort through them if one has a discriminating mind to discern to a reasonable degree between the matter arising in the medium's own consciousness, or that which she receives by telepathic contacts with her circle, and the genuine message from one's departed friends. As the standard for people in special callings has steadily arisen, as, for instance, in the ministry, medicine, nursing, etc., it would seem only reasonable that these people should have special training and culture to fit them for a higher order of service than they at present are able to render.

That the people who have passed out still live and love and unfold and are interested in the affairs of earth is demonstrated to the author beyond a reasonable doubt. After making due allowance for delusion, enthusiasm, interest, automatism, telepathy, etc., sufficient evidence is in hand to close the case. The fact that something of the mechanism of communication is known takes away some of the thrill and novelty, but brings it into the realm of the practical. Thence arises the question, cannot these forces and their mechanism, whereby "raps," materializations, levitation of heavy bodies, messages of all sorts, and phenomena which seem to set at naught the known laws of matter, be used effectively for other purposes.

The answer is at hand. They can. They can be used for creative and constructive work in bettering civic, industrial, social and moral conditions. They can be employed in restoring the body to health, building it in strength and keeping it at the highest point of efficiency. They are

available for clearing the mind of its obsessions, fears, worries and failures, and bringing it to calm and peace and self-mastery. They furnish the effective means for bringing men to righteousness and for all those highest forms of spiritual activity, for as one develops that poise and sensitiveness of soul so that he can contact the intelligences around him, he is also coming to the place where he can obey the command, "Be still and know that I am God." For the same mental and spiritual mechanism whereby one holds communion with the Father is available to commune with "the spirits of just men made perfect."

Thirty years of varied experience in the effort to find the secret of these forces leaves no room for question that they are available. When Jesus the Christ "gave his disciples authority over all disease, devils, etc.," he made it clear that for all time the man who had the faith to believe, the intelligence to know, and the courage to command these invisible forces, would have power to do the works that he did, and would not have to apologize for doing them. In obedience to these forces, the author has on his list thousands of cases where the lame have walked, the blind received their sight, the deaf their hearing, the dumb their speech, and all manner of sickness of body, mind and spirit have departed in obedience to the dynamic power of those spiritual forces. And he has perfected the formulæ by which anyone can with patient continuance in well doing achieve similar results for himself or others.

In the foregoing chapters I have made large allowance for the operation of the forces in one's own consciousness as well as the telepathic influence of those round about him. This is done in the interest of the truth, and to avoid the foolishness of blind enthusiasm, thus helping to keep the student's feet on the ground while his head is above the clouds.

Much is said to-day by investigators and by mediums themselves about lying spirits, but I have never met one, out

of the flesh, who was given to that folly, either in direct communication or through a medium. I attribute this immunity to the effect of that always used challenge, "Do you confess that Jesus Christ has come in the flesh?" I have, however, known friends who received some rather bad business advice from mediums and from their guides. I have some successful business friends who never proceed with an important business deal without first consulting one who professed to command information in possession of spiritual intelligences. It seems to depend very much upon the mental and moral qualities of the medium. It is significant that mediums are usually of very modest means, if not actually poor. If they can command financial guidance for their clients, they cannot for themselves. One of the most reliable sensitives I have known has been to me often for the price of a meal.

All in all, this little book is a sort of spiritual biography of one who moved up from a belief in the "communion of the saints" to an actual knowledge of its truth. It is a sketch of one going from a dread of death to a certainty of life abundant. So that death holds no fear, nor sting, nor any other evil, but becomes the gateway to the unlimited life. It is the beginning of a new phase in the evolution of life. It is the lifting of the curtain upon a new scene in the drama of the great adventure.

THE END.

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