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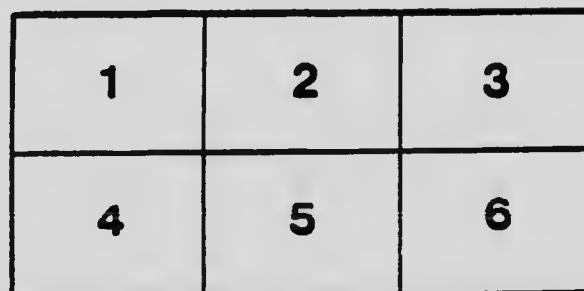
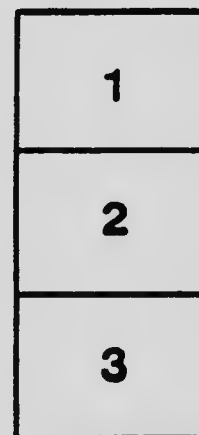
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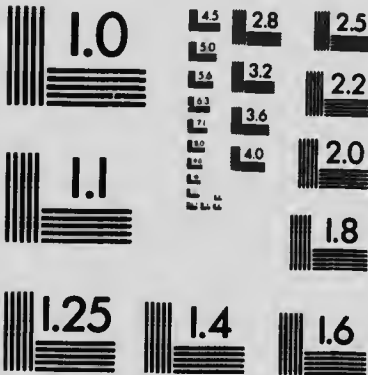
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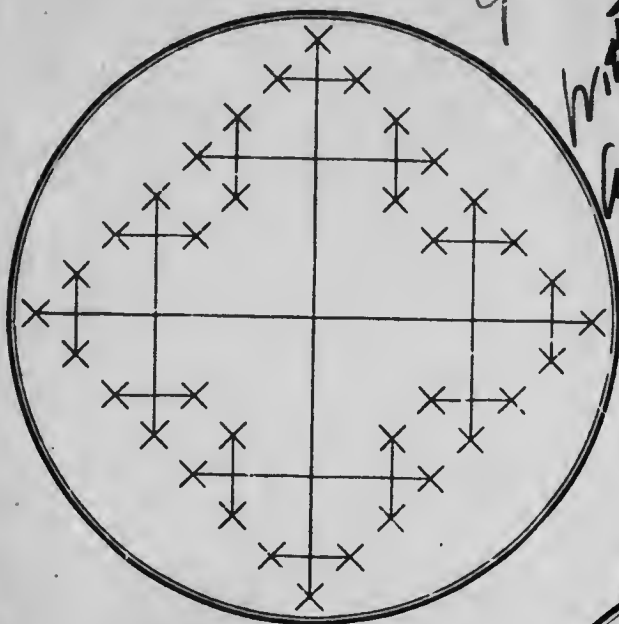


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A.



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THE ORIGIN OF MAN

BY F. M. R. SPENDLOVE, M.D.

INTRODUCTION

"SOMETHING AT VARIANCE WITH PREVALENT
THEORIES IS ALWAYS A STIMULUS TO
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FORM I—HEALTH PAMPHLETS.

THE ORIGIN OF MAN

A. INTRODUCTION.

IN PREPARATION.

No. 1 THE ORIGIN OF THE SOUL

No. 2 THE ORIGIN OF THE SPIRIT

No. 3 THE ORIGIN OF THE BODY

No. 4 THE ORIGIN OF THE MIND

THE
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Eden and the Garden in Eden.

To the ancient Hebrew, the tree (*Chan*) was the symbol of the manifestation of life. In Gen. ii. 7, 8 (Authorized Version), we read: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed," "And out of the ground the Lord God caused to grow every tree pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

The tree of knowledge of good and evil, being but temporarily engrafted upon the tree of life, has no place with the bitter as it grows before the throne bearing its twelve manners of fruit. Rev. xxii. 2.

Jacob had twelve sons, in each of which a different group of mental faculties were predominantly active and they were blessed accordingly. Gen. xlix. Taken together these twelve predominantly active groups of mental faculties represent the twelve groups of mental faculties in a *perfect man*. The

ERRATA.

For Elohm read Elohim.

For Stricture read Structure.

For Lamach read Lamech.

organs are located in the *human brain*.

The twelve sons of Jacob, the twelve tribes of Israel, the New Jerusalem, the position of the twelve tribes within the city, and the location of the twelve groups of organs of the mental faculties in the human brain are but so many facts met with in Scripture, illustrating the symbolic representation, by the ancient Hebrews, of the human body, as Eden planted with trees pleasant to the sight and good for food, and of the human brain, the garden in Eden, planted with two trees—the tree of life, and the tree of knowledge of good and evil.

During the century just past the tree of life brought forth fruits of the *Intellect* in greater variety and abundance than at any other like period within the history of the human race. It would be useless to even attempt an enumeration of these fruits, developed during the nineteenth century in science, art, literature, and all that makes for the well-being of the environment of man, but of Man himself—in no other department has there been so little progress.

The reasons for this are two fold. Man at his first birth, is composed of a body "of the dust of the ground" and an indwelling spirit, as a living soul. Gen. ii. 7.



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The twelve sons of Jacob, the twelve tribes of Israel, the New Jerusalem, the position of the twelve tribes within the city, and the location of the twelve groups of organs of the mental faculties in the human brain are but so many facts met with in Scripture, illustrating the symbolic representation, by the ancient Hebrews, of the human body, as Eden planted with trees pleasant to the sight and good for food, and of the human brain, the garden in Eden, planted with two trees—the tree of life, and the tree of knowledge of good and evil.

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This *dual* nature of man naturally separates the study of man into two departments, physical and spiritual, represented respectively by the sciences of *Medicine* and *Theology*; the former dealing with the physical, the latter with the spiritual nature in man.

Between these two sciences there is left, in man's nature a large tract of unoccupied territory, a no-man's-land of virgin soil, the cultivation of which, during the coming century will bring forth fruit a hundred-fold.

The author has taken upon himself the mission of calling attention to this uncultivated territory, and, in so far as it lies in his power, to lay down lines, along which, in his opinion, it is expedient to follow, in order to obtain the best results.

The Dual Nature of Man.

In the Bible we have the most accessible records of the creation and early history of man. Here the chief events relating to his physical and spiritual natures are grouped around four central points—his first and second birth, his first and second death.

In taking the Bible as our authority in studying the chief events centred around the four pivotal points in man's existence, here and hereafter, many difficulties are encountered, and must be overcome before we can acquire a knowledge of the teaching of the Revealed Word in its pristine purity.

The most important of these difficulties may be tabulated under three different heads, as follows: 1 Inspiration, 2 Perverse Translation, 3 Intentional Omission.

Each of these will receive the attention necessary to elucidate our subject as we proceed.

The first of these having a direct bearing upon our subject is Inspiration. Regarding the Biblical record of the inspired description of the creation of the first pair of human beings, in Gen. i., 26, 27 and Gen. v., 2 (Authorized Version), we read male and female Adam were created the same day co-equal and equally blessed.

In Gen. ii., 7-24, we have a second inspired description of the creation of the first pair of human beings, in which the male Adam was created first, and after growing to maturity taking possession of the garden and all the animals, naming them, and being instructed regarding the nature of the fruit of the tree of the knowledge of good and evil, a helpmeet woman was made, not created subsequent to, out of, and therefore inferior to man.

Why these two conflicting Biblical inspirations upon so important a subject as the description of the creation of the first pair of human beings?

From the study of the history of those nations contemporary with the Israelites we know that the latter, like the Egyptians, believed that woman had

a soul but little developed above the animal and they would not accept the more ancient Astrological description of the Hindu's, that male and female Adam were both created at the same time and co-equal. Gen. i., 27, v., 2.

It was for the same reason that the Israelites, in their early history, could not be told the name of their Deity, namely, *Yahweh*, *Jehovah*, because in the Hebrew language this name signifies the combination of the masculine "Essence" and the feminine "Substance" in equal proportions in the One.

During the centuries that passed before the Israelites had progressed enough to be able to accept the name *Jehovah* with the significance attached, the Deity was known by a variety of names, the most familiar to the general reader, as it was, probably, to the ancient Hebrews, was the one in use for centuries before by the Egyptian priests and borrowed from them for the Israelites, namely,

NUK PER NUK

I am the I am.

Exodus iii., 14.

There are many inspirations in the Bible, especially in the *Pentateuch* similar to that of the second account of the creation of the first pair of human beings. Attention will be called to some of the more important as occasion requires as we proceed

These Inspirations, for want of a better term, might be called

INSPIRATIONS OF EXPEDIENCY.

That all Inspiration is not from a Divine source is a well known fact, handed down from the earliest times, through those who have had much to do with direct spirit communication.

Moses would not accept the task of delivering the children of Israel from their Egyptian bondage, until it had been proven to him that the spirit messengers, or angels, operating through him were from a higher plane and possessed of greater power than those operating through the Egyptian Magicians. Exodus iv., 1-9.

The "Meekness of Moses," therefore, was not so much a matter of sentiment as of exact knowledge of the nature of the spirit forces against which he had to contend.

Zacharias required proof of the identity of even Gabriel, before he would accept his message, and it was given. St. Luke i., 18-20.

"Believe not every spirit, but try the spirits whether they are of God," 1 John, iv., 1.

That Inspiration from a source that was not divine had been incorporated into the Old Testament Scriptures was well known to the early Christian Church. One of the last acts of St. Paul, before his martyrdom, was to write from Rome his second epistle to Timothy then Bishop at Ephesus, in which he states, "all scripture, divinely inspired, *Theopneustos*, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim iii., 16.

In the Authorized Version this passage reads, "All scripture *is* given by inspiration of God." In the Revised Version, this passage reads, "Every scripture inspired of God." Between these two Versions there is an impassable gulf. On the one side, (Authorized Version), all scripture is inspired of God. On the other side, all scripture is not inspired of God, and only that which is inspired of God is profitable. In the Revised Version this gulf is bridged by a marginal note of the translators containing the emphatic declaration that all scripture *is* inspired of God.

This quibbling of the translators is not due to the difficulties of the original text of the passage in question, that is so plain that all who run may read, but, it avoids the responsibility of the authoritative statement that all scriptures are not divinely inspired, that some scriptures upon which elaborate Theological edifices have been erected are inspirations of angels who have fallen from their first estate.

2 Tim. iii., 16, is but one of many, and not the most important, passage of scripture the perverse translation of which has kept man in ignorance of the true meaning of the Revealed Word.

Moses withheld from the Israelites a knowledge of spiritual conditions which was necessary for their spiritual welfare, but which they could not, for a time accept, on account of "the hardness of their hearts." This knowledge was afterwards revealed to them as they could receive it.

At the present time the conditions are the reverse of what they were in the time of the Israelites. The Christian people of to-day are ready to receive, and are anxiously seeking that knowledge which is Eternal Life, John xvii., 3, to which it is the mission and duty of the Church to point out the way, but which she as persistently refuses to do, and we have the singular spectacle of a Christian people being compelled to leave their Spiritual Mother, the Church, and seek elsewhere, in the byeways and hedges, for that knowledge which is their birthright from the Church.

The practical question for the general reader to solve, in connection with our present subject, is how can the distinction be made between the Biblical Inspirations that are Divine and those that are not divine?

There are three methods of practical value which may be tabulated as follows:

1. The conditions under which the message was delivered.
2. The character of the message.
3. The agreement with other inspired messages upon the same subject, and with themselves upon the same subject, delivered at different times.

1. The conditions under which the message was given was an important element in determining its source, whether Divine or otherwise.

In Exodus iii. 2-6 (Authorized Version), we read, "and the angel of the Lord appeared unto him out of a flame of fire out of the midst of a bush;

and he looked and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said Moses, Moses, and he said, Here am I, and he said, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

In this passage the identity of the messenger is strongly brought out, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob."

When the angel appeared unto Zacharias the first question asked by the latter was, "Whereby shall I know this?" and the answer was, "I am Gabriel that stands in the presence of God," and, as with Moses, the angel with a message from a high source proved his identity by his works at the time of delivering his message. Exodus iv., 1-9; St. Luke i., 18-20.

In the passage already quoted, namely Exodus iii., 2-6, an important point is brought up which must be settled before we can understand that which is to follow. In this passage we read, "Moses talked with God, and hid his face, for he was afraid to look upon God;" and in Gen. iii., 8, we read, "Adam and his wife walked and talked with the Lord God in the cool of the day."

Now if the reader turns to the New Testament to such passages as, "No man has seen God at any time," St. John i., 18; "Ye have neither heard his voice at any time nor seen his shape, v., 37, he gets confused ideas about the personality of God. These ideas are not cleared up when he takes up the subject of the attributes of God and reads such passages as "For there is no respect of persons with God." Romans ii., 11; "If ye have respect of persons ye cannot sin." James ii., 9. Then, turning to the Old Testament, he reads "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gate, that he may eat it, or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." Deut. xiv., 21.

The reader does not understand the meaning of the contradictory nature of these inspired passages of scripture relating to the "Personality" and "Attributes" of God and he seeks advice from his spiritual teachers and is met with such replies as, "It is all a mystery." "We cannot understand it." "It is God's will that it is so." "Just believe and it will be all right."

From this time forward the inquiring reader, consciously or unconsciously becomes a member of one of the three great classes into which the Christian world is divided at the present day.

1. He becomes an *Active Christian*, believes what his denomination of the Church teaches without question or reason, and continues thus to the end, when

he finds that the spiritual fruit of the tree of life cannot be vicariously cultivated.

2. He may become an *Indifferent Christian*. He does not understand the Bible, could not if he tried, and there is no use in making the attempt. He is contented to drift, and to trust to chance that in the end all will be well. At the end he has for his companions those of the first class who have arrived at the same stopping place by another route.

3. Instead of becoming a member of either of the preceding classes he may become an *Independent Investigator* of Truth for its own sake, irrespective of creed or dogma, believing that—

"Where'er its fount,
On Christian or on heathen ground
The flower is divine."

Applying the Independent method of investigation to the solution of some of the more difficult and important of the perplexing problems of orthodox religion, we find none more deserving of attention than those relating to Eternal Life.

In the passages of scripture already quoted relating to the "Personality" and "Attributes" of the Deity if we look into the meaning of the different terms used we find in the New Testament God is a translation of the Greek word *Theos*, spirit, God is Spirit. John iv., 24. Not a Spirit, but Infinite Spirit. The nearest conception the finite mortal can have of spirit substance is light. "God is Light, and in Him is no darkness at all." 1 John i., 5. "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see." 2 Tim. vi., 16

The Lord and Lord God of the Old Testament Scriptures is a translation of the Hebrew word *Elohm*, plural, messengers or angels, rarely *Eloahh*, singular, messenger or angel.

Now a glimmer of light shines through the obscurity, Exodus iii., 6, should read, "I am the *angel* of thy Father, the Father Spirit, the *Theos* of the New Testament, the *angel* of Abraham, the *angel* of Isaac, the *angel* of Jacob. And Moses hid his face for he was afraid to look upon the *angel* of God.

Adam and his wife heard the voice of the *angels* of God walking in the garden in the cool of the day. Gen. iii., 8.

In the beginning the *angels* of God created the heavens and the earth. Gen. i., 1.

The *angels* of God said let us make man in our image, after our likeness. So the *angels* of God created man in their own image, in the image of the *angels* of God created they them, male and female created they them, and blessed them, and called their name Adam on the day when they were created. Gen. i., 26, 27, v., 2, *literal* translation.

In nearly *twenty-five hundred* passages of Old Testament Scriptures the Hebrew word *Elohm*, messengers or *angels* is translated Lord, and Lord God, without so much as a paragraph by the translators calling attention to the fact that it is not the same word nor the same meaning as the Greek word *Theos* of the New Testament.

Not being a recognized authority in the Ancient Languages, the author sought advice from one who was, regarding the interpretation of the Greek word *Theos* and the Hebrew word *Elohm*, and from one who was not only an authority in these languages, but also a professor in a leading Theological College, and what was his reply? "Who told you about that? Better let those things alone."

We have in mind some hard things to say against those in authority as Spiritual teachers, who, wilfully, and, with malice aforethought, withhold from the enquiring soul that knowledge of God and Jesus Christ whom he has sent which is essential to their Eternal Life, John xvii., 3, but from across the chasm comes the message: "*You cannot elevate humanity by calling names.*"

We have given the "layman's" case considerable attention; what about the "preacher"?

At a Ministerial gathering in one of our large cities, not so very long ago, there were present eighty ministers, sixty of those present testified that *they did not believe what they preached.*

At another Ministerial gathering, in the same city, one of the speakers in his enthusiasm over his subject, went a little beyond the boundary line of the recognized authority of that denomination; he was immediately called to order by the President, who stated that he wanted it distinctly understood upon the floor of that house that *they wanted no new ideas in religion.*

The character of the message helps to distinguish between the Divinely inspired Scriptures and those that are not divinely inspired.

In Exodus xxi., 2-6, (Authorized Version), we read: "If thou buy an Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing. If he came by himself he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she has born him sons and daughters, the wife and her children shall be her masters, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife and my children, I will not go out free: then his master shall bring him unto the judges, he shall also bring him to the door, or unto the door post, and his master shall bore his ear through with an awl; and he shall serve him forever."

This is the passage that, it is said, made the late Colonel Robert G. Ingersoll an infidel.

A God that could offer a slave the alternation of leaving his wife and children in slavery and going out alone to freedom, or, of remaining with his

wife and children on condition that he should remain a slave to his master forever, was not the God of love, of justice and of mercy that he could reverence and adore.

There are many others following in his footsteps and their number is increasing.

The Christian Church has made a terrible mistake in refusing to recognize St. Paul's division of the Scriptures into those that are Divinely inspired and those that are not, and that only those that are Divinely inspired are profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim iii, 15.

A few months ago the Acting Registrar of a leading University told the author that, of all the young men that had registered up to that date, in a certain department of the University, more than fifty per cent of them, some of them including minister's sons, had registered as having "No Religion."

With the scriptures containing those that are Divinely inspired and those that are not Divinely inspired intermingled without distinction; with the people kept in Spiritual darkness through perverse translation of the scriptures and a refusal on the part of the spiritual teachers to give them spiritual light; with the ministers preaching from the pulpit doctrines that they do not themselves believe; with those in Spiritual authority refusing to admit any new ideas into religion; with the majority of the most intelligent of the young men of the country growing up without religion, together with its burden of debt and its empty pews, the *Commercial* outlook of the Christian Church is dark indeed, but, dark as it is, as we shall see in a subsequent chapter of this pamphlet, the *Spiritual* outlook is still darker.

The *third* method of distinguishing between the scriptures that are Divinely inspired and those that are the inspirations of *angels* of a lower spiritual plane, is the agreement with other inspired messages upon the same subject, and with themselves upon the same subject delivered at different times. As an example of the want of harmony between different inspired messages upon the same subject, when delivered through different channels and at different periods of time, take the inspired messages to the Israelites recorded in the *Pentateuch* relating to Burnt Offerings and Sacrifices and read with what minuteness of detail they are given and recorded, and, also, note that the identity of the messenger, or angel, is not given with the delivery of the message. Then turn to Jeremiah vii, 22, and read, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."

The Inspired messages recorded in the Old Testament Scripture relating to the use of animal flesh as food may be taken as an example of the want of harmony in the different "Inspirations of Expediency" upon the same subject when delivered at different times.

The *angels* that created man in their own image and likeness, Gen. i. 26, *literal* translation, were, probably, the best judges of the Food most suitable for the nourishment of his physical organism, and they were particular to give him explicit instructions regarding the nature of this food. "And the *angels* of God said, Behold I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."

The same care was exercised over the food of the lower animal kingdom. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb; and it was so."

"And the *angels* of God saw everything that they had made, and behold it was very good. And the evening and the morning were the sixth day." Gen. i., 29-31, *literal* translation.

There were no flesh eaters, (*carnivora*) either among man or animals in the beginning. Afterwards, as man became a wanderer over the face of the earth, and a tiller of the soil, the list of foods given him on the day that he was created was increased by the addition of vegetables. Gen. iii., 10. This was the food for the *Adamite* race for a period of more than sixteen hundred years, according to Biblical chronology, which may be taken as a standard for comparison, but *Palaeontological* investigations shows this period to have been many thousands of years longer.

As the *Adamites* increased in numbers, and came into relationship with their heathen neighbors who eat "every moving thing that liveth," they must do likewise, and they must have an inspiration to that effect. Accordingly in the time of Noah, B. C. 2448, they were given an "Inspiration of Expediency" permitting them to eat. "Every moving thing that liveth it shall be meat for you, even as the green herb have I given you all things." Gen. ix., 3.

At the same time that permission was given man to eat animal flesh the same permission was given animals. Gen. ix., 5. This is the origin of the *carnivora*, both of man and animals.

Transgression of the law, even though permitted through "Inspirations of Expediency," do not exempt from the penalties of such transgression. The permission to eat animal flesh is no exemption to the operation of this law.

The Israelites were a chosen people. A holy people unto the Lord. A peculiar people above all other nations. Dent. xiv., 2. Yet even they were not exempt from the effects of transgression of the law regarding the eating of animal flesh although they had an "Inspiration of Expediency" permitting them to do so.

The first penalty imposed upon the physical man on becoming a *carnivora*, was, through the "Law of Affinity" to bring his own body under the domain of the law of the animal as regards the duration of human life, which is that.

the life of the animal body is *five* times the period required for its development and maturity. In obedience to this law, we find that the life of man upon a flesh diet shall be "an hundred and twenty years." Gen. vi., 3. Science and Scripture are in accord upon this point.

When man lived upon the products of the tree, in the which is a fruit of a tree yielding seed, Gen. i., 29, the duration of his life was as the life of the tree. To the ancient Hebrews the Oak was the type of a tree, the average life of which, in its native soil, is nine hundred and sixty years.

Compare this with the life of

Adam	who	lived	930 years
Seth	"	"	912 "
Cainan	"	"	910 "
Mahalel	"	"	895 "
Methuselah	"	"	969 "
Jared	"	"	862 "
Enoch	"	"	365 "

and then translated,

Lamech	who	lived	777 years
Noah	"	"	950 "

When man returns to the food ordained for him in the day that he was created, then, through the operation of the same "Law of Affinity" his age shall be as the age of the tree, the fruit of which supplied his body with nourishment. then as of old, "as the days of a tree are the days of my people." Isaiah lxx., 22.

In coming under this law of the animal, the human body comes under the dominion of all that pertains to the animal, which is disease as well as premature death. Returning to the period from Adam to Noah, when man was under the domain of the vegetable life, we find the duration of human life did not shorten, but rather lengthened. Adam, at the beginning of the period, lived to the age of nine hundred and thirty years. Noah, at the end of the period, about two thousand years later, lived to the age of nine hundred and fifty years.

Comparing this with the duration of human life after the Israelites had obtained permission to eat of "every moving thing that liveth," and in less than a thousand years the duration of human life had fallen from an hundred and twenty years, to three score and ten, and if by reason of strength it was prolonged to four score, yet was that strength labor and sorrow. Psalms xc., 10.

A few centuries more of eating of every moving thing that liveth, and the nation, as such, would have ceased to exist. A change had to be made, and it came in the form of an Inspired message, "Thou shalt not eat any abominable thing," Deut. xiv., 3. Then followed in detail, the instructions for separating the clean from the unclean animals.

In this connection, two points are worthy of note for all would-be-reformers, *first*, in all Reform begin with the food of the people. If the food is right the individual, or the nation cannot go far astray.

The liquor question of our own time would soon settle itself if the food of the people was that which was ordained for them by their creators in the day in which they were created. Gen. i., 29. Animal flesh, fish and fowl, anything, in fact, that has once possessed animal life, which has become extinct, is teeming with myriads of micro-organisms of putrefaction, doing their duty in resolving the putrefactive animal tissue back to its simple innocuous elements. Science has demonstrated the fact that the intestinal tract of a flesh eater habitually contains from four to five hundred millions of the micro-organisms of putrefaction. The dead bodies of these organisms, known as *toxins*, induce an irritation, a sense of *dis-ease* ever present with the consumer of animal flesh, except when under its immediate stimulating influence, or, the influence of some *anæsthetic*. Two results follow from this which tend to disease and death, aside from the nature of the food; *first* taking food too frequently, for its stimulating effect, and *second* the use of some anæsthetic substance to counter-act the after irritating effects of the stimulating food. Tea, coffee, tobacco and liquor possess this anæsthetic property in common, varying in degree in the order named. Observation shows that their consumption by a nation is in proportion to the consumption of animal flesh.

The *second* point to note in connection with Food Reform is that the method of its introduction among the Israelites was gradual. Animal flesh was not abruptly stopped. At first only the most abominable kinds were eliminated preparatory to further advance.

As a rule, for those who have been long accustomed to the use of animal flesh as food, the gradual method of stopping it is the best. One does not notice the immediate injurious effect of a food or drink, taken habitually, until they suddenly stop it. Let the reader stop the accustomed morning cup of tea or coffee and note the effect, and by the degree of that effect judge of the injury to the nervous system from its continued use.

Even with the gradual method of changing the food of the Israelites there were those who "kicked against the pricks." There are "kickers" in all societies, social, political, medical, and in the times of the Israelites, even in religious.

The point that has a practical bearing upon our subject, the distinction between Inspirations that are Divine and those that are not, is just here. If the Israelites could eat no abominable thing, what was to become of the carcasses of their dead animals? They must have an Inspiration upon that point, and they received just what they asked for.

"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the *anger* that is in thy gates, that he may eat it; or thou mayest sell it unto

an alien : for thou art an holy people unto the Lord thy God." Deut. xiv., 21.

The "kickers" among the holy people of the Lord had another grievance, and while they had an opportunity to receive Inspirations after their own heart, they had better have one on that subject as well as upon that of the disposal of their dead animals. That was about the tithes, not that they had any objections against giving tithes, but there were some among them for whom the Receiving Stations were too far away, and what did they want? Just what you, or I would want to-day, under similar circumstances. Human nature is the same yesterday, to-day and to-morrow. They wanted permission to sell their produce in the home market, take the money, go up to the place appointed for receiving the tithes, pay in the money and then have a good time generally. And here are their Inspirations.

"If the place be too far from thee, which the Lord thy God shall choose to set his name there when the Lord thy God hath blessed thee: Then thou shalt turn it into money and bind up the money in thine hand, and thou shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatever thy soul desireth." Deut. xiv., 24-26.

The sons of Eli had in this Inspiration a covering for their jollification with the "serving women" of the Tabernacle.

What would poor old St. Paul say if he should happen to be passing this way and should call at the door of any one of the six hundred odd Protestant, or the hundred and fifty odd Roman Catholic denominations, and hear proclaimed from the pulpit, the Bible is inspired, Divinely inspired. The very word of God from cover to cover. He would go out into the market place and preach from 2 Tim. iii. 16. And would any one of the different Protestant or Roman Catholic denominations open their doors to him? Not one. Why? Because *denominationalism* is not founded upon the rock of Divinely Inspired scriptures, which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," but, rather, it is founded upon the shifting sands of Inspirations of Expediency, and they "want no new ideas in religion."

When the Divine command came to the Israelites to eat no abominable thing, and to separate the clean from the unclean animals, a certain number of them were obedient to that command, and their descendants are to be found among us to-day as the Jewish branch of the House of Israel. A peculiar people above all nations that are upon the face of the earth. Deut. xiv., 2. When they return to the food ordained for them in the beginning; Gen. i., 29, then they will form a part of the "House of Israel," which is the ultimate destination of the *Adamic* race.

A portion of the "kickers" among the Israelites ever remained as such, and their descendants have come down through the ages as the Gentile nation, who "eat of every moving thing that liveth." And with what result?

Of all children born, one quarter die before the sixth year ; one half of those that survive the sixth year die before the eighteenth year ; of those that survive the eighteenth year one half die before the age of thirty-five years. Of those that survive the thirty-fifth year, sixty per cent. of the males and eighty per cent of the females are suffering from chronic disease in some form. Not one in a million reach the allotted age of flesh, a hundred and twenty years Gen. vi., 3, and but six hundred out of a million die a natural death.

Long before disease and death made such havoc among the Israelites, as it is doing among the Gentiles, the Divine command had come, "eat no abominable thing."

Centuries of eating of every moving thing that liveth, by the Gentile, has so obstructed the manifestation of the spirit that, with but few exceptions, he no longer sees his teachers, or hears the voice behind his ear, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah xxx, 20-21.

Other methods are being adopted by those Spirit Guides whose duty it is to watch over the physical well being of man. Through their influence centres of food reform are springing up among the people on all sides, and from these centres little rills of truth will flow, which coalescing, will form rivers, omnipotent in their energy.

The success of the food reform is all the more certain from the fact of its coming through the people. In this case, *vox populi, vox dei*.

But little is to be expected from the professions of *Medicine* or *Theology* until the people have made a certain degree of progress.

One would naturally expect the *medical* profession to take an active part in any reform bearing upon the food of the people, but they are the reflex of the ideas of the people. Of themselves they have no knowledge of First Principles in the nutrition of the animal body. Beyond the fact that they know the body loses certain quantities of the elements of which it is composed, in consequence of which, it is necessary to supply these elements, in order that there should not be loss in weight, they know nothing regarding the nature of the nutritive processes. And, in a sense, it is not their fault. Their knowledge of dietetics is acquired in the wards of the hospitals, where the food is selected, upon economical principles, by a committee of management, the majority of which are *laymen*, and who consider that a *broth* diet is the proper food for those who are too ill to keep body and soul together upon a *full* diet.

This is an explanation of the inconsistencies between medical and surgical practice of the present day. In surgery the Aseptic method has now about reached perfection. The operating surgeon is most careful that no form of decomposing animal matter shall come in contact with, or in the immediate vicinity of a wound of the body, either internal or external, and thousands of valuable lives are annually saved through this practice.

The same surgeon, in his medical practice, orders the ulcerating intestinal tract of his typhoid fever patients to be bathed, at frequent intervals, with the very essence of putrefactive animal matter, in the form of animal broth and beef tea, which, he as a *surgeon* knows is one of the best known mediums for the growth and multiplication of micro-organisms, and which he would consider little less than criminal to apply to an open wound on the surface of the body.

This inconsistency is due to the difference between his medical and surgical education, and will, probably, continue until the *lay* committee of management of our hospitals offers the physician the same facilities for carrying out aseptic dietetics that it does the surgeon for aseptic surgery, then, the reward will be as great.

The wife of every *habitant* knows that if she feeds her *piggie* with hot food she cannot use his internals for sausage covers, they will be too tender. If the people would adopt a *cool aseptic diet* it would soon put a stop to the present epidemic of *Appendicitis*.

What first called the author's attention to the relationship between flesh food and disease was the large number of cases in hospital and dispensary practice who were suffering from *anaemia*, and its effects, and in whom flesh food in some form was the chief article of food. Upon these patients no form of medication would have a permanent effect while the flesh food was continued. Upon stopping the flesh food, and providing suitable substitutes, rapid improvement followed without any form of medication. After making over *thirty thousand* observations of this nature, the author established, to his own satisfaction, the connection between flesh food and *anaemia*; then came the question of the *modus operandi*. How does flesh food deteriorate the blood? Then came long years of observation to settle this problem, as the work was all in uncultivated territory. *Uric acid* and its compounds are effects, not causes.

The reason that there are so many unsolved problems in medical science is because the profession have no clear ideas as to the nature of health and disease.

In a text book of "The Theory and Practice of Medicine" before us, a standard work in our medical colleges, on the first page, we read this sentence: "We have not yet learned the essential nature of the healthy actions, and cannot, therefore, understand their derangements."

In another similar work of equal standing as a text book, on the first page we read this sentence: "There is no absolute line of demarcation between *health* and *disease*, these are mere relative terms."

So long as health and disease are merely *relative* terms, so long will the medical profession continue to wander in the wilderness of pills, powders, tonics and empiricism.

When it comes into the Promised Land of Principles then medicine will be an exact science, as it would have been long ages ago, had the intellect and genius of the profession been devoted to the direct study of the human body, in

health and in disease, instead of through the spectacles of *authority*.

It is an elementary fact in physiology that *oxygen* is the active agent in all *constructive* processes in the human body. Food cannot be made into structure until it meets with *oxygen* in the blood and tissues. *Oxygen* is also the active agent in all *destructive* processes, the worn out tissues are restored back to their simple elements through the agency of *oxygen*.

It has not, however, been generally known, at least to the author's knowledge that *oxygen* is active as a *constructive* agent only in its *nascent* state, and that water is the storehouse from which the supply is obtained for tissue *construction*.

In all structural diseases of the body the starting point, in tissue change, is too much or too little water. The former has its type in *fatty*, the latter in *fibroid* degenerations. *Fatty* degeneration is, by far, the most common form of old age. In this form there is such an accumulation of water that the different tissues, especially those of the nervous system, which naturally contain the most water, are literally drowned. Death from this form of old age is not uncommon in children.

If water is the source of the *oxygen* that is essential to the activity of the *constructive* forces of the body, why is it not available for use in those cases in which it is always present in excess?

There must be some other agent, which, by its presence, has the power to decompose water into its elements, liberating *nascent oxygen*, to be used in tissue *construction*, and hydrogen for the formation of those acids of the body which are nature's antiseptics.

What was this agent, this pearl of great price? Then began a long, weary search, extending over years, both within and without the profession, to the neglect of almost every other object in life, and when it was found, it was at the very door.

Paleontological investigations have shown, that, down through the ages, the evolution of the nervous system and brain, in animals, and in man, has been proportionate to the progressive increase of oxygen in the atmosphere.

One would, at first thought, suppose that the Christian Church would be in close affinity with Food Reform, and be the first to use its efforts to lessen the cruelty of the Slaughter House, but such is not the case, for various reasons.

The mission of the Christian Church of to-day, whatever it may have been in the past, is to endeavor to make people live good and holy lives through an appeal to their *affections*. It is neither scientific nor spiritual. Of the progressive evolution of Spirit and Matter, the Church knows nothing.

The *nishmath chaiyim*, or breath of lives, which never manifests, apart from stricture, is first precipitated into materiality in the *chemico-plasmic* stricture of the mineral kingdom, where it is endowed with all the potentialities of life of the highest animal organism, lacking only recorded experiences, the struc-

tural effect of which enables it to come into new relationship with its surroundings.

Another cycle upward, and the breath of lives finds a temporary resting place in the *protoplasmic* structure of the Vegetable kingdom, where it acquires the additional properties of reproduction and growth, more in appearance than in reality.

Another cycle upward, and the breath of lives finds a temporary resting-place in the *bio-plasmic* structure of the Animal Kingdom, where it possesses the additional properties of locomotion and conscious sensation.

Another cycle upward and the same, breath of lives, comes to *self-consciousness* in man.

"And the *Elohm* formed man of the dust of the ground, and breathed into his nostrils *nishmath chaiyim*, breath of lives, and man became *nishmath chaiyim*, breath of lives." Gen. ii., 7; *literal* translation.

The Inspired writers are particular to note the exact location of the breath of lives, that comes to *self-consciousness* in the *psychoplastic* structure of the human brain, to distinguish it from the breath of lives, which has not yet reached *self-consciousness* in the *bio-plasmic* structure of the animal body.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. ii., 8.

Who can picture the delight of the imprisoned soul, after its long journey upward through the lower kingdoms, as it first comes to *self-consciousness* in the human brain, with its *twelve* avenues of sensation, groups of mental faculties, through which to come into *self-conscious* relationship with its surroundings.

A *literal* translation of Gen. ii., 8, expresses this idea more beautifully than the Authorized Version. "And *Elohm* planted a garden of delight, looking toward the rising sun, and there they put the man whom they had formed.

Still another cycle upward, and the breath of lives comes into full manifestation of the "Spirit of the living God," through the *Theoplasmic* structure of the Tree of Life growing before the Throne, and bearing its *twelve* manner of fruit. Rev. xxii., 2.

The Spiritual Atom struck off from Infinite Spirit, and as the breath of lives journeying upward through the different kingdoms must have a *vehicle* through which to express itself, there is no manifestation of Spirit, which is God, apart from structure, and the elements entering into the structure of this *vehicle* are not governed by the indwelling spirit, but by the laws governing the elements entering into the structure of that *vehicle* upon its different planes: for example, the body formed of the "dust of the ground" for the indwelling "breath of lives" is not governed by any effort of the breath of lives, but by the natural forces of the body, as light, heat, electricity, and magnetism.

The same laws apply to soul and spirit substances upon their respective planes.

If by any power of the indwelling spirit, the laws governing the elementary

structures entering into its external coverings, could be changed in any of its different planes of existence, the change would be attended with as great disorganization and destruction in its respective sphere, as would have followed in the sphere of the "heavenly host," had the command of Joshua been obeyed, "Sun, stand thou still upon Gideon; and thou Moon, in the valley of Ajalon."

The Incarnated Spirit has for its object the continuance of contact with structure for the greatest possible length of time, as thereby it is enabled to gain that experience which is necessary for further progress, and which it can obtain only in contact with structures physical, psychic, and spiritual.

There are no lapses in continuity of this progress, either of the indwelling spirit or of its more material covering. In the Physical Universe the Mineral kingdom is followed by the Vegetable, and this, in time, by the Animal. There are no lapses in continuity, and no sharp lines of demarcation between the different kingdoms. It is the same in the Spiritual realm. There can be no progress to a higher plane of existence for the incarnated spirit, until all the *sensations* have been experienced and recorded that pertain to the plane below. The soul that fails to gain the experiences pertaining to the plane of existence while in the flesh, at the first death is the guest at the feast without the wedding garment, it must either come back to earth, and through uniting itself with a soul still incarnated, live over again enough of its earth life to gain that experience which it neglected in its own incarnation, or failing in this, it is cast upon the boundless shore of eternity, there to wander in spiritual darkness.

The Spirit Messengers of the Most High know of no store of vicarious merit, from which the soul can draw upon, to span the gulf of neglected opportunity in the earth life. "Every man shall bear his own burden." Gal. vi., 5

Another reason why the Christian Church is not active in Food Reform is because *it is not humane.*

The *Buddhist* believes in the Unity of Life. To him all life is sacred. All Life is One, differing in degree of manifestation, through the different kingdoms, but not in kind.

His belief is formulated in the beautiful language of the Asiatic poet, as follows :

" Kill not for Pity's sake ; and lest ye slay,
The meanest thing upon its upward way."

The *Chinese* believes in the Unity of Life, in the possibility of raising the animal soul to that of man in due time. With this object in view, they place their animals in the way of getting what they consider means of grace, to make them good and pious. One method is to place them in hospitals adjoining their Temples of Worship, that the overflowing prayers of the priests may descend upon them and have the desired effect. Another method supposed to possess

merit is called *fang-seng*, or letting go alive ; the animal is purchased, and then given its freedom.

Moses, Jesus, Paul, all taught the Unity of Life. God is One. The Scriptures teach that all life is sacred. The blood of beasts and the blood of man shall be required at the hand of man. Gen. ix., 5. "He that killeth an ox is as if he slew a man." Isaiah lxvi., 3.

None of these facts appeal to the "Vicar of Christ" of the present day. He discourses from his Sunday Pulpit, upon the love and mercy of God, to men whose daily occupation during the week is to tear the animal from its kind, and, perhaps, before the very eyes of its parent, or companions, with a single sweep of the knife, cut its throat from ear to ear, and before the life blood has fairly left the body, tear the skin from the still quivering flesh, that he may make a record in animal slaughter, and that the corpse of the murdered animal may grace the table of his spiritual teacher, who will devour it with as much relish, and as little thought of the sin and suffering he has aided and abetted, as does the cannibal who devours the murdered corpse of his *confrere* in the Foreign Mission Field.

The cause is the same in each—ignorance of the nature of life, and is not blameworthy so long as it is not wilful, but, when the veil of matter is pierced, and they come into the full light of the Spirit—pray that the sight which they will behold, may not be greater than they can bear.

Methods of Study.

After the *dual* nature of man, the second step on the road to progressive knowledge of what he is, has been, and is to be, is the recognition of the fact that these different natures require different methods of study.

The breath of lives, in man, has but one avenue to receive impressions of its relationship to its surroundings upon the different planes of its existence, and that is SENSATION. The different sense organs, as sight, hearing, touch, and smell, are but organs of sensation in different forms evolved through ages of *adaption* to environment, and handed down from generation to generation through *heredity*.

When through the different sense organ, the breath of lives, comes into direct relationship with the phenomena of matter, which is Motion, in some of its various forms, this constitutes knowledge, and when this knowledge is made exact, through weighing and measuring, it is Science.

Exact knowledge, science, is possible only within very narrow limits. For example, the human eye, in its average state of development is capable of receiving but an infinitesimal number of vibrations of light that radiate luminous

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

ground, and breathed into his nostrils *nishmath chaiyim*, breath of lives, and man became *nishmath chaiyim*, breath of lives." Gen. ii., 7, *literal* translation.

Man became the *nishmah chaiyim*, the breath, or going out of all the lives that had preceded him in the Mineral, Vegetable, and Animal kingdoms.

It is in man that the *nishmath chaiyim* first reaches the stage of *Self-consciousness* in the garden *is* EDEN, the *human brain*.

Through Inspiration a man comes into a knowledge of his relationship to the *meta*-physical through the instrumentality of a *Medium*. The conceptions formed in the mind of the medium are conveyed to the mind of the receiver by means of symbols and signs, and from these the receiver constructs, in his own mind, a mental image of the object, or condition described. A good example of an Inspired communication is to be found in the Biblical description of the human body, as EDEN, planted with trees, the ancient Hebrew's symbol of the manifestation of life, pleasant to its sight and good for food, including all that had gone before in the journeying of the *nishmath chaiyim*, or breath of lives, upward through the different kingdoms, Mineral, Vegetable, and Animal, and of the *human brain*, the garden *in* EDEN, planted with two trees, the tree of life, and the tree of knowledge of good and evil.

Inspiration has to do with personalities and things, and can never be exact. It can never be science. It is approximately correct in proportion as the sender and receiver have a clear understanding of the subject described, and of the exact meaning of the symbols and signs employed in its description.

Revelation is from the Greek word *apoklupsis*, and signifies unveiling, removing the veil of phenomena, and coming into immediate relationship with reality, without the instrumentality of the senses, or of a medium. Illumination is a more descriptive term than Revelation.

The distinction between Inspiration and Illumination can, perhaps, be best illustrated by a comparison of John, the *Baptist* with Jesus, *the Christ*. John, the Baptist, was an inspired man: inspired, as we are informed, through the mediumship of the Prophet Elias. He was the last Inspired Messenger before the advent of the New Dispensation. Under the Old Dispensation all communications between God and man was through the instrumentality of both *Elohm*, or angels, and *Prophets* or Mediums. Acts vii., 53; Heb. i., 1.

Jesus, the Christ, was a fully illuminated man, the first under the New Dispensation, which began when the Veil of the Temple was severed in twain, disclosing the Holy of Holies. Then, in man, a new life force was created, the breath of lives became the "Spirit of the Living God."

Through being begotten of the Spirit, born from above, man, for the first time came into direct conscious communion with the Most High without the agency of Angel or Prophet.

Under the Old Dispensation, of which John the Baptist was a type, the Divine Messengers had to find as a channel, a prophet, or medium, through which

they could come down to man's level and deliver their message. Failing to find a prophet as a suitable channel, they had to select some *visible* means of communication, hence, the *Tabernacle* and the *Holy of Holies*.

Under the New Dispensation, through the *at-one-ment* of Jesus, the Christ, man is lifted to a higher plane, restored to the lost Paradise, made equal with the angels, becomes begotten of the "Spirit of the Living God," with which he can have free and direct communion without the intervention of angel, prophet, or visible channel of communion.

The gulf between the Old and the New Dispensation is defined by Jesus, the Christ, in reference to John, the Baptist: "For I say unto you, among those that are born of woman there is not a greater prophet than John, the Baptist; but he that is least in the Kingdom of God is greater than he." St. Luke vii., 28.

For man to go back to the Old Dispensation, to spirit communion through the instrumentality of a medium, when through the New Life Force created by the Christ, he can have free and direct communication with the Most High, is to *sell his birthright*.

The Tree of Life, growing before the Throne, bearing its *twelve* manner of fruit, Rev. xxii., 2, symbolizes the *twelve* groups of mental faculties in man. The Christian Church was first planted by the Christ, in the spiritual nature of man, but has since been transferred by the authorities of the Church to the *Affections*.

Personal love for the 'Son of Mary' is the pivotal point of the creeds and dogmas of the Christian Church of to-day

In the progressive evolution upward of the breath of lives, in man, there comes a time when his desires and aspirations for Intellectual and Spiritual food will be stronger than his love for "Personalities" or for "Ritual," no matter how exalted the former, or how ancient and imposing the latter. The Christian Church, in failing to recognize this fact, engrafted in the very nature of man, from the beginning, sowed the seeds of her own destruction. Spiritual darkness is her portion. Decay and death her destiny.

"And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts i., 10, 11.

Of the spiritual darkness in the Christian Church what further proof is needed than that, now, nearly twenty centuries after the emphatic declaration of the Messengers of the Most High that the same Jesus should come again, *in like manner as he ascended*, the Church is still looking for his second advent *in the flesh*.

For the proof of the decay and death of the Christian Church we have but

to appeal to history. Of the central church at Jerusalem with its *twelve* branches in the times of the apostles, *nine* are already dead ; some of these, as of the four established by St Paul in Galatia, not even their location is now known. Of the four living to-day, two of them, Philadelphia and Smyrnia have the "open door," and will continue to the end. Of the two remaining, they are dying through failure of the Church to keep pace with the spiritual growth of the people, and were it not that the days of the Gentiles are being shortened, not a vestige of them would be left.

Man is now passing through a period of spiritual darkness, preceding the dawn of a New Revelation, not unlike that which called forth the mission of John, the Baptist. Failing to satisfy the demands of his spiritual nature through the channel of his spiritual mother, the Church, he has been compelled to sell his birthright and return again to the methods of the Old Dispensation, to spiritual communion through the instrumentality of a *Medium*.

In fulfilment of Prophecy, "Modern Spiritualism" is supplying the needs of the hungry soul for a knowledge of the Great Beyond from the time of the Gentiles until the advent of the Church of the HOLY SPIRIT, whose corner stone is the Spiritual Christ, and of whose dominion there shall be no end.

F. M. R. SPENDLOVE.

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