



## *Sympathetic Vibratory Physics*

# *What Electricity Is*

A Revelation of Forgotten Knowledge.

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“My system, in every part and detail, both in the developing of this power and in every branch of its utilization, is based and founded on *sympathetic vibration*. In no other way would it be possible to awaken or develop this force, and equally impossible would it be to operate my engine upon any other principle.”

John Keely, 1888

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"WHAT ELECTRICITY IS."  
A REVELATION OF FORGOTTEN KNOWLEDGE.  
(COMPILED BY MRS. BLOOMFIELD MOORE.)

IN TWO PARTS.

PART I.

The laws of nature have their sole seat, origin and function in the human mind. Not one single discovery has ever been made which has been connected with the laws of the mind that made it. Until this connection is ascertained our knowledge has no sure basis. - *The Influence of Women on the Progress of Knowledge.*

Buckle.

The *mécanique céleste* of mind is still waiting its Newton to disclose it.

Macvicar, in 1868.

Now that modern science has proclaimed, from her seat of learning (at the recent annual meeting of the British Association), that it knows nothing of "the great central mystery, the origin of life" - that "the stupendous problems, associated with the operation of the laws of nature," which the highest scientific intellects have been wrestling with for several generations, are still unsolved - that the questions, "Whence come we?" "Why are we here?" "Whither go we?" remain unanswered; and that if we strain our eyes to pierce the cloud of mystery which envelopes these phenomena of nature, it is only to feel the conviction that it is impenetrable; that no certain knowledge can be obtained now that science thus admits her abject ignorance on all these subjects, could there be a more fitting time to make known to the world the fact that Keely's system of Sympathetic Vibratory Physics solves these problems, answers these questions, and demonstrates in mechanics what its canons assert ?

Oersted, in his book, "The Soul in Nature," writes: "*As infidelity is usually created by the progress of science, its suppression is more easily accomplished by still further scientific progress. Skepticism carries with it the germ of its own downfall; and, in so far as it gains the upper hand at any particular time, it thereby approaches its own destruction. Morality is undermined, and, as a consequence, is little valued. All the secret ties which unite families and states are loosened; everything sacred is scorned, and the spirit of persecution becomes associated with it, as it formerly was with superstition. It ends in great revolutions and regenerations of the social system; unless the mental powers are made able to overthrow it (by some new revelation of truth in the still further progress of science). Such revolutions are always accompanied, as is well known, by throes so terrible that they must be considered as the tremendous punishment of degeneracy.*"

"When the punishment grows out of the crime," says Victor Rydberg, "forth from the punishment shoots the expiation" Never has there been a time, in the history of the human race, when the terrible consequences of a lapse from the requirements of virtue, of duty, of justice, of faith, seemed to be so imminent as now.

"*Appreciation of the magnitude of the peril and concerted action are the supreme needs of the hour,*" writes Mr. Flower, in "Civilization's Inferno." Never were truer words spoken; and, as "each age answers its own need," the Divine Providence, who sees fit ever to work in and by instrumentalities, has so directed events that the antidote for the skepticism and infidelity which modern science has made itself responsible for, now, in our age, lies within reach of all, in Keely's discoveries; opening up as they do a new field of research in which physicists and psychologists can join forces, and prove the immortality of the soul to the utter destruction of materialism. The law of Sympathetic Association - "whereby all creation is balanced and subserved in its multiplied ranges of action" - is a trinity of sympathetic union; and only by understanding the opera-

tions of this "governing law of the universe," can science hope to check the advance of the evil which she has created. She must join hands with religion, if she would face the peril and avert the threatened cataclysm.

"All waits, or goes by default, till a strong being appears; a strong being is the proof of the race, and of the ability of the universe; when he or she appears, materials are overawed," writes Walter Whitman.

In this founder of a new system of physics, we have the needed "strong being" to lead the way, but the men of science who walk with him must leave their laboratories, turning aside at once and for ever from "the path of great danger" pointed out by the Marquis of Salisbury, in his recent address at Oxford. That path leads to no solution of "the mysteries of gravitation, of chemical atoms, of the luminiferous ether, of the electrostatic forces, nor of the greatest mystery of all - the mystery of the human will."

There seems to be nothing left for "science" to attempt, since she has acknowledged that she has reached "an impassible barrier," other than to retrace her steps to her starting point. The path is open for all, and, as it is the path of knowledge (not the path of *learning*), those who traverse it will soon be able to answer the question, "Why is it that against this instantaneous, untranslatable gravitation, this adamantine, impalpable ether, science has so long banged its devoted head in vain?"

They will find their answer in the simple truth that, when science rejected creative design, when she turned her back upon the God in whom we live, and move, and have our sole existence, she entered a wilderness of quagmires and quicksands, every step over which led her further and further away from the truth on "the path of great danger" which she is still pursuing.

"The Ancients" were on the right road, as is now demonstrated in Sympathetic Vibratory machinery. They knew more of the causal world, of the unvarying laws of nature, than all the men of science of our time know, or ever will know until they pursue their researches on the path opened to them in Sympathetic Physics.

In this system, force and energy are classified as opposites, working in antagonism to each other: Force as "a positive power which initiates aggregative motion, and resists separative motion, in three postules, of ponderable matter in the etheric medium;" Energy as "a negative power, which initiates separative motion, or disintegration, and resists aggregative motion, in three postules of ponderable matter, also of the etheric medium."

The path of research, to attain the knowledge sought by savants, is laid in the conditions connected with association and dissociation, electric under the latter, magnetic under the former. On the line intimated, every researcher will find it in his power to answer Pilate's question, "What is Truth?" for we possess over "The Ancients," to whom these truths were revealed, a tremendous advantage in being able to verify them by all the means which inventive genius places at command in our day. When once men of science are convinced that nature's sympathetic laws, as taught in Keely's system of physics, are the laws which control and govern all her operations, they will bend themselves with unflagging energy to this only true line of research, instead of seeking for "manifestations" of unknown powers in the human organism, through "mediums" abnormally affected. These manifestations are of such a character as to prove, if they prove anything, that cases of "obsession" did not cease with the days of the Apostles, on whom the power was conferred of "casting out devils," or evil spirits. "As a man is so his ghost is." *Spiritualism* has done a great work in counteracting some of the effects of the reign of skepticism inaugurated by materialistic science. *Spiritism* is quite another thing. Like counterfeit coin, which represents sterling gold, it counterfeits spiritualism.

Sympathetic Physics teaches that, until we know the laws of nature which govern the operations of mesmerism, hypnotism, and spiritualism, the making use of these unknown powers is like placing an obstruction on a railway. *The train may dash along over it unharmed, or, it may wreck the train.*

To those who have witnessed, in Keely's work-shop (which was converted from a stable into a primitive laboratory), the operation of a current of will-force, in the revolutions of a globe of metal, *insulated* on all sides, it is painful to see the unexplained "manifestations" of "mediums;" especially after having (in some *spiritualist* seances) detected the humbug or deceit of the medium, when no precautions had been taken to prevent discovery. The globe of metal, moved by will-force, must first be so "graduated" as to be, in its molecular vibration, in harmony with the brain of the operator, who remains within sight at a distance of about thirty feet; always in broad daylight.

Sympathetic Physics demonstrates, in vibratory machinery, that "there is nothing new that is not forgotten knowledge," and that the views handed down from the times of "The Ancients," regarding the operations of the forces of nature, are correct. In later times, Pythagoras taught his pupils, as this system teaches, that the same principle underlies the harmonies of music and the motion of the heavenly bodies; and in this conception harmony is revealed as "the mainstay and supporter of the material universe." The theories of the great mathematician, the late Professor Peirce, are said to lead to the same conclusion. Numa Pompilius comprehended some of the operations of the forces which we call electricity and magnetism. Epicurus asserted that gravity is inherent in all matter. Leucippus believed that atoms possess within themselves a principle of energy. Anaxagoras, Heraclitus, and Empedocles taught that matter is infinitely divisible; and the theory of Democritus regarding the soul's construction approaches one of the hypotheses of Vibratory Physics, viz., that heat is an order of spiritual vibration, and is latent in all substances.

The lights of "The Mystic School" taught that matter is latent force, and force free matter. Dogmatic science, having rejected all these teachings as false, is, naturally, not prepared to accept them from one whose ignorance of physics, as taught in the schools, has been his safeguard from error.

The requirement of all branches of science is that every demonstration shall give proof of what is asserted. When Keely was ready to give this proof to physicists, a messenger was sent, as in the Scripture parable (Luke. xiv.), to those who had been bidden to this feast of knowledge: "Come, for all things are now ready," with the same result; "they all with one consent began to make excuse."

"The man who would bring about great changes," writes Amiel, "must have an enormous belief in himself, an unbounded confidence in his cause, and a large faith in the future."

All these requisites, coupled with a godlike patience, are possessed by this founder of a new school of science; who, for more than twenty years, has borne calumnies, unmerited obloquy, scorn and contempt, without answering his accusers or reproaching his slanderers; while, Prometheus-like, he has been toiling to bring down fire and light from celestial regions for his fellow-men.

Some noble exceptions there have been among men of science, who, invited to witness Keely's demonstration of "negative attraction," and the production of the unknown force by the disintegration of water, accused him of fraud and used their powerful influence to prevent others from examining for themselves. Among these few exceptions were the late Professor Joseph Leidy, Dr. Willcox, and Professor Daniel G. Brinton, three of Philadelphia's most learned men, all of

whom in 1889, or later, announced it as their opinion that Keely was on the road to the overcoming of all the difficulties attendant upon safe navigation of the air. Keely's system of aerial navigation is now completed; he has succeeded in attaching his machinery "to the very wheel-works of nature." The no longer "unknown" force of "sympathetic negative attraction," though not yet connected with the mechanically complete propeller of his air-ship, can be made available, without transmission, at any point of the universe.

The delay occasioned this summer and autumn by the operation for cataract, and a serious illness which followed, has prevented the adjusting by Mr. Keely of the final "requisites," but it matters not to science, if only an authoritative announcement is now made of the work that he has already accomplished, whether this century or the next sees its completion for commerce.

"It is almost enough to take one's breath away," writes the editor of *The Herald* (Boston), when Tesla declares that he expects to live to be able to set a machine in the middle of his room, and move it by no other agency than the energy of the medium in motion around us. Such a declaration comes perilously near the bounds of the old fallacy of perpetual motion; the pursuit of which has subjected so many a hair-brained philosopher to the ridicule of his fellows. "*And even to the much-vaunted and much-scorned claims of Keely it lends an air of plausibility.*"

"Prove all things; hold fast to the truth," is as wise a course to pursue in science as in religion. This is what Keely has been doing with the teachings of "The Ancients," in regard to the forces of nature, viz., proving their truth by "dynamic apparatus."

"The old Kabbala," writes Dr. Seth Pancoast, in *The True Science of Light*, "with its curious and comprehensive symbol-language, is at once an elaborate system of natural philosophy, and a profound system of theology; an illuminated exposition of the mysterious truths of nature" (i. e., the hidden things of God) "and of that higher science which the book of nature unfolds to the enlightened eye of the soul; the science of religion. Our readers would be slow to realize, many even unwilling to recognize, the fact that the grand old Kabbalistic theosophy was the native root, the central trunk, whence all the religions 'the world has ever known sprang as shoots and branches from a parent tree. Yet this is absolutely true. Our Bible is a translation into words of the symbols of the Kabbala. The reader would be astonished if he could read the Bible in the light of the Kabbala; first, to discover this close accordance; second, to find internal evidence, so clear as to be irrefragable, that the book of nature, true science, and the written Word, are one in source and significance; and third, to learn that the Bible is not the book of enigmas that ordinary commentators would make us believe, but is the written *revelation of God's work, will, and ultimate purpose* in creation; and of His essential attributes as well;" -but only to those who understand its hidden symbolic and esoteric meaning. 1

This is written of the Hebrew Kabbala, the Hebrew theosophy. *The Hindu theosophy is not a religion*; it is a system of philosophy derived from the wonderful Kabbala; the teachings of which, concerning nature's sympathetic streams (flowing from the central sun of the universe), led Keely into the path of research which has enabled him not only to "hook his machinery on to the machinery of nature," but to disclose the moving power, the vital principle.

## PART II

### THE REVELATION.

If galvanism be only a hidden form of electricity, then magnetism can be only electricity in a more hidden form.-  
Views of Chemical Laws of Nature.

OERSTED, 1813.

The real origin of magnetism is yet to be revealed.

TYNDALL.

To the question, "What is Electricity?" there is but one answer. We do not know.

"POPULAR SCIENCE."

The magnetic needle is ruled by an all-pervading principle, emanating from the center of the universe, which sustains and regulates the motions of material worlds. How many ages will it be before the world will comprehend and believe in the electric aura, or subtle ether, which pervades creation as the atmosphere surrounds our earth. All created things move in this ethereal aura; by means of which harmonious unison is established between every link in the chain of animated nature. Every faculty of the mind has its power, which extends through all space, and this vital power may be exerted at will by its possessor, according to its native energy or strength.

KRITZ LEMBERG.

Hans Christian Oersted who, in the year 1820, discovered "electro-magnetism," or the law of reciprocity between electrified bodies and the magnet, had, as early as the year 1813, in his "Views of Chemical Laws of Nature," expressed his anticipation of the existence of a near connection between electric, galvanic, and magnetic currents.

For two centuries the opinion had been alternately accepted and rejected, that electricity and magnetism have a common origin; yet all endeavors to prove this accordance had been in vain. By Oersted's experiments, electro-magnetism was thus introduced as a universal force of nature. In a later work, "The Soul in Nature," Oersted writes: "Natural science is in perfect harmony with religion, in teaching that everything has been brought forth and is sustained and governed by the Divine Will. Mankind, in its infancy, learns - like the individual man - by instinctive intuition" (the inner light). "Facts are ascertained, demonstrated, taught and forgotten, while theories, vague and uncertain, even in the minds of their weavers, have been accepted for science."

As an example of this assertion may be mentioned the emission theory advocated by LaPlace, but opposed by Huyghens, Young and Fresnel, who adopted the undulatory theory.

One alone of Keely's experiments disproves this theory, now so universally accepted.<sup>2</sup> "Light as it comes from the great solar reservoir, writes Dr. Pancoast, is a unit - not seven rays, but one sunbeam. Though it contains the dual attributes (the active and passive, the positive and negative, the polar force and the chemical function) they are so exactly equilibrated, so perfectly in harmony, that they form absolutely a unit; their unity being slightly affected by contact with our terrestrial atmosphere, which extracts from them *in transitu* a small amount of chemical blue, and a portion of calorific energy, but being substantially maintained until in actual contact with the earth and earthly objects, when the beam is interrupted, and its rays distributed, in order to permit each principle of virtue to perform its part in nature's vast laboratory. The prism has not changed the light, nor its united and separate nature and attributes. It has only shown us that the great unit has seven members, so to speak, working in perfect harmony, obediently to the laws of "The Supreme." This one fact of the unity of light utterly suppresses the waves, or undulations, of modern scientists. A sunbeam cannot come in seven parts upon seven sets of waves. The impulse and tension theory of the old philosophy justifies itself, if the justification of a theory consists in its competence to account for actual phenomena; but the secrets and mysteries of nature regarding the essence of light, and its great work in creation and, providence, must be studied

elsewhere. (See "Blue and Red Light," by Dr. Pancoast.)

Sympathetic Vibratory Physics teaches that the laws governing the disturbance of sympathetic equilibriums are quite remote from, and antagonistic to, the present teaching; and that the views of light, as enunciated by the late Dr. Seth Pancoast, and as held by "The Ancients," are correct, although Mr. Keely cannot accept this learned man's teachings on other subjects.

Sound waves, writes Keely, are only propagated by multiple interference, and may be expressed as echoes of the introductory impulse of sound itself, made audible to the tympanum by such interferences. The explosion of dynamite or electricity in a vacuum would not be audible to our imperfect sense of hearing, nor can our eyes appreciate the hidden world until the microscope reveals to us what, but for it, we could not know exists. Yet the conditions that reign in the inaudible and invisible realms are of ten thousandfold more importance and power than any that our senses are cognizant of. In our environment we are limited in our instruments of research, as well as otherwise, to boundaries which we cannot cross; but Sympathetic Physics, in revealing the laws governing nature's operations in the invisible and inaudible world, places us in a position to appreciate the foundation on which knowledge will hereafter stand. When that position is taken, "*the new science*" - religious science - (which is "*the sum of all that human information has given as to what relates to the destiny of man and to the true welfare of each man and of all men*") will be able to hold its own against the disorder that now threatens to retard progress in the encroaching steps of the vanguard of anarchy. "In the Annals of Christianity," writes Professor Draper, "the most ill-omened day is that in which she separated herself from science."

But Christianity has not separated herself from science. She could not if she would; for Christianity, as taught and upheld by Jesus of Nazareth, is true science. Pseudoscience has made war on Christianity, and is now about to suffer the penalty in the crumbling away of its foundation stones. "Wise men believe nothing but what is certain, and what has been verified by time." Until now true science has not been able to verify the wisdom of "The Ancients" by any dynamic apparatus showing how cosmical law works, and as yet it is not fully realized that, "in order to protect science, men of learning carried empiricism to its extreme skeptical consequences, and thereby cut the ground from under the feet of science;" sowing seeds of disorder broadcast for two generations, which, wafted from one land to another, have produced year after year a fruitful and ever-increasing crop of skepticism, materialism, and infidelity blossoming into anarchy.

The nations of the earth are now united in demanding justice for all men as never before; and science finds herself powerless to avert the danger in any other way than by supplying the implements of war, and providing new explosives; or, in encouraging fallacious schemes for destroying cities by means of "flying machines," more dangerous to the invaders than to those they seek to annihilate.

As science has done nothing to avert the evils which she has fostered, Christianity comes to the rescue with a system of spiritual physics susceptible of proof to the senses. The day has gone by in which, as Professor Schuster said, "a knowledge of scientific theories kills all knowledge of scientific facts;" for this resuscitated system makes it clear to all who have powers of mind sufficient to comprehend it, that we are related to the whole universe, and that "the fundamental doctrine of universal attraction" is part of the much sneered at (by the ignorant) cosmical law of "sympathetic association."

In the time of Pythagoras, it was especially forbidden to divulge this "law of attraction and repulsion," which constitutes nature's greatest secret, except under the most binding obligations of secrecy.

It is this secret which has enabled Keely to make applications of the unknown energy that had its



birth in mechanics in 1872, in the "hydro-pneumatic-pulsating-vacuo engine" that he was inventing at that time, with the expectation that it would supersede the steam engine. It was only partially developed under the conditions of this quadruple force. In the year 1888 the teachings of "The Ancients" regarding what we call electricity and magnetism were brought to Keely's notice; and taking up another line of research, he soon became convinced that the force he had discovered fourteen years before, is the third current of the triune stream of electricity or "negative attraction."

"The Ancients" taught that these forces which we call electricity and magnetism are one and the same, and that between them is "a neutral force." When a force becomes neutral it is inactive, and is no longer a force; consequently the name given is misleading, Keely calls this third element "the latent neutral," which is a better name for it. Dr. Pancoast, in his book on the Kabbala, gives the Kabbalistic teachings in his own words, regarding nature's most powerful agent, the triune polar flow. He writes: "Electricity is a peripheral, polar force moving out of equilibrium, i. e., independently. Magnetism is a polar force moving in equilibrium. They are one and the same in essence and power; and their source is light:" the light from the great central sun of the universe, around which all solar systems revolve.

There is but one difference between them. In electricity two forces are never found in one substance. In the true magnet they are both present in an active state, but in exact equilibrium. In a magnetic body both are present, neutral and inactive.

Terrestrial magnetism is the earth's electricity. The atmospheric vapors of the earth absorb the greater part of the calorific rays, and the actinic rays pass almost entirely into the earth; the former become charged with the positive, and the latter with the negative force; and thus the negative becomes characteristic of the earth, and the positive of the air. Then the rain falls and the hail and the snow, bearing the positive with them; which, upon entering the earth, is compelled to come into a state of harmony with the earth's negative; the two poles acting in equilibrium constitute magnetism. Hence the earth itself becomes a powerful magnet; and everything earthly partakes of its nature, in some degree.

What Faraday called diamagnetic bodies are bodies containing one electric force only, and consequently are not magnets in any sense of the word.

In both electricity and magnetism there are the two opposite forces, the positive and the negative. In both, the two forces attract each other, and each repels its kind. In electricity the two are never present in the same body. *In both there is between the two forces a "NEUTRAL FORCE,"* which places itself, in electricity, as a resistant wall between two opposing clouds, or a positive cloud and the magnetic earth. In a magnet, where the two forces are always present actively in the one substance, the neutral appears midway in the substance; separating the two, and thus preventing their blending with and neutralizing each other. In the natural magnet the equator shows neither attraction nor repulsion, because the attractive power of each ingredient of the natural is rendered inoperative by the presence of the other. (See "*The True Science of Light*," by Seth Pancoast, M.D.)

This latent neutral force Keely has diverted, and brought about "coordination between the two mediums, celestial radiation and terrestrial sympathetic outreach."

But light is not only the source of these forces, it is also the great electro-magnetic polarizer. In the formation of the atom it receives the polar energy that gives it its individuality; its polarity constantly changes in dropping old and putting on new affinities; but the tendency is to equilibrium, or harmony. In inorganic matter the atoms are more angular than in the organic; the spheroidal form being proportioned to the stages of development. Each atom of matter contains one of

the electric forces and is surrounded by an etherial atmosphere of the opposite electricity, thus each atom is a miniature of the earth.<sup>3</sup> The atomic similarity to the aggregation of atoms - the earth - is most remarkable in the fact that the electric or magnetic force of each atom has a current, like the earth's current, pouring in at the poles and out at the equator; thus atoms contain within themselves the elements of their own existence. When the positive and negative forces of electricity harmonize, they move in equilibrium, as in terrestrial magnetism; when they are separated they become antagonistic, and positive electricity becomes "a blind force," as the Ancients termed it - they symbolizing electricity in equilibrium by a serpent swallowing its tail. Positive electricity is the active polar force, and the negative is the passive depolarizing force. Positive electricity is *the ether tensely polarized*, and when pushed to its utmost tension fire is produced. (See "*Red and Blue Light*," by the late Dr. Seth Pancoast.)

"With our present knowledge," writes Mr. Keely, "no definition can be given of this latent force; which, possessing all the conditions of attraction and repulsion associated with it, is free of magnetism. If it is a condition of electricity, robbed of all electrical phenomena, or a magnetic force, rebellant to the phenomena associated with magnetic development, the only philosophical conclusion I can arrive at is that *this indefinable element is the soul of matter*. Were not every form of matter, even to the cerebral convolutions of the brain, impregnated with this latent element of force, which is sympathetically subservient to celestial radiation, nature would be like a still-born child, or a marble statue - dead to the sympathetic association that induces motion. Matter could not exist without this element, this spiritual essence, this impregnation from the Deity, which is its soul, any more than a man with an ossified brain could have motion or life."

Thus are we led to see that *the soul may be defined as life in latent suspension*; that there are no boundaries set to knowledge in the life of the soul; that there are no truths beyond its reach; and, in short, that the soul is the indestructible principle of life. "The blind, dull powers inherent in our passive earth," writes Kritz Lemberg, "could never produce and reproduce her myriad productions with such uniform regularity without this vital force."

"I do not believe," said Edison, "that matter is inert; to me it seems that every atom is possessed of a certain amount of intelligence;" and, in different words, Professor Rucker has given expression to the same opinions. Spiritual science, religious science, teaches that when the fiat went forth, "Let there be light!" the latent celestial radiation that illumines the universe was liberated. When "the breath of life" was breathed into man, he was impregnated with that latent soul element that made him "a living and moving being."

"In whatever direction one pursues physical science," writes Professor Dolbear, "he is at last confronted with a physical phenomenon with a superphysical antecedent where all physical methods of investigation are impotent."

But Sympathetic Physics shows us that the ways of Deity are not past finding out; and He who was endowed with wisdom from on high "proved His divine authority by revealing these ways to His disciples, and by conforming to them in all things Himself."

"How blind we have all been!" writes the revered Dr. Furness, D. D., of Philadelphia, "what a palpable error it is to regard the extraordinary works that Christ wrought as suspensions of the laws of nature. They are directly the reverse; they are illustrations of the power of mind over matter, of the spirit over the flesh. For this representation of the so-called miracles, we have the express authority of Jesus Himself. Although He ascribed his extraordinary work directly to God, in the same breath He declared with equal explicitness that they were wrought, not by any preternatural power which He alone possessed, but by faith; thus basing his authority, as a messenger of God, not upon any departure from the laws of nature, but upon the power of the very highest law of nature."

Is it not strange, indeed, that it should ever have been thought that in all this vast and varied universe, in which the most lavish provision is made for this mortal life of ours, no provision exists for the safety of the immortal soul; that to save the soul from utter perdition it was necessary to break through the established order of things, and suspend the action of laws whereby this order is maintained?

The unhappy consequences of this widely accepted error concerning the remarkable things done by Christ, is that it has put in opposition to each other - to the serious injury of mankind - two things which are to be forever most intimately united: science on the one hand, and religion on the other.

Science acknowledges a general providence, developing races, not caring for individuals, but the revelation through Jesus that "God is Love" (and of the divine possibilities of human nature) shows us that the Immortal Spirit possesses the power of making all things, failures as well as successes, sorrows as well as joys, all work together to strengthen and elevate the soul, even as Jesus made His suffering tributary to His perfection.

Bewildered, lost, as men of science are - amid the mysteries of being - unable to account for the phenomena of physical nature, the science of religion still points to the illuminating Cross of Christ, which must spread its unearthly glory over all nations before the human race can follow "The Higher Example," and enter into the promised "larger coming time: "

No more Jew nor Greek, then - taunting  
Nor taunted - no more nation nor tribe;  
But one confederate brotherhood, planting  
One flag only to mark the advance,  
Upward and onward, of all humanity."

Before this approaching age of harmony can arrive, the knowledge of God must cover the earth as the waters cover the beds of the seas. Suffering humanity must be taught that "the existence of 'The First Cause' is a necessity of "human thought," and that the only cure for sorrow lies in the helpfulness and the hopefulness of the Gospel of the Son of God. Other religions tell of men stretching out their hands to God for help. The Christian religion tells of God reaching out His hands to man.

The key-note of Christ's Gospel is in the Fatherhood of God and the brotherhood of man; and this is the key-note which the revelation of Sympathetic or Spiritual Physics is about to sound. It will awaken a sleeping world to that "knowledge of God" which is (as defined by Pythagoras) "Truth clothed with light, or absolute verity."

"The secret things belong unto the Lord our God; but things which are revealed belong unto us and to our children for ever." --Deuteronomy, 29: 29.

## FOOTNOTES

1 The late Mrs. F. J. Hughes, a grandniece of Erasmus Darwin, gained from her study of the Bible the material for her book on "*The Evolution of Tones and Colours*," which work, Keely says, saved him years of research in the realm of inaudible sounds possessed by man, without which his various organs would be utterly useless.

A discovery has been made which is connected with the laws of the mind that made it; and "*the mécanique céleste*" no longer waits its Newton to disclose it. Truth stands in the temple of sci-

ence unveiled, in all her majesty, pointing the path to a region that science has never yet entered; for, it is no merely material prospect that opens to her view.

“The invisible things of Him, from the creation of the world, are understood by the things that are made.” ROMANS i: 20.

2 “When that rhythmical action, named a polarized current, shall have come to be understood, a great revolution in the conception of merely mechanical undulation may be expected.”

DR. MACVICAR, 1868.

3 “Every monad is a mirror of the universe.” LEIBNITZ.