

bodies in both the physical and spiritual universes. The natural function of the eye has been materially increased by art, in the *telescope* and the *microscope*, but even with these aids, only a small number of light vibrations are capable of being received and recorded, compared to those above and below the focus of the eye.

In studying the phenomena of matter, where the senses reach their limits, *Imagination* comes to their aid, and exercises its function in constructing an imaginary picture of what should be, from what is, and has been. This image picture is called an *hypothesis*. When science finds a temporary resting place in its evolutionary progress, hypothesis comes in and supplies a working scaffolding, the forerunner of further advance.

Not all hypothesis is of the same value. Some are incomplete, or have only a partial application. Others are not founded upon the accurate observation of facts in their natural sequence. Others, again, while not strictly true and complete, yet, when acted upon, lead to results which appear as if true.

Medicine and Theology are examples of sciences founded upon hypothesis which is based upon inaccurate and incomplete observation of facts, in their natural sequence, and results cannot always be predicated from conditions; these sciences are not *exact*. Chemistry and Mechanics, on the other hand, are founded upon hypothesis which is formulated upon a more accurate observation of facts, and results can always be predicated from conditions; these sciences are therefore *exact*.

A *working hypothesis* for man, that shall connect all the discordant facts and bring harmony out of discord, must have for its basic principle the recognition of the fact of his *dual* nature, and that each of these different natures require different *methods of study*.

In the study of the human organism, *science* terminates and *hypothesis* begins at the Nervous System; beyond this, to the *Materialist* all is Matter; to the *Christian Scientist* all is Mind; between these two extremes there are infinite gradations.

To the *Spiritualist* man is soul, spirit, body and mind, and this is the only hypothesis that can account for all the observed facts, in their natural sequence, and give a working formulæ productive of results as accurate in their domain as those in Chemistry and in Mechanics.

Through science man can obtain an accurate knowledge of the phenomena referable to his physical organism, but not so of the spiritual. Spiritual things must be spiritually discerned. A knowledge of man's spiritual nature can only come from within, the channels of which are INSPIRATION and REVELATION.

If we would get clear ideas of what is to follow, the meaning of these terms must be accurately defined.

INSPIRATION is from the Hebrew word *nishmath*, and signifies breath, or going out from. For example, "And the *Elohm* formed man of the dust of the