

John Worrell Keely
and
True Science

by

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Keely's Secrets - Part 2

True Science - Part 3

"The only hope for science is more science." - DRUMMOND.

"Matter is infinitely divisible." - SCHOPENHAUER.

"We seem to be approaching a theory as to the construction of ether. Hertz, has produced vibrations, vibrating more than one hundred million times per second. He made use of the principle of resonance. You all understand how, by a succession of well-timed small impulses, a large vibration may be set up." - PROF. FITZGERALD.

Dr. Schimmel, in his lecture on "The Unity of Nature's Forces", says: -
"The Greek philosophers, Leucippus, Anaxagoras, Democritus, and Aristotle, base their philosophies on the existence of an ether and atoms. According to Spiller's system, both ether and atoms are material. The atoms are indivisible. Chemistry, being based on the correctness of this statement, forces us to accept it". - We are "forced to accept it", only until it is proved by demonstration to be false. (See note at end)

The discoverer of the connecting link between mind and matter, the Newton of the *mecanique celeste* of the mind, foretold both by Kepler and Macvicar, has now reached a stage in his researches at which he is able to demonstrate the truth of the hypotheses which he is formulating

into a system; and consequently the stage where he can demonstrate whether theories, that have prevailed concerning the [cause](#) of physical phenomena, are [sound](#) or without basis in fact. Until this stage was reached, it would have been as useless to make Mr. [Keely](#)'s theories known, as it would be to publish a treatise to prove that two and two make five. Scientific men reject all theories in physics in which there is not an equal [proportion](#) of [science](#) and [mathematics](#), excluding all questions of pure [metaphysics](#). They were right; for, until the world had undergone a state of preparation for another [revelation](#) of [truth](#), the man who demonstrated all that [Keely](#) is now prepared to demonstrate would have been burned alive as a [wizard](#). To use the words of [Babcock](#), one of [Keely](#)'s staunchest adherents, in 1880: - "*This [discoverer](#) has entered a new world, and although an unexplored wilderness of untold wealth lies beyond, he is treading firmly its border, which daily widens as with ever-increasing interest he pursues his explorations. He has passed the dreary realm where scientists are groping. His researches are made in the open field of elemental force, where [gravity](#), [inertia](#), [cohesion](#), [momentum](#) are disturbed in their haunts and diverted to use; where, from unity of origin, emanates infinite energy in diversified forms*", and, to this statement I would add - where he is able to look from nature up to nature's [God](#), understanding and explaining, as no man before ever understood and explained, how simple is "the mysterious way in which [God](#) works His wonders to perform".

Mr. [Babcock](#) continues: - "*Human comprehension is inadequate to grasp the possibilities of this discovery for [power](#), for increased prosperity, and for peace. It includes all that relates mechanically to travel, manufacture, mining, engineering, and warfare*". Up to within two years, Mr. [Keely](#), the [discoverer](#) of unknown [laws](#) of nature, having their sole seat, origin, and function in the human [mind](#), has been left partially to the mercy of men who were interested only in mechanical "possibilities". In the autumn of 1888, he was led into a line of research which made the mechanical question one of secondary interest; and yet the present results are such as to prove that on this line alone can he ever

hope to attain mechanical success. The course then adopted has also been the means of placing his discoveries before the world, endorsed in such a manner as to command attention to his views and theories. It has been said that if extreme vicissitudes of [belief](#) on the part of men of [science](#) are evidences of uncertainty, it may be affirmed that of all kinds of [knowledge](#) none is more uncertain than [science](#). The only hope for [science](#) is more [science](#), says [Drummond](#). [Keely](#) now bestows the only hope for [science](#) - "more [science](#)". He accounts for the non-recognition by scientists of his claims, in these words: "*The system of arranging [introductory etheric impulses](#) by compound chords set by differential harmonies, is one that the world of [science](#) has never recognised, simply because the struggles of physicists, combating with the solution of the conditions governing the [fourth order](#) of [matter](#), have been in a direction thoroughly antagonistic, and opposite to a right one. It is true that [luminosity](#) has been induced by chemical antagonism, and, in my mind, this ought to have been a stepping-stone towards a more perfect condition than was accepted by them; but independent of what might be necessary to its analysis, the bare truth remains that the conditions were isolated - robbed of their most vital essentials - by not having the medium of [etheric vibration](#) associated with them*".

In order to [subdivide](#) the atoms in the [atomic triplet](#), after release from the [molecule](#), the [molecular ether](#), thus liberated, is absolutely necessary in order to effect the rupture of the atoms, and so on, progressively, each order of [ether](#), [molecular](#), [intermolecular](#), [atomic](#), [interatomic](#), [etheric](#), [interetheric](#), the [ether](#) so liberated in each successive division is essential to the next [subdivision](#).

The keynote of Mr. [Keely](#)'s researches is that the [movements of elastic elements are rhythmical](#), and before he had reached his present stage in producing vibrations, on the principle of [resonance](#), he has had problems to solve which needed the full measure of [inspiration](#) or apperception that he has received. [Hertz](#) has produced vibrations about one metre long, vibrating more than one hundred million times a second. [Keely](#) has

produced, using an atmospheric medium alone, 519,655,633 vibrations per second; but, interposing pure [hydrogen](#) gas between soap films and using it as a medium of [acceleration](#), he asserts that on the [enharmonic third](#) a [rate of vibration](#) may be induced which could not be set down in figures, and could only be represented in [sound colours](#). He has invented instruments which demonstrate in many variations the colours of [sound](#), registering the number of necessary vibrations to produce each variation. The [transmissive sympathetic chord](#) of B flat, third [octave](#), when passing into inaudibility, would induce billions of billions of vibrations, represented by [sound colour](#) on a screen illuminated from a solar ray. But this experiment is one of infinite difficulty, from the almost utter impossibility of holding the [hydrogen](#) between the two films long enough to conduct the experiment. [Keely](#) made over 1,200 trials before succeeding once in inducing the intense [blue](#) field necessary, covering a space in time of six weeks, four hours at a time daily, and should he ever succeed in his present efforts to produce a film that will stand, he anticipates being able to register the range of [motion](#) in all metallic mediums. On this subject [Keely](#) writes: - "*The highest range of [vibration](#) I ever induced was in the one experiment that I made in liberating [ozone](#) by [molecular percussion](#), which induced [luminosity](#), and registered a percussive [molecular](#) force of 110,000 lbs. per square inch, as registered on a lever constructed for the purpose. The vibrations induced by this experiment reached over 700,000,000 per second, unshipping the apparatus, thus making it insecure for a repetition of the experiments. The decarbonized steel compressors of said apparatus moved as if composed of putty. Volume of sphere, 15 cubic inches; weight of surrounding metal, 316 lbs*".

Recently some questions, propounded to Mr. [Keely](#) by a scientist, elicited answers, which the man of [science](#) admitted were clear and definite, but no physicist could accept [Keely](#)'s assertion that incalculable amounts of [latent force](#) exist in the [molecular](#) spaces, for the simple reason that [science](#) asserts that [molecular aggregation](#) is attended with [dissipation](#) of [energy](#) instead of its [absorption](#). The questions asked

were: -

1) In [disintegrating water](#), how many foot-pounds of [energy](#) have you to expend in order to produce or induce the vibratory energy in your acoustical apparatus?

"Answer. - No foot-pounds at all. The force necessary to excite [disintegration](#) when the instrument is sensitized (both in [sensitization](#) and developments) would not be sufficient to wind up a watch.

2) What is the amount of [energy](#) that you get out of that initial amount of water (say 12 drops) when decomposed into [ether](#)?

"Answer. - From 12 drops of water a [force](#) can be developed that will fill a chamber of seven pint volume no less than six times with a [pressure](#) of ten tons to the square inch.

3) In other words, if you put so many pounds of energy into vibratory motion, how many foot-pounds do you get out of this?

"Answer. - All [molecular](#) masses of metal represent in their interstitial [molecular](#) spaces incalculable amounts of [latent force](#), which, if awakened and brought into intense vibratory action by the medium of [sympathetic liberation](#), would result in thousands of billions more power in foot-pounds than that necessary to awaken it. The resultant development of any and all forces is only accomplished by conditions that awaken the [latent](#) energy they have carried with them during [molecular aggregation](#). If the [latent force](#) that exists in a pound of water could be sympathetically evolved or liberated up to the seventh [subdivision](#) or [compound interetheric](#), and could be stored free of [rotation](#), it would be in my estimation sufficient to run the power of the world for a century".

This statement gives another of [Keely](#)'s discoveries to the world, viz., that [molecular dissociation](#) does not create energy, as men have asserted [Keely](#) has claimed, but supplies it in unlimited quantities, as the product

of the [latent](#) energy accumulated in [molecular aggregation](#). This is to the physicist as if [Keely](#) had asserted that two and two make a billion, but as a man of [science](#), who is held to be "the scientific equal of any man in the world", has come forward to make known that, in his [opinion](#), "[Keely](#) has fairly demonstrated the discovery of a force previously unknown to [science](#)", the [discoverer](#) at last feels at liberty to make public the nature of his discoveries. Until Dr. [Joseph Leidy](#) had taken this stand, Mr. [Keely](#) could not, without jeopardizing his interests, and the interests of the [Keely Motor Company](#), make known in what particulars his system conflicts with the systems upheld by the age in which we live.

After the warning, given in the history of Huxley's "Bathybius", we may feel quite sure that if [Keely](#) had failed to demonstrate the genuineness of his claims by actual experiment, no scientist would have risked the worldwide reputation of a lifetime by endorsement of the discovery of an unknown force as [Professor Leidy](#) has done, while [Keely](#) himself was under such a cloud that, to advocate his integrity and uphold the importance of his discovery, has hitherto been enough to awaken doubts as to the sanity of his upholders. Among many others who have written of it from the standpoint of [Keely's](#) accountability for the mistakes of the managers of the [Keely Motor Company](#) - men who made no pretence of caring for anything but dividends - was one who asserted, in the [New York Tribune](#), that it was a "remarkable delusion, full of tricks too numerous to mention, the exposure of which ought to be made to bring the [Keely](#) craze to an end". In the same journal an editorial states that "Mr. [Keely](#) appears to have no mechanical ingenuity, his strong point being his ability as a collector. He has one of the largest and best arranged collections of other people's money to be found in the United States. Having, a number of years ago, during a fit of temporary insanity, constructed a machine which, if any power on earth could start it, would explode and pierce the startled dome of heaven with flying fragments of cog-wheels and cranks, he now sits down calmly, and allows this same mechanical night-mare to make his living for him. This is genius; this is

[John W. Keely](#); he toils not, neither does he spin, but he has got an hysterical collection of crooked pipes and lob-sided wheels tied up in his back room that extract the reluctant dollar from the pocket of avarice without fail".

This is a specimen of the nature of the ridicule which was encountered by [Keely](#)'s "upholders", as well as by himself. Until [Professor Leidy](#) and Dr. [Willcox](#) came to the front, in March, 1890, Mr. [Keely](#) had no influential supporters, and not one scientist could be found who was ready to encounter the wasps represented in Lavater's allegorical vignette; where a hand holding a lighted torch is being stung by one of a swarm.

Underneath are these lines: -

"And although it sings the wings of the gnats, Destroys their heads and all their little brains, Light is still light; And although I am stung by the angriest wasp, I will not yield."

Such is the position of all defenders of the [truth](#) in all ages; but the torch being held aloft, in such hands as have now seized it, the opportunity is given to see what [Keely](#) proclaims as [truth](#).

We know that [science](#) denies the [divisibility](#) of atoms, but [Keely](#) affirms and demonstrates that all corpuscles of [matter](#) may be divided and subdivided by a certain [order](#) of [vibration](#). During all these years in which he has given exhibitions of the operations of his [generators](#), [liberators](#), and [disintegrators](#), in turn, each being an improvement, successively, on the preceding one, no one has attempted to give to the public any theory, or even so much as a sensible conjecture, of the origin of the [force](#).

When Mr. [Keely](#) was asked, in 1884, if it were not possible that he had dissociated [hydrogen](#) gas, and that his unknown force came from that [dissociation](#), he replied that he thought it might be; but he made no assertion that he had. This conjecture was repeated to an English

scientist, who replied that he was willing to make a bet of £10,000 that [hydrogen](#) is a simple element. The same scientist says now that he should answer such a question with more caution, and says that he had never known [hydrogen](#) to be dissociated. Mr. [Keely](#) gives this

THEORY AND FORMULA OF AQUEOUS DISINTEGRATION

The peculiar conditions as associated with the gaseous elements of which [water](#) is composed, as regards the differential volume and [gravity](#) of its gases, make it a ready and fit subject of vibratory research. In submitting [water](#) to the influence of vibratory transmission, even on simple [thirds](#), the high action induced on the [hydrogen](#) as contrasted with the one on the [oxygen](#) (under the same vibratory stream), causes the antagonism between these elements that induces [dissociation](#). The differential antagonistic range of [motion](#), so favouring the antagonistic [thirds](#) as to become thoroughly repellent. The gaseous element thus induced and registered, shows thousands of times much greater force as regards [tenuity](#) and volume than that induced by the chemical [disintegration](#) of heat, on the same medium. In all [molecular dissociation](#) or [disintegration](#) on both simple or compound elements, whether gaseous or solid, a stream of [vibratory antagonistic thirds, sixths, or ninths](#), on their [chord mass](#) will compel progressive subdivisions. In the [disintegration](#) of water the instrument is set on [thirds](#), [sixths](#), and [ninths](#), to get the best effects. These triple conditions are focalized on the [neutral centre](#) of said instrument so as to induce perfect [harmony](#) or [concordance](#) to the chord-note of the [mass chord](#) of the instrument's full combination; after which the [diatonic](#) and the [enharmonic scale](#) located at the top of the instrument, or ring, is thoroughly harmonized with the [scale](#) of [ninths](#) which is placed at the base of the [vibratory transmitter](#) with the [telephone head](#). The next step is to disturb the [harmony](#) on the concentrative [thirds](#), between the [transmittor](#) and [disintegrator](#). This is done by rotating the syren so as to induce a [sympathetic](#) communication along the [nodal transmittor](#), or wire, that associates the two instruments. When the [note](#) of the syren becomes [concordant](#) to the [neutral centre](#) of

the [disintegrator](#), the highest order of [sympathetic](#) communication is established. It is now necessary to operate the transferable vibratory [negatizer](#), or [negative accelerator](#), which is seated in the centre of the [diatonic](#) and [enharmonic](#) ring, at the top of [disintegrator](#), and complete disintegration will follow (from the antagonisms induced on the concordants by said adjunct), in triple progression, thus: - First, [thirds](#): [Molecular dissociation](#) resolving the [water](#) into a gaseous compound of [hydrogen](#) and [oxygen](#). Second, [sixths](#): resolving the [hydrogen](#) and [oxygen](#) into a new element by second order of [dissociation](#), producing what I call, low [atomic ether](#). Third, [ninth](#)s: The low [atomic ether](#) resolved into a new element, which I denominate high or second [atomic harmonic](#). All these transmissions being simultaneous on the disturbance of [sympathetic equilibrium](#) by said [negative accelerator](#).

Example: - Taking the [chord mass](#) of the [disintegrator](#) B flat, or any [chord mass](#) that may be represented by the combined association of all the mechanical parts of its structure (no two structures being alike in their chord masses), taking B flat, the resonators of said structure are set at B flat, first octave, B flat, third octave, and B flat, ninth octave, by drawing out the [caps](#) of resonators until the [harmony](#) of [thirds](#), [sixths](#), and [ninth](#)s are reached; which a simple movement of the fingers on the [diatonic scale](#), at the head, will determine by the tremulous action which is highly sensible, to the touch, on said [caps](#). The [caps](#) are then rigidly fixed in their different positions by set screws. The localization to the [neutral centre](#) is then established by dampening the steel rods, on the scale at the back, representing the [thirds](#), [sixths](#), and [ninth](#)s, drawing a piece of small gum tube over them, which establishes [harmony](#) to the [chord mass](#) of the instrument. [Concordance](#) is thus effected between the [disintegrator](#) and the [ninth](#)s of the scale at base of [transmitter](#) with [telephonic head](#).

This scale has a permanent [sympathetic](#) one, set on the [ninth](#) of any [mass chord](#) that may be represented, on any and all the multiple variations of mechanical combinations. In fact, permanently set for universal

accommodation.

The next step is to establish pure harmony between the transmitter and the disintegrator, which is done by spinning the syren disk, then waiting until the sympathetic note is reached, as the syren chord, decreasing in velocity, descend the scale. At this juncture, the negative accelerator must be immediately and rapidly rotated, inducing high disturbance of equilibrium between the transmitter and the disintegrator by triple negative evolution, with the result that a force of from five to ten, fifteen, twenty, and thirty thousand pounds to the square inch is evolved by the focalization of this triple negative stream on the disintegrating cell, or chamber, whether there be one, two, three, five, or ten drops of water enclosed within it.

GRADUATION OF MACHINES

Mr. Keely gives a few introductory words concerning the necessary graduating of his instruments, for effecting conditions necessary to, ensure perfect sympathetic transmission, which will serve to show how great are the difficulties that have been attendant upon getting his machines into a condition to control and equate the differentiation in molecular masses, requiring greater skill than in researching the force of a sunbeam. He writes: - "*The differentiation in molecular metallic masses, or grouping, is brought about in their manipulations in manufacturing them for commercial uses; in the forging of a piece of metal, in the drawing of a length of wire, and in the casting of a molten mass to any requisite form. The nearest approach to molecular uniformity in metallic masses is in the wire drawn for commercial uses, gold and platina being the nearest to freedom from differentiation. But even these wires, when tested by a certain condition of the first order of intensified molecular vibration, for a transferring medium between centres of neutrality, I find to be entirely inadequate for the transfer of concordant union, as between one and the other, on account of nodal interferences. We can appreciate the difficulty of converting such a medium to a uniform molecular link, by knowing that it can be*

accomplished only by removing all [nodal interference](#), by inducing between the [nodal waves](#) a condition in which they become subservient to the inter-sympathetic vibratory molecular link of such structure or wire. Therefore, it is necessary to submit the wire to a system of [graduation](#) in order to find what the combined chords of these [nodal interferences](#) represent when focalized to one general centre. Then the [differentiation](#) between these [nodal waves](#) and the [intermolecular](#) link must be equated, by what I call a process of [vibratory induction](#), so as to induce pure [concordance](#) between one and the other. To elaborate on this system of [graduation](#), for effecting conditions necessary to ensure perfect and unadulterated transmission, would make up a book that would take days to read and months to study. The graduating of a perfectly constructed instrument to a condition to transmit sympathetically, is no standard whatever for any other one that may be built, nor ever will be, because no [concordant](#) conditions of compound [molecular aggregation](#) can ever exist in [visible](#) groupings. If it were even possible to make their parts perfectly accurate one to the other, in regard to atmospheric [displacement](#) and [weight](#), their resonating qualities would have a high rate of [sympathetic](#) variation in their molecular groupings alone. If one thousand million of coins, each one representing a certain standard value, and all struck from the same die, were sympathetically graduated under a vibratory [subdivision](#) of 150,000, the most amazing variation would present itself, as between each individual coin throughout the number, in regard to their [molecular](#) grouping and [resonance](#)." [KEELY](#).

It will be realized in the future what immense difficulties have been encountered by Mr. [Keely](#) in perfecting his system of [graduation](#), and in constructing devices for the guidance of artificers and mechanics, whereby those who are not as abnormally endowed as he is for his work, can bring a proper vibratory action into play to induce positive [sympathetic](#) transmission, as well as the stupidity of the men who still seek to confine his researches to perfecting the so-called [Keely motor](#), before his system is sufficiently developed to enable others to follow it

up, should his physical strength give out. His system of graduating research, when completed, will enable men to take up the work, not from the standard of an already completed structure that is true in its operation, though a perfect duplicate as to size and [gravity](#) be made; for each successively constructed machine requires a [knowledge](#) of its own conditions of sensity, as regards its [mass chords](#). [Keely](#) writes: -

"That [tuning forks](#) can be so constructed as to show coincident or [concordant](#) association with each other, is but a very weak illustration of the fact which governs pure acoustic [assimilation](#). The best only approach a condition of about a fortieth, as regards pure, attractive, and propulsive receptiveness. By differentiating them to [concordant thirds](#), they induce a condition of [molecular bombardment](#) between themselves, by alternate changes of long and short waves of [sympathy](#). Bells rung in vacuo liberate the same number of corpuscles, and at the same [velocity](#) as those surrounded by a normal atmosphere, and hence the same [acoustic force](#) attending them, but are inaudible from the fact that, in vacuo, the [molecular](#) volume is reduced. Every gaseous [molecule](#) is a [resonator](#) of itself, and is sensitive to any and all sounds induced, whether accordant or [discordant](#)." [Keely](#)

ANSWERS TO QUESTIONS

"The [positive](#) vibrations are the radiating or propulsive; the [negative](#) vibrations are the ones that are attracted towards the [neutral centre](#). The action of the [magnetic flow](#) is dual in its evolutions, both attractive and propulsive. The sound vibrations of themselves have no power whatever to induce [dissociation](#), even in its lowest form. Certain differential, dual, triple and quadruple chords give [introductory impulses](#) which excite an action on [molecular](#) masses, liquid and gaseous, that increase their range of [molecular motion](#) and put them in that receptive state for [sympathetic vibratory interchange](#) which favours [molecular disintegration](#); then, as I have shown, the [diatonic enharmonic](#) is brought into play, which further increases the [molecular](#) range of [motion](#) beyond fifty per cent of their diameters, when [molecular](#)

separation takes place, giving the tenuous substance that is necessary to induce progressive subdivision. This molecular gaseous substance, during its evolution, assumes a condition of high rotation in the sphere or tube in which it has been generated, and becomes itself the medium, with the proper excitors, for further progressive dissociation. The excitors include an illuminated revolving prism, condensor, and coloured lenses, with a capped glass tube strong enough to carry a pressure of at least one thousand pounds per square inch. To one of these caps a sectional wire of platinum and silver is attached; the other cap is attached to the tube, so screwed to the chamber as to allow it to lead to the neutral centre of said chamber." KEELY.

MINERAL DISINTEGRATION

"I have been repeatedly urged to repeat my disintegrations of quartz rock; but it has been utterly out of my power to do so. The mechanical device with which I conducted those experiments was destroyed at the time of the proceedings against me. Its graduation occupied over four years, after which it was operated successfully. It had been originally constructed as an instrument for overcoming gravity; a perfect, graduated scale of that device was accurately registered, a copy of which I kept; I have since built three successive disintegrators set up from that scale, but they did not operate. This peculiar feature remained a paradox to me until I had solved the conditions governing the chords of multiple masses; when this problem ceased to be paradoxical in its character. As I have said, there are no two compound aggregated forms of visible matter that are, or ever can be, so duplicated as to show pure sympathetic concordance one to the other. Hence the necessity of my system of graduation, and of a compound device that will enable anyone to correct the variations that exist in compound molecular structures, or, in other words, to graduate such, so as to bring them to a successful operation." KEELY.

DISTURBANCE OF MAGNETIC NEEDLE

If [Keely](#)'s theories are correct, [science](#) will in time classify all the important modifications of the [one force](#) in nature as [sympathetic streams](#), each stream composed of triple flows. Mr. [Keely](#) maintains that the static condition which the magnetic needle assumes, when undisturbed by any extraneous force outside of its own [sympathetic](#) one, proves conclusively that the power of the [dominant third](#), of the triple combination of the magnetic [terrestrial envelope](#), is the controlling one of this [sympathetic triplet](#), and the one towards which all the others coordinate. All the [dominant](#) conditions of Nature represent the focal centres towards which the surrounding ones of like become sympathetically subservient. The rapid [rotation](#) of the magnetic needle of a compass which Mr. [Keely](#) shows in his experiments, rests entirely on the alternating of the [dominant](#) alone, which is effected by a triple condition of [vibration](#) that is antagonistic to its harmonious flow as associated with its other attendants. A rapid change of [polarity](#) is induced, and rapid [rotation](#) necessarily follows. Quoting from [Keely](#)'s writings, - "*The human ear cannot detect the [triple chord](#) of any [vibration](#), or sounding note, but every [sound](#) that is induced of any range, high or low, is governed by the same [laws](#) (as regards triple action of such) that govern every [sympathetic flow](#) in Nature. Were it not for these triple vibratory conditions, change of [polarity](#) could never be effected, and consequently there could be no [rotation](#). Thus the compounding of the [triple triple](#), to produce the [effect](#), would give a [vibration](#) in multiplication reaching the [ninth](#), in order to induce subservience, the enumeration of which it would be folly to undertake, as the result would be a string of figures nearly a mile in length to denote it.*

"When the proper impulse is given to induce the [rotation](#) with pure alternating corpuscular action, the conditions of [action become perpetual in their character, lasting long enough from that one impulse to wear out any machine](#) (denoting such action), and, on the [sympathetic](#)

stream, eternally perpetual. The action of the neutral or focalizing centres represents molecular focalization and redistribution, not having any magnetism associated with them; but when the radiating arms of their centres are submitted to the triple compound vibratory force, representing their mass thirds, they become magnetic and consequently cease their rotation. Their rotation is induced by submitting them to three different orders of vibration, simultaneously giving the majority to the harmonic third. Keely

Theory of the Induction of Sympathetic Chords to excite rotation by vibrophonic trajectory to and from centres of neutrality as induced and shown to Professor Leidy, Dr. Wilcox, and others, on revolving globe

"All hollow spheres, of certain diameters, represent, as per diameters and their volume of molecular mass, pure, unadulterated, sympathetic resonance towards the enharmonic and diatonic thirds of any, and in fact all, concordant sounds. In tubes it is adversely different, requiring a definite number of them so graduated as to represent a confliction by thirds, sixths, and ninths, as towards the harmonic scale. When the conditions are established, the acoustic result of this combination, when focalised, represents concordant harmony, as between the chord mass of the instrument to be operated, and chord mass of the tubes of resonance. Therefore, the shortest way towards establishing pure concordance between any number of resonating mediums, is by the position that Nature herself assumes in her multitudinous arrangements of the varied forms and volumes of matter - the spherical. The great difficulty to overcome, in order to get a revolution of the said sphere, exists in equating the interior adjuncts of same. In other words the differentiation induced must be so equated as to harmonise and make their conditions purely concordant to the molecular mass of the sphere. Example: Suppose the chord of the sphere mass represents B flat, or any other chord, and the internal adjuncts by displacement of atmospheric volume differentiates the volume one-twentieth; this displacement in the

shell's atmospheric volume would represent an antagonistic twentieth against the shell's mass concordance, to equate which it would be necessary to so graduate the shell's internal adjuncts as to get at the same chord; - an octave or any number of octaves that comes nearest to the concordance of shell's atmospheric volume. No intermediates between the octaves would ever reach sympathetic union.

"We will now take up the mechanical routine as associated with adjuncts of interference, and follow the system for chording the mechanical aggregation in its different parts, in order to induce the transmittive sympathy necessary to perfect evolution, and to produce revolution of the sphere or shell.

"Example.- Suppose that we had just received from the machine shop a spun shell of twelve inches internal diameter, 1/32 of an inch thick, which represents an atmospheric volume of 904.77 cubic inches. On determination by research we find the shell to be on its resonating volume B flat, and the molecular volume of the metal that the sphere is composed of B natural. This or any other antagonistic chord, as between the chord mass of the shell and its atmospheric volume, would not interfere, but would come under subservience. We now pass a steel shaft through its centre, 1/2 inch in diameter, which represents its axial rest. This shaft submits the atmospheric volume of the shell to a certain displacement or reduction, to correct which we first register the chord note of its mass, and find it to be antagonistic to the chord mass of the shell, a certain portion of an octave. This must be corrected. The molecular volume of the shaft must be reduced in volume, either by filing or turning, so as to represent the first B flat chord that is reached by such reduction. When this is done the first line of interference is neutralized, and the condition of sympathy is as pure between the parts as it was when the globe was minus its axis. There is now introduced on its axis a ring which has seven tubes or graduating resonators, the ring being two thirds the diameter of the globe, the resonators three inches long and 3/4 inch diameter, each one to be set on the chord of B flat,

which is done by sliding the small diaphragm in the tube to a point that will indicate B flat. This setting then controls the metallic displacement of the metallic combination, as also of the arms necessary to hold the ring and resonators on shaft or axis. Thus the second equation is established, both on resonation and displacement. We are now ready to introduce the diatonic scale ring of three octaves which is set at two-thirds of the scale antagonistic to the chord mass of the globe itself, which is done by graduating every third pin of its scale to B flat thirds, which represent antagonistic thirds to the shell's molecular mass. This antagonism must be thoroughly sensitive to the chord mass of one of the hemispheres of which the globe is composed. The axis of the scale ring must rotate loosely on the globe's shaft without revolving with the globe itself, which it is prevented from doing so by being weighted on one side of the ring by a small hollow brass ball, holding about two ounces of lead. The remaining work on the device is finished by painting the interior of the globe, one hemisphere black and one white, and attaching a rubber bulb, such as is used to spray perfume, to the hollow end of the shaft. This bulb equates vibratory undulations, thus preventing an equation of molecular bombardment on its dark side when sympathetically influenced. It is now in condition to denote the sympathetic concordance between living physical organisms, or the receptive transmittive concordance necessary to induce rotation."

KEELY.

PHILOSOPHY OF TRANSMISSION AND ROTATION OF MUSICAL SPHERE

"The only two vibratory conditions that can be so associated as to excite high sympathetic affinity, as between two physical organisms, are: -

"Etheric chord of B flat, 3rd octave, and on Etheric sympathetic chords transmission Eb on the scale 3rd, 6ths and 9ths; octaves harmonic; having the 3rd dominant; the 6th enharmonic, and the 9th diatonic.

"The chord mass representing the musical sphere, being the sympathetic

etheric chord of B flat third octave, indicated by the focalization of its interior mechanical combination, as against the neutral sevenths of its atmospheric volume, makes the shell highly sensitive to the reception of pure sympathetic accordance, whether it be physical, mechanical, or a combination of both. Taking the chord mass of the different mechanical parts of the sphere and its adjuncts, as previously explained, when associated and focalized to represent pure concordance, as between its atmospheric volume and sphere mass, which means the pure unit of concordance, we have the highest position that can be established in relation to its sympathetic susceptiveness to negative antagonism. The beauty of the perfection of the laws that govern the action of Nature's sympathetic flows is here demonstrated in all the purity of its workings, actually requiring antagonistic chords to move and accelerate. The dark side of the shell, which represents fifty per cent, of its full area of pure concordant harmony, is the receptive area for the influence of the negative transmittive chords of the thirds, sixths and ninths to bombard upon; which bombardment disturbs the equilibrium of said sphere, and induces rotation. The rotation can be accelerated or retarded, according as the antagonistic chords of the acoustic forces are transmitted in greater or lesser volume. The action, as induced by the mouth organ, transmitted at a distance from the sphere without any connection of wire, demonstrates the purity of the principle of sympathetic transmission, as negatized or disturbed by discordants, which, focalizing on the resonating sevenths of resonators, or tubes attached to ring, the sympathetic flow is by this means transmitted to the focalizing centre, or centre of neutrality, to be re-distributed at each revolution of sphere, keeping intact the sympathetic volume during sensitization, thus preventing the equation or stoppage of its rotation. Again, the sphere resting on its journals in the ring, as graduated to the condition of its interior combinations, represents a pure sympathetic concordant under perfect equation, ready to receive the sympathetic, or to reject the non-sympathetic. If a pure sympathetic chord is transmitted coincident to its full combination, the sphere will remain quiescent; but if a transmission of discordance is brought to bear upon it, its sympathetic conditions

become repellant to this [discordance](#)." [KEELY](#)

"There is no such thing as blind or dead [matter](#), as there is no blind or [unconscious](#) law", the Buddhists have taught for centuries. [Keely](#) demonstrates the [truth](#) in this teaching; and [Hertz](#) in his conjectures that a [knowledge](#) of the [structure of ether](#) should unveil the essence of [matter](#) itself, and of its inherent properties, [weight](#) and [inertia](#), is treading the path that leads to this [knowledge](#). Professor [Fitzgerald](#) says: - "[Ether](#) must be the means by which electric and magnetic forces exist, it should explain chemical actions, and if possible [gravity](#)". The [law of sympathetic vibration](#) explains chemical affinities as a [sympathetic](#) attractive, but inherent, force; in short, as [gravity](#). This opens up too wide a territory even but to peer into, by the dawning light of [Keely's system of vibratory physics](#). The boundary line is crossed, and the crowds of researchers in [electromagnetism](#) are full of ardour. [Hertz](#) constructed a circuit, whose [period](#) of [vibration](#) for electric currents was such that he was able to see sparks, due to the increased vibration, leaping across a small air-space in this [resonant](#) circuit; his experiments have proved and demonstrated the ethereal theory of [electromagnetism](#): - that electromagnetic actions are due to a medium pervading all known [space](#); while [Keely's](#) experiments have proved that all things are due to conditions of [ether](#).

Prof. [Fitzgerald](#) closes one of his lectures on [ether](#) in these words: - "[There are metaphysical grounds for reducing matter to motion, and potential to kinetic energy. Let us for a moment contemplate what is betokened by this theory that in electro-magnetic engines we are using as our mechanism the ether, the medium that fills all known space. It was a great step in human progress when man learnt to make material machines, when he used the elasticity of his bow, and the rigidity of his arrow to provide food and defeat his enemies. It was a great advance when he learnt to use the chemical action of fire; when he learnt to use water to float his boats, and air to drive them; when, by artificial selection, he provided himself with food and domestic animals. For two](#)

hundred years he has made [heat](#) his slave to drive his machinery. [Fire](#), [water](#), [earth](#), and air have long been his slaves, but it is only within the last few years that man has won the battle lost by the giants of old, has snatched the thunderbolt from [Jove](#) himself, and enslaved the all-pervading [ether](#)." [CLARA JESSUP MOORE](#), Schlangenbad, August 5th, 1890

NOTE. - In Professor [Fitzgerald](#)'s lecture on "Electro-magnetic Radiation", delivered in March before the [Royal Institution](#) of Great Britain, he says of Professor [Hertz](#)'s experiments in inducing [vibration](#) in [ether](#) waves: - "If we consider the possible radiating power of an [atom](#), by calculating it upon the hypothesis that the [atomic charge](#) oscillates across the diameter of the [atom](#), we find that it may be millions of millions of times as great as Professor [Wiedemann](#) has found to be the radiating power of a [sodium atom](#) in a [Bunsen burner](#); so that if there is reason to think that any greater [oscillation](#) might [disintegrate the atom](#), we are still a long way from it."

Does not this statement border on an admission that the [atom](#) is [divisible](#)? [Keely](#) stands alone in utilizing [sound](#) vibrations to increase the range of [molecular motion](#); not (as scientists have been allowed to infer) to induce [dissociation](#) of themselves alone. (See p. 9) The lecture closes with "a possible theory of [ether](#) and [matter](#)": - "This hypothesis explains the differences in nature as differences of [motion](#). If it be true, [ether](#), [matter](#), [gold](#), air, wood, [brains](#), are but different motions. Where alone we can know what [motion](#) in itself is, that is, in our [brains](#), we know nothing but [thought](#). Can we resist the conclusion that all [motion](#) is [thought](#)? Not that contradiction in terms, [unconscious thought](#), but [living thought](#); that all Nature is the [language](#) of One in whom we live, and move, and have our being."

The truth of this theory [Keely](#) demonstrates in his experiments.

The remainder of this Number is included, at the express request of [Mrs. Bloomfield-Moore](#), as a sequel to T.P.S, Vol. I, No. 9. [Mrs. Bloomfield-Moore](#) is alone responsible for the contents of this paper, the T.P.S. having no connection whatever with financial articles of any kind.

Keely's Secrets - Part 2

One Phase of Keely's Discovery in Its Relation to the Cure of Disease

by Clara J. Bloomfield Moore

The Theosophical Publishing Society, England

Keely and Science - Part 1

True Science - Part 3

*'I know **medicine** is called a **science**. It is nothing like a **science**. It is a great humbug! Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about **medicine**? Gentlemen, you have done me the honour to come here to attend my lectures, and I must tell you now, frankly, in the beginning, that I know nothing about **medicine**, nor do I know anyone who does know anything about it. Nature does a great deal, **imagination** does a great deal, doctors do devilish little when they do not do harm. Sick people always feel they are neglected, unless they are well drugged, les imbeciles!'* Prof. **MAGENDIE** (before the Students of his class in "The Allopathic College of Paris".)

In the year 1871, the writer was sent from Paris to Schwalbach, by Dr. **Beylard**, and recommended to the care of Dr. **Adolph Genth**. She said to the physician, 'I wish for your **opinion** and your advice, if you can give it to me without giving me any **medicine**'. He replied, 'With all my heart, Madam; and I wish to **God** there were more

women like you, but we should soon lose most of our patients if we did not dose them'.

This is a terrible excuse for the use of those agencies which Dr. **John Good** says have sent more human beings to their graves than war, pestilence and famine combined. **Keely** holds the **opinion** that "*Nature works under the one **Law of Compensation and Equilibrium** the **law of Harmony**; and that when **disease** indicates the **disturbance** of this law Nature at once seeks to banish the **disease** by restoring **equilibrium**.*"

He seeks to render assistance on the same plan; replacing grossly material agencies by the finer forces of nature; as has been so successfully done by Dr. **Seth Pancoast** and Dr. **Babbitt** in America. It was the intention of Dr. **Franz Hartmann** to establish a Theosophical Sanatorium at Goritz, in Austria, this summer, where **medicine** would be dispensed with: but his plans have been interfered with by his visit to America, where he went last March for the **purpose** of ascertaining Mr. **Keely's** views in reference to the best manner of conducting experimental research in reference to the restoration of **equilibrium** in the human system; the **disturbance** of which occasions local disorders and all **disease**, according to his ideas. **Paracelsus** held that "*Man is made out of the four elements, and is nourished and sustained by magnetic power, which is the Universal Motor of Nature*". He treated **disease** in two ways - Sympathetically and Antipathetically; but only a fragmentary trace of his system can now be found.

"Nature", says Dr. **Seth Pancoast**, author of *The True Science of Light*, "*works by **antagonism** in all her*

operations: when one of her forces overdoes its work, disease, or at least a local disorder, is the immediate consequence; now, if we attack this force and overcome it, the opposite force has a clear field and may re-assert its rights - thus equilibrium is restored, and Equilibrium is health. The Sympathetic System, instead of attacking the stronger force, sends recruits to the weaker one, and enables it to recover its powers; or, if the disorder be the result of excessive tension of Nerves or Ganglia, a negative remedy may be employed to reduce the tension. Thus, too, equilibrium is restored."

Dr. Hartmann disclosed to me in one of his letters that he knew the most important secret involved in Mr. Keely's "compound secret". But he had not in any way connected this so-called "secret" with Mr. Keely. In one of Dr. Hartman's letters to me, he writes -

"Mr. Keely is perfectly right in saying that 'all disease is a disturbance of the equilibrium between positive and negative forces'. In my opinion, no doctor ever cured any disease. All he can possibly do is to establish conditions under which the patient (or nature) may cure himself. The universal power which Mr. Keely calls the 'ether', and which Dr. Kellner calls the 'transitory element', was known to the mediaeval philosophers as prima materia, will and thought; or, according to Schopenhauer, will and imagination and substance. I recognise only one universal and fundamental power, which I call consciousness, acting within matter by means of thought; and I have no doubt that you already know that we agree all around, although we may not all use the same terms to signify the same objects. In your most important papers, I have found my own sentiments and

views reflected; and I have in my books on 'Magic'. 'Paracelsus, and 'the Rosicrucians', attempted to explain these identical views. Why will our scientists insist on refusing to see the self-evident fact that all visible material substances, animal organs, etc., are nothing else than the ultimate products of pre-existing **psychic** (interior and invisible) forces? These facts were all known to the ancient philosophers; while the moderns insist on mistaking the effects for the **cause**. They reject the **idea of God** (the **primordial cause** of all in its highest aspect of **spiritual consciousness**) because they formed a misconception of that which is intellectually inconceivable; they found that **God** could not be that which they had imagined, and they logically (?) concluded that there could be no **Divine power** at all. But this subject is too grand, too sublime, and extensive to be more than alluded to in this letter, and I merely write these remarks to show you that your views, those of Mr. **Keely**, and my own are all identical, as they, indeed, must be with those who are capable to perceive self evident **truth**; for the **truth** is only one, and all who know it possess that same identical **knowledge**. Mr. **Keely's** power seems to be derived by changing the vibrations of cosmic **ether**. The machine which my friend Dr. **Kellner** has invented seems to be based upon the same principle, only, while Mr. **Keely** transforms these vibrations into some force connected with **sound**, Dr. **Kellner's** machine transforms them into **electricity**". Again, Dr. **Hartmann** writes: "Even to the superficial observer, the fact that the world is becoming more and more spiritualized, from top to bottom, begins to be evident. The crude scientific opinions which were prevailing in the beginning of this century are disappearing before a higher **knowledge** in regard to the **laws of nature**; the **materialism** which

*flourished twenty years ago, the offspring of **animalism** and **ignorance**, has almost disappeared from view, and has to descend to the lowest strata of society to find admirers. The **iron** rod, with which a self-conceited and arrogant **sacerdotalism** ruled the people, has been broken, and its remnants exist only in those countries where priestcraft is upheld and abetted by kings and governments."*

If you enter the field of therapeutics and **medicine**, we, likewise, find a decided **fermentation** of new ideas; not among the fossil specimens of antediluvian quackery, but among those who are called 'irregulars', because they have the courage to depart from the tracks trodden out by their predecessors. The more intelligent classes of physicians have long ago realised the fact that drugs and medicines are perfectly useless, excepting in cases where diseases can be traced to some mechanical obstruction, in some organ that may be reached by mechanical action. In all other cases our best physicians have become **agnostics**, leaving nature to have her own way, and observing the expectative method, which, in fact, is no method of cure at all, but merely consists in doing no harm to the patient.

"Recently, however, **light**, **electricity**, and **magnetism** have been employed; so that even in the medical guild the finer forces of nature are taking the place of grossly material, and, therefore, injurious, substances. The time is probably near when these finer forces will be employed universally. Everywhere 'the leaven is working', and many are asking, 'What causes it to work?' The answer is, 'It is **spirit** working in **matter**'. But the term **spirit** is to the majority of mankind a term without any meaning, a

nonentity. Nevertheless, the action of that **power** which is called **cohesion**, and which is equally invisible, but which really holds the **atoms** of all bodies together and prevents them from dissolving into tangible **ether**, is continually manifested before their eyes. Why should not the opposite form of activity, that which enters between the **atoms** and separates them, likewise be a **reality**? The scientists will answer, 'We know this activity, and we call it **heat**. What has **heat** to do with **spirit**?' It has been demonstrated long ago that **heat** is a **mode** of **motion**, and likewise every other form of **energy** (including **spiritual** activity) is nothing else but a **mode** of **motion**. **Motion** is that universal agent which is fundamentally and essentially only one, but whose **mode** of **manifestation** differs according to the conditions under which it manifests itself. Acting without relative **consciousness**, it is known as **gravitation**, **attraction**, **heat**, **light**, **sound**, **electricity**, **magnetism**, etc. In a higher state it is known as **life**, and becomes endowed with relative **consciousness**, acting in the highest plane of existence it becomes self-conscious and self-existent, and is called **spiritual power**. But there is no **motion** thinkable without a **substance** to move; we cannot imagine a **force** without **matter**, nor **matter** without **energy**. There must, therefore, be one original **substance**, or **primordial matter**, although of a kind very different from the form in which it appears to us on the externally visible **plane**. The existence of this **primordial substance** was known to the **spiritual perception** of the ancient **Rosicrucians**, and some of the more reasonable of the modern scientists have, by logical conclusions, arrived at a **belief** in its existence, and named it Cosmic **Ether**; while by the Eastern sages it was called **Akasa**. We therefore see that there is one primordial and universal power, which is **Motion**; and,

likewise, one primordial and universal **substance** which we may call **Ether**, or **Matter**; and that all existing forms can be nothing else but various shapes of that **Ether** in various states of **density**, and existing under various conditions, while all forms of **energy**, from the most grossly material up to the highest **spiritual**, seem to be merely modifications of **motion** in **Ether**, manifesting themselves in various conditions and under various circumstances, **unconsciously**, **consciously**, and with self-consciousness. Furthermore, it may be said that if there is only one **God**, that is to say, if all things come from only one **cause** or internal **source** acting within itself, then **motion** and **matter** must be fundamentally and essentially one and the same, and we may look upon **matter** as being **latent force**, and upon **force** as being free **matter**. Finally, if that great **first cause** is not to remain eternally in a state of inactivity, or, in other words, if it is to manifest itself as **matter** and **motion**, and if **motion** is to act within **matter**, then there must be a **cause** why such an activity takes place, and this **cause** can be nothing else but the eternally active Great **First Cause** itself, because there can be only one universal **cause** and no other. This is a self-evident **truth** to all who are able to see it. There can be no special name for that **cause**, because it is in itself the all and cannot be specified, for it is, in itself, everything that exists. It, however, appears to us in manifold aspects, and according to the aspects under which it appears, we may give to it different names. Looked at in its aspect as a universal power, which causes action and reaction, we may call it the **will**, existing within all forms in an active or **latent** condition. Whenever it becomes active, it may act unconsciously, consciously, or with self-consciousness, according to the conditions under which it is active.

"The great and universal trinity of cause, motion, and matter - or, as others call it, will, thought, and manifestation - was known to the ancient Rosicrucians and adepts as prima materia. Paracelsus expressly states that each of the three is also the other two, for nothing can possibly exist without cause, matter, and energy, i.e., spirit, matter, and soul, the ultimate cause of existence being that it exists. We may, therefore, look upon all forms of activity as being an action of the universal or Divine will upon the ether. It would be useless for us to speculate about the spiritual power of the will if acting through the organism of an adept; but we may study the effects of that same will-power when it acts within a more material plane, where it is known to us as causing heat, light, sound, electricity, and magnetism. All these forms of energy may theoretically be transformed one into another, because they all manifest themselves as various rates of vibrations or undulations of the ether which is contained in everything; and if we can change the rate of these vibrations, we may transform one form of energy into another.

"For a long time it has been known to modern science that one form of energy can be transformed into another, although with a certain amount of loss; and it was believed impossible that one amount of energy, if transformed into another, would cause more than the same amount to become manifest. The cause of this false conclusion rests in the still-prevailing misconception that a form or substance creates or produces an energy, while, in fact, the form is only an instrument through which the universal and preexisting motion acts.

"Worlds and planets are the products of the pre-existing cosmic ether or space, and not the ether the products of the planets! The same fundamental law evidently exists in all departments of nature, manifesting itself differently according to the difference of conditions under which it acts. Universal forces are bound into forms, and the forms dissolved into forces. Every form, on giving up its ghost, renders to the universal storehouse that which has been entombed in the form, but no more; in the same sense as steam, cooled off into water and frozen into an icicle, will, if heated, produce the same amount of heat again. The universal forces exist not merely in the form, but also in the universal storehouse in nature. By means of a glass lens we may collect the heat which exists in the light of the sun-rays and set a piece of wood on fire. No heat exists in the wood; it is merely a certain motion of the ether, which has been latent, and which is rendered free by the process of burning. As in heat, so in sound. No sound exists in a fiddle; it is the ether in the atmosphere which is transformed into vibration of sound by the instrumentality of the fiddle. No light exists in the fire; it is merely the ether which, by the process of combustion, is transformed into certain vibrations which ultimately produce the phenomenon called light. No magnetism exists in iron; but ether, in a certain state of vibration which we call magnetic, acts through the instrumentality of the iron. No life is produced by a vegetable or animal organism; but they are instruments through which the universal element may manifest itself as life. No thought is created with the brain; but the brain is an instrument through which the universal mind operates. No love, will, faith, or any other spiritual power is created by the soul; but the soul is an organism through which these eternal and self-existent powers

may become manifest. There is before me a little electrical instrument, invented by a well-known Austrian inventor, which collects and produces **electricity** directly from the **ether** of the atmosphere without any friction of solid corporeal substances and without any chemical agency. Moreover, the amount of **electricity** produced by it is far greater than that produced by a great engine with **friction**; a continuous stream of electric **fire** proceeds from it five to seven inches in length. It clearly proves that the **electricity** does not reside in the **substance** by means of which it is produced, but in the **ether** contained in the atmosphere, from which it is collected by means of the instrument and rendered perceptible to our senses. It also shows that **electricity** (i.e., the **ether** in that state of **atomic vibration** which we call **electricity**; as this is **Keely's** definition of **electricity**, it should not be attributed to **Hartmann**) "is something substantial, for it produces an electric gush of wind similar to the vapour produced by an **atomiser**; or still more resembling the **cold** gushes known to the spiritualist, and which often occur at the beginning of some so-called **spiritual manifestation**. "If we had any means to induce certain vibrations of **ether** in the air, or in the **ether** of **space**, by producing in them some **substance** able to communicate them, to the **ether** of **space**, we might set the whole atmosphere, or even all the **ether** of **space**, into certain vibrations, and exercise a **power** whose limits cannot be estimated by our present comprehension." On the material **plane** we can only deal with those powers which we can insulate or store up in a form. We can store up **heat**, **light**, **electricity**, **magnetism**, and **motion**; but we cannot store up **ether** in its original form, because it pervades all known substances. There is nothing which offers any **resistance** to it. We can, therefore, deal with **ether** only when it becomes manifest

to us through the instrumentality of a **substance** or form; that is to say, we can deal with it when transformed into **heat, electricity**, etc. Then it has entered into a state which renders it capable to be insulated by certain substances which offer **resistance** to it. We must, therefore, conduct our physical experiment with **ether** stored up in material forms. Everybody knows that a **note** struck upon an instrument will produce **sound** in a correspondingly attuned instrument in its vicinity. If connected with a **tuning fork**, it will produce a corresponding **sound** in the latter; and if connected with a thousand such **tuning forks**, it will make all the thousand **sound**, and produce a noise far greater than the original **sound**, without the latter becoming any weaker for it. Here, then, is an **augmentation** or **multiplication** of **power**, as it has been called by the ancient **Rosicrucians**, while modern scientists have called it the **law of induction**. If we had any means to transform **sound** again into mechanical **motion**, we would have a thousand-fold **multiplication** of mechanical **motion**. It would be presumptuous to say that it will not be as easy for the scientist of the future to transform **sound** into mechanical **motion**, as it is for the scientist of the present to transform **heat** into **electricity**. Perhaps Mr. **Keely** has already solved the problem. There is a fair prospect that in the very near future, we shall have, in his ethereal force, a power far surpassing that of steam or **electricity**. Nor does the **idea** seem to be Utopian if we remember that modern **science** heretofore only knew the **law of the conservation of energy**; while to the scientist of the future, the **law of the augmentation of energy** which was known to the **Rosicrucians** will be unveiled. As the age which has passed away has been the age of steam, the coming era will be the age of **induction**. There will be a

universal rising up of lower vibrations into higher ones, in the realm of **motion**, **emotion**, and **thought**. Mr. **Keely** will, perhaps, transform **sound** into mechanical **motion** by applying the **law of augmentation and multiplication of force** known to the ancient **Rosicrucians**; and we will apply the same law in the realm of **thought**, and induce people to think. Thus **matter** will become more subject to the action of the finer forces of nature, and the minds of men will become less gross and easier to be penetrated by the **light** of Divine **wisdom**. All this has been predicted eighty-eight years ago, at the beginning of the century."

Mr. **Keely**, finding in his first interview with Dr. **Hartmann** that **etheric** force, or **dynaspheric force**, was so well understood by that learned gentleman, expressed great pleasure in meeting, for the first time, one who comprehended so much more of its nature than any man whom he had ever met; and Dr. **Hartmann** expressed himself as equally pleased and satisfied with Mr. **Keely** in this interview; although he gained from him nothing in the way of information that was new to him.

Before the second meeting took place, one of Mr. **Keely's** papers upon disturbed **equilibrium** (in the **brain**) was given to Dr. **Hartmann** to read, with the request that he would limit his next conversation with Mr. **Keely** to the proper method of re-adjusting opposing conditions in the **brain** - or, in other words, ascertaining how "the ruling medium" could be brought to bear upon these opposing conditions, in the **brain**, in order to restore **equilibrium**. Mr. **Keely's** paper simply treats the **cause** of **disturbance** of **equilibrium** in the **brain**, producing **insanity**; and reads as follows: -

"BRAIN DISTURBANCE."

*"In considering the mental forces as associated with the physical, I find, by my past researches, that the convolutions which exist in the cerebral field are entirely governed by the **sympathetic** conditions that surround them.*

*"The question arises, what are these aggregations and what do they represent, as being linked with physical impulses? They are simply **vibrometric resonators**, thoroughly subservient to **sympathetic** acoustic impulses, given to them by their **atomic sympathetic** surrounding media, all the **sympathetic impulses** that so entirely govern the physical in their many and perfect impulses (we are now discussing purity of conditions) are not emanations properly inherent in their own composition. They are only media - the acoustic media - for transferring from their vibratory surroundings the conditions necessary to the pure **connective link** for vitalizing and bringing into action the varied impulses of the physical.*

*"All abnormal **discordant** aggregations in these resonating **convolutions** produce **differentiation** to **concordant** transmission; and, according as these differentiations exist in volume, so the transmissions are discordantly transferred, producing **antagonism** to pure physical action.*

*"Thus, in **Motor Ataxis**, a **differentiation** of the **minor thirds** of the **posterior parietal lobule** produces the same condition between the retractors and extensors of the leg and foot: and thus the control of the proper movements*

is lost through this *differentiation*. The same truth can be universally applied to any of the cerebral *convolutions* that are in a state of differential *harmony* to the *mass* of immediate cerebral surroundings. Taking the cerebral condition of the whole *mass* as one, it is subservient to one general head centre, although as many *neutrals* are represented as there are *convolutions*.

"The introductory minors are controlled by the *molecular*; the next progressive *third* by the *atomic*; and the high *third* by the *Etheric*. All these progressive links have their *positive*, *negative*, and *neutral* position. When we take into consideration the structural condition of the human *brain*, we ought not to be bewildered by the infinite variety of its *sympathetic impulses*; inasmuch as it unerringly proves the true *philosophy* that the *mass chords* of such structures are governed by vibratory *etheric* flows - the very material which composes them. There is no structure whatever, animal, vegetable, mineral, that is not built up from the universal cosmic *ether*. Certain *orders* of attractive *vibration* produce certain *orders* of structure; thus, the infinite variety of effects - more especially in the cerebral organs. The bar of *iron* or the *mass* of steel have, in each, all the qualifications necessary, under certain vibratory impulses, to evolve all the conditions that govern that animal organism - the *brain*: and it is as possible to differentiate the *molecular* conditions of a *mass* of metal of any shape so as to produce what you may express as a crazy piece of *iron* or a crazy piece of steel; or, vice versa, an intelligent condition in the same.

"I find in my researches, as to the condition of *molecules* under *vibration*, that *discordance* cannot exist in the

molecule proper; and that it is the highest and most perfect structural condition that exists; providing that all the progressive *orders* are the same. *Discordance* in any *mass* is the result of differentiated groups, induced by antagonistic chords, and the flight or *motions* of such, when intensified by *sound*, are very tortuous and zig-zag; but when free of this *differentiation* are in straight lines. Tortuous lines denote *discord*, or *pain*; straight lines denote *harmony*, or *pleasure*. Any differentiated *mass* can be brought to a condition of *harmony*, or *equation*, by proper *chord* media, and an equated *sympathy* produced.

"There is good reason for believing that *insanity* is simply a condition of *differentiation* in the *mass chords* of the cerebral *convolutions*, which creates an antagonistic *molecular bombardment* towards the *neutral* or attractive centres of such *convolutions*; which, in turn, produce a morbid irritation in the cortical sensory centres in the *substance* of *ideation*; accompanied, as a general thing, by sensory hallucinations, ushered in by subjective sensations; such as flashes of *light* and *colour*, or confused sounds and disagreeable odours, etc., etc.

"There is no condition of the human *brain* that ought not to be sympathetically coincident to that *order* of *atomic* flow to which its position, in the cerebral field, is fitted. Any *differentiation* in that special organ, or, more plainly, any *discordant* grouping tends to produce a *discordant bombardment* - an antagonistic conflict; which means the same *disturbance* transferred to the physical, producing inharmonious disaster to that portion of the physical field which is controlled by that especial *convolution*. This unstable *aggregation* may be compared to a knot on a

violin string. As long as this knot remains it is impossible to elicit, from its *sympathetic* surroundings, the condition which transfers pure *concordance* to its resonating body. *Discordant* conditions, i.e., *differentiation* of *mass*, produce *negatization* to coincident action.

"The question now arises, 'What condition is it necessary to bring about in order to bring back normality, or to produce stable *equilibrium* in the sympathetic centres'.

"The normal *brain* is like a harp of many strings strung to perfect *harmony*. The transmitting conditions being perfect, are ready, at any impulse, to induce pure *sympathetic assimilation*. The different strings represent the different ventricles and *convolutions*. The differentiations of any one from its true setting is fatal, to a certain degree, to the *harmony* of the whole combination.

"If the *sympathetic* condition of any physical organism carries a *positive* flow of 80 per cent, on its whole combination, and a *negative* one of 20 per cent, it is the medium of perfect *assimilation* to one of the same *ratio*, if it is distributed under the same conditions to the *mass* of the other. If two masses of metal, of any shape whatever, are brought under perfect *assimilation* to one another, their union, when brought in contact, will be instant. If we live in a *sympathetic* field we become *sympathetic*, and a tendency from the abnormal to the normal presents itself by an *evolution* of a purely *sympathetic flow* towards its attractive centres. It is only under these conditions that *differentiation* can be broken up, and a pure *equation* established. The only condition under which *equation* can never be established is when a

*differential disaster has taken place, of 66 2/3 against the 100 pure (taking the full volume as one). If it exists in one organ alone (this 66 2/3 or even 100) and the surrounding ones are normal, then a condition can be easily brought about to establish the **concordant harmony** (or **equation**) to that organ. It is as rare to find a **negative** condition of 66 2/3 against the volume of the whole cerebral **mass**, as it is to find a coincident between **differentiation**; or, more plainly, between two individuals under a state of negative influence. Under this new system, it is as possible to induce negations alike as it is to induce positives alike.*

*"Pure **sympathetic** concordants are as antagonistic to **negative** discordants as the **negative** is to the **positive**; but the vast volume the **sympathetic** holds over the **non-sympathetic**, in ethereal **space**, makes it at once the ruling medium and re-adjustor of all opposing conditions if properly brought to bear upon them."*

(Signed) **KEELY**.

Until Mr. **Keely**'s "**Theoretical Expose**" is given to the world, there are few who will fathom the full meaning of these views. So little did Dr. **Hartmann** comprehend the principle involved that he ignored them altogether, and in the more than one hour's conversation with Mr. **Keely** which followed, instead of keeping to this subject matter as requested, he made no allusion to it whatever, and confined his investigations to the mechanical work of Mr. **Keely** in its application to machinery. In leaving, Mr. **Keely** again expressed his great delight in meeting one who knew so much of the hidden working of some of nature's **laws**; whereas, after his departure, Dr. **Hartmann** announced it as his opinion that, although Mr.

Keely had made the greatest discovery of this or of any other age, he would never be able to utilize the force in mechanics, and that his mission would be to spiritualize the world instead of advancing its material progress.

Some days later, when Mr. Keely was asked why it was that Dr. Hartmann no longer believed in the mechanical success of Mr. Keely's inventions, the reply was made that Dr. Hartmann, in disclosing his own views and theories and philosophy, had prevented Mr. Keely from any attempt to point out the errors in these views and theories: feeling, as Mr. Keely did feel, that he would be wanting in humility to dispute with one so learned as Dr. Hartmann, and preferring to wait until the court had removed the injunction placed upon him (Keely), when he would be at liberty to demonstrate to Dr. Hartmann the nature of his errors by the operation of his inventions. However, this delay was not necessary, inasmuch as upon the occasion of Dr. Hartmann's first visit to the workshop, where he saw the old generator, the old Liberator and other machinery, his knowledge that, by means of the vibrations of Ether called "Sound", the molecular structure of bodies may be changed, even though these vibrations are not audible to the human ear, caused Dr. Hartmann to confess his error, and to assert that his confidence in Mr. Keely's mechanical success was re-established and stronger than it had ever been before. Those scientists who, because they could not hear the vibrations of sound, in Mr. Keely's Liberator, denied its operation, saying that one could not make something out of nothing, seem to forget that there are inaudible vibrations of sound as there are invisible rays of light.

Dr. [Hartmann](#) knows that "everything in nature has its own appropriate '[sound](#)', '[colour](#)', and '[number](#),' and can be acted upon as soon as we are in possession of its '[keynote](#)'". This [knowledge](#) enabled him to grasp the principle of Mr. [Keely](#)'s inventions, as soon as the action of the mechanism was explained to him. Although Dr. [Hartmann](#) then and there expressed his intention of sacrificing some of his property in order to invest in the new company, in process of organization, it was from no sordid motive that he was so intensely interested in the practical part of Mr. [Keely](#)'s work; but, having seen such marvellous effects produced in [occult](#) experiments, while residing in India, he was inclined to attribute to Mr. [Keely](#) natural [occult](#) powers which could never be made available in mechanics. Mr. [Keely](#)'s financial success depends upon the prolongation of his life until his "work of [evolution](#)" is completed. Therefore, the writer of this paper has never advised anyone to invest on such an uncertainty: and she requested Dr. [Hartmann](#) not to do so.

Mr. [Keely](#)'s discovery embraces the manner or way of obtaining the [keynote](#), or "[chord of mass](#)", of mineral, vegetable, and animal substances; therefore, the construction of instruments, or machines, by which this law can be utilized in mechanics, in arts, and in restoration of [equilibrium](#) in [disease](#), is only a question of the full understanding of the operation of this law. Herein lies Mr. [Keely](#)'s work of [evolution](#).

The principal point of difference existing between Mr. [Keely](#) and Dr. [Hartmann](#), in their views respecting "[force](#)", lies in the former attributing the so-called "forces" of nature to various [modes](#) of [vibration](#), as to the

length and direction of the vibrations; while the latter attributes all "forces" to various modes of vibration, as to the number of vibrations in a second. Electricity, Mr. Keely, defines as a certain form of atomic vibration. He estimates

Molecular	vibrations at	100,000,000	per second
Intermolecular	vibrations at	300,000,000	per second
Atomic	vibrations at	900,000,000	per second
Interatomic	vibrations at	2,700,000,000	per second
Etheric	vibrations at	8,100,000,000	per second
Interetheric	vibrations at	24,300,000,000	per second

In such fields of research, Mr. Keely finds little leisure. Those who accuse him of "dilly-dallying" of idleness, of always "going to do" and never "doing", of "visionary plans", etc., etc., know nothing of the infinite patience, the persistent energy, which for a quarter of a century has upheld him in his struggle to attain this end. Still less, if possible, is he understood by those who think he is seeking self-aggrandizement, fame, fortune, or glory. The time is approaching when all who have sought to defame this discoverer and inventor, all who have stabbed him with unmerited accusations, all who have denounced him as "a bogus inventor", "a fraud", "an imposter", "a charlatan", "a modern Cagliostro", will be forced to acknowledge that he has done a giant's work for true science, even though he should not live to attain commercial success. But history will not forget that, in

the nineteenth century, the story of [Prometheus](#) has been repeated, and that the greatest mind of the age, seeking to scale the heavens to bring down the [light of truth](#) for mankind, met with [Prometheus's](#) reward.

[CLARA J. BLOOMFIELD-MOORE](#)

12, Great Stanhope Street, Mayfair.

July 1, 1888.

NOTE.- Dr. [Hartmann](#), in a report, or condensed statement, in reference to Mr. [Keely's](#) discovery, writes as follows: *"He will never invent a machine by which the [equilibrium](#) of the living forces in a disordered [brain](#) can be restored"*.

As such a statement would lead the reader of the report to fancy that Mr. [Keely](#) expected to invent such an instrument, it is better to correct the error that Dr. [Hartmann](#) has fallen into. Mr. [Keely](#) has never dreamed of inventing such an instrument. He hopes, however, to perfect one that he is now at work upon, which will enable the operator to localize the seat of [disturbance](#) in the [brain](#) in mental disorders. If he succeeds, this will greatly simplify the work of "re-adjusting opposing conditions"; and will also enable the physician to decide whether the "differential disaster" has taken place which prevents the possibility of establishing the [equation](#) that is necessary to a cure.

According to Mr. [Keely's](#) theories, it is that form of [force](#) known as [magnetism](#) - not [electricity](#) - which is to be the curative agent of the future, thus reviving a mode of treatment handed down from the time of the earliest records, and made known to the [Royal Society](#) of London more than fifty years since by Prof. [Keil](#), of Jena, who

demonstrated the susceptibility of the nervous system to the influence of the natural **magnet**, and its efficacy in the cure of certain infirmities, as thousands can testify in our day who are indebted to "Parke's Compound Magnets" [An agency for the sale of these magnets ought to be established in every city and town. The London Agency is at 166 Fleet Street, London] for relief; trying them as the last resort after having "suffered much at the hands of many physicians", as **St. Paul** said. A grandson of **Goethe**, after calling upon **Robert Browning** many years since, returned to inquire if he had dropped the **magnet** there which he was wearing, as he had missed it after leaving the house. The effect of the **magnet** is one of the effects of the **law of sympathetic association**, which **Keely** demonstrates as the governing medium of the universe throughout animate and inanimate nature. The three MS. volumes written by him on this subject bear the following titles:

VOL. I

Theoretical Expose, or Philosophical Analysis of Vibro-Molecular, Vibro-Atomic, and Sympathetic Vibro-Etheric Forces, as applied to induce Mechanical Rotation by Negative Sympathetic Attraction.

VOL. II

Explanatory Analysis of Vibro-Acoustic Mechanism in all its different Groupings or Combinations to Induce Propulsion and Attraction (sympathetically) by the power of Sound Force; as, also, the Different Conditions of Intensity, both Positive and Negative, on the Progressive Octaves to Ozonic Liberation and Luminosity.

VOL. III

The Soul of Matter, or the Connective Link between the Finite and the Infinite, progressively considered from the crude Molecular to

the Compound Inter-Etheric; showing also the Control of Mind over Matter in all the Variations of Mass-Chords and Molecular Groupings, both Physical and Mechanical.

These volumes are to be published by the Lippincott Publishing Company, of Philadelphia, as soon as Keely has completed his mechanical work. [See [Keelys Lost Books](#), [Keelys Three Systems](#)]

[Theosophical Siftings](#)

True Science - Part 3 Vol 4, No 11

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compiled by [Clara Bloomfield-Moore](#)

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[Keely and Science - Part 1](#)

[Keely's Secrets - Part 2](#)

NOTE- WE beg to draw the attention of the reader to the above notice. The present paper is published in completion of the series of articles on [Keely's Discoveries](#), and it is to be regretted that the article has not been restricted to them instead of devoting so much space to the views of the compiler on "[God](#)". [Keely](#) is certainly dealing with a subtle force, but neither he nor humanity are any nearer to the solution of the problem of deity simply on that account.

"Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination." - [Gautama Buddha](#)

"[Science](#) is a lucid madness occupied with tabulating its own hallucinations." - Amiel's Journal

"Too much has been conceded to [science](#); too little to those divine [laws](#) which make [science](#) possible."

"[Science](#) is to know things" - [Herodotus](#)

"Wide through the waste of [ether](#), sun, or star,
All linked by [Harmony](#) which is the chain

That binds to [earth](#) the orbs that wheel afar
Through the blue fields of Nature's wide domain. - [PERCIVAL](#)

HISTORY tells us that "[Pythagoras](#) would not allow himself to be called a sage as his predecessors had done, but designated himself as a lover of [wisdom](#); ardent in the pursuit of [wisdom](#), he could not arrogate to himself the possession of [wisdom](#)". Yet, in our time, so unwilling are the searchers after [wisdom](#) to admit that there can be anything "new under the sun", anything that they do not already know, that we find the number of men of science to be marvellously small who possess the first condition of success in scientific research, as set down by [Herbert Spencer](#), very few who do not arrogate to themselves too much learning to permit them to admit the possibility of any new revelation of [truth](#). In every age of our world, to meet the requirements of the age, in its step-by-step progress from [barbarism](#) to civilization and [enlightenment](#), there have appeared extraordinary men, having [knowledge](#) far in advance of the era in which they lived. Of such among many, were [Moses](#), [Zoroaster](#), [Confucius](#), [Plato](#), and above these, [Gautama](#), [the Buddha](#). But [Moses](#), with all his [knowledge](#) of bacilli, and bacteria, could not have met the requirements of any later age. The "eye for an eye" and "tooth for a tooth" period passed, and [King David](#), who was so superior to other Kings of marauding tribes, that he was called "a man after [God](#)'s own [heart](#)", satisfied his [desire](#) for punishment, to be meted out to his personal enemies, by prayer to [God](#) to "put out their eyes", and to "let them fall from one wickedness to another". This was a step in advance, for it gave those who had offended him a chance to escape all such summary proceedings as [Moses](#) had authorised. Still, the time was a long way off before a greater than [Moses](#) appeared to teach the world that such prayers are unavailing, that we can hate [sin](#) without hating the sinner, and that the [Alpha](#) and [Omega](#) of [religion](#) is to live in [love](#) and in the performance of duty. The Jewish prophets foretold the coming of [Jesus](#) of Nazareth; and the interpreters of Scripture are not alone now in having predicted that we are approaching a new dispensation, an [age of harmony](#), which the 20th century is to usher in, according to Biblical

prophets. [Renan](#) has said that he envies those who shall live to see the wonders which the light of the new dawn that is breaking upon the world of [science](#) will unfold, that those who live in this coming age will know things of which we have no conception. [Morley](#), in the spirit of prophecy, has said that in the near future a great intellectual giant will arise to bless our globe, who will surpass all other men of [genius](#), reasoning that the representative of a larger age must be greater in [genius](#) than any predecessor. When the system is made known by which [Keely](#) dissociates the [molecule](#) and [atoms](#) by successive [orders](#) of [vibration](#), proving two [laws](#) in physics as fallacious, there will be no man who will hesitate to say that "*the light of the new dawn*" has now broken upon the world of [science](#), and that the [discoverer](#) of the [divisibility of the atom](#) and of the [absorption](#) of [energy](#) in all [molecular aggregation](#) is the [genius](#) foretold by [Morley](#). One quality of true [genius](#) is humility. "What a [brain](#) you must have!" said a man of [science](#) to [Keely](#), not long since, "to have thought this all out". This man of [genius](#) replied, "I was but the instrument of a Higher Power". We are all instruments of a Higher Power, but the instruments chosen and set apart for any special work are always choice instruments which have been fitted or adapted to that work - the furnace perhaps seven times heated before the annealing was perfected.

It has been said that man enters upon [life](#) as a born idiot; and there are many who think that, in comparison with the possibilities which the future promises in the way of the physical [evolution](#) of the race that we are but as idiots still. Having reached our present stage of physical and mental development, the history of the civilization of our race cannot but lead reflecting men and women into the opinion, advanced by [Nisbet](#) among many others, that the work of [evolution](#) will become more purely [psychical](#) in future. After which, as a consequence, there can be no doubt that physical development will again take its turn; for, as [Tennyson](#) has said,

When reign the world's great bridals, chaste and calm,

Then springs the coming race that rules mankind.

Not the least among the many applications of [Keely's](#) discoveries will be that which will prove by demonstration whether the [chord of mass](#) in a man and woman is near enough in the octaves to be beneficial, or so far apart as to be deteriorating.

"There is no truer [truth](#) obtainable
By man than comes of [music](#)."

The earlier processes of civilization belonged to an age of spontaneity, of unreflective productivity; an age that expressed itself in myths, created religions and organized social forms and habits of life in [harmony](#) with these spontaneous creations.

O, ye delicious fables! where the wave
And woods were peopled and the air with things
So lovely! Why, ah why, has [Science](#) grave
Scattered afar your sweet imaginings?

asks [Barry Cornwall](#). But now that we have entered upon a more advanced age in [thought](#), as in all things pertaining to discovery and practical application, or invention, a critical defining intellectual age, we must henceforth depend upon true [science](#) for our progress toward a higher enlightenment. [Science](#), as will be seen, embraces [religion](#), and must become, as [Keely](#) asserts, the [religion](#) of the world, when it is made known in all its glory and grandeur, sweeping away all footholds for scepticism, and spreading the [knowledge](#) of [God](#), as a [God](#) of [love](#), until this [knowledge](#) covers the earth as the waters cover the sea. As has been said, the word [science](#), in its largest signification, covers intellectual achievement in every direction open to the [mind](#), and the co-ordination of the results in a progressive [philosophy](#) of [life](#).

[Philosophy](#) has been defined as the [science](#) of [causes](#) or of first [principles](#), and should be limited, almost exclusively, to the mental sciences. This is the field which [Keely](#) is exploring; the [knowledge](#) of

the "[*hidden things*](#)" which he is bringing to the light is pure philosophical [knowledge](#), in the widest acceptation of the term: the [knowledge](#) of [effects](#) as dependent on their [causes](#).

"Behold an infinite of floating worlds
Dividing crystal waves of [ether](#) pure
In endless voyage without port,"

Is it not a marvel of [inspiration](#) to have been able to cast line and plummet in such a sea of knowledge, to be able to demonstrate the power of that "[sympathetic outreach](#)" which, acting from our satellite upon the waters of our oceans and seas, through the vast [space](#) that separates it from our earth, lifts these waters, once in every twenty-four hours, from their beds; and, as gently as a mother would lay her infant on its couch, places them again where they rest?

[God](#) hath chosen, as [Paul](#) said, the foolish things of the world to confound the wise; and [God](#) hath chosen the weak things of the world to confound the things which are mighty, and base things of the world: and things which are despised hath [God](#) chosen, yea, and things which are not to bring to naught things which are: that no flesh should glory in his presence.

[Christ](#) said, "I thank thee, O [Father](#), [Lord](#) of [heaven](#) and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes".

[Truth](#) never changes; but as new truths are revealed to us, to meet the necessities of progress (in our development from idiots into the [wisdom](#) of [angels](#)), our point of view is ever changing, like the landscape which we look out upon from the swiftly gliding railway-carriage that bears us to our destination. As yet, "Earth has shown us only the title-page of a book" that we may, if we will, read its first pages here, and continue reading throughout eternity.

When [Bulwer](#) wrote of "a power that can replenish or invigorate life:

heal and preserve: cure disease, enabling the physical organism to reestablish the due [equilibrium](#) of its natural powers, thereby curing itself", he foreshadowed one of [Keely's discoveries](#). "Once admit the possibility that the secrets of nature conceal forces yet undeveloped", says the author of "Masollam", "which may contain a cure for the evils by which it is now afflicted, and it is culpable timidity to shrink from risking all to discover that cure". This author teaches that humanity at large has a claim higher than the claims of the blood-tie; that a love based upon no higher sentiment, makes us blind to the claims of [duty](#); and this is why, when men or women are chosen to do a great work for the human family, the ligaments which have bound us too exclusively to our own families; are cut and torn apart.

No greater work has ever been committed to a man to do than that which [Keely's discoveries](#) are preparing the way for [Science](#) was rocking the world into the sleep of [death](#) - for [materialism](#) is [death](#) - its votaries declaring [atoms](#) to be eternally [active](#), and the [intellect](#) which had discovered the existence of these [atoms](#) to end with the life of the molecular body.

On this subject [Simmons](#) has written: -

"Shall impalpable [light](#) speed so swiftly and safely through infinite [space](#) - and the [mind](#) that measures its speed, and makes it tell its secrets in the [spectroscope](#), be buried with the body? Shall mere [breath](#) send its [pulsation](#) through the wire, and after fifty miles of silence, sound again in [speech](#) or [music](#) in a far-off city, or stamp itself in the [phonograph](#) to sound again in far-off centuries - and the [soul](#) that has wrought these wonders pass to eternal silence? Shall physical force persist for ever - and this [love](#), which is the strongest force in nature, perish? It would seem wiser to trust that the infinite law, which is everywhere else so true, will take care of this human longing which it has made, and fulfill it in eternal safety. We make no argument, but we cannot ignore all the intimations of [immortality](#). [Cyrus Field](#) tells us of the night when, after his weary search for that long-lost cable two miles deep in mid-ocean,

the grapnel caught it, and, trembling with suspense, they drew it to the deck, hardly trusting their eyes, but creeping to feel it, and make sure it was there. But when, as they watched, a [spark](#) soon came from a finger in England, showing that the line was sound, strong men wept, and rockets rent the midnight darkness. We and our world float like a ship on the mysterious sea of [being](#), in whose abysses the grapnel of science touches no solid line of logic connecting us to another land. But now and then there come from convictions, stronger than cables, flashes of light bidding us trust that our dead share in divine [immortality](#), and are safe in the arms of Infinite Law and Eternal Love."

[Keely's](#) demonstrations suggest "the [missing link](#)" between [matter and mind](#), the solid line of logic which may yet be laid in "the widening dominion of the human mind over the forces of nature". In "[Keely's Secrets](#)", No.9, Volume 1. of the [T.P.S.](#), some of the elements of the possibilities resulting to the world from [Keely's discoveries](#) were set down. War will become an impossibility; and, as [Browning's](#) poem of "[Childe Roland](#)" foretells, "The Dark Tower" of unbelief will crumble at the bugle-blast which levels its walls to their foundation, revealing such a boundless region of research, as the mind of man could never conceive were he not the off-spring of the [Creator](#). Not long since, Mr. [Keely](#) was congratulated upon having [secured the attention of men of science](#), connected with the [University of Pennsylvania](#), to his work of research. "Now, you will be known as a great [discoverer](#), not as Keely the motor-man", said one of them present; whom he answered, "I have discovered so little, in comparison with what remains to be discovered, that I cannot call myself a [discoverer](#)". One of the professors present took [Keely](#) by the hand and said, "You are a great [discoverer](#)".

All thoughtful men who have witnessed the latest developments of the force displayed by [Keely](#) in his researching experiments for [aerial navigation](#), are made to realize that more through his discoveries, than by the progressive development of the altruistic element in humanity (dreamed of by speculative optimists) our race will be brought into that

dispensation of [peace](#) and [harmony](#), anticipated by "seers", and foretold by prophets as the [millennial age](#). It requires no great measure of foresight to discern, as a natural consequence of the control and application of this force in art and commerce, that ameliorated condition of the masses which will end the mighty conflict now so blindly being waged between capital and labour. [The steam engines of the world now represent the work of 1,000,000,000 men, or more than double the working population of the earth, whose total population is about 1,500,000,000 inhabitants.

[Steam](#) has accordingly trebled man's working power, enabling him to economise his physical strength while attending to his intellectual development. Our race, which seems to have reached its limit of physical development, is ready to enter upon the foretold stage of psychical evolution] And to the eye of faith, it is not difficult to look beyond the intervening aeons of centuries, to the literal fulfillment of the promise of that [millennial period](#) when men shall live in brotherly love together, making [heaven](#) of earth, as even now it is in our power to do, if we live up to [Christ](#)'s command: "Whatsoever ye would that others should do unto you, that do ye also unto them". Had some of the dogmatic scientists of this age followed this command, [Keely](#)'s discovery might have been sooner known in all its importance, protecting him, as their acknowledgment would have done, from the persecutions that have operated so detrimentally against the completion of researches which should have been finished before any attempt was made to apply the discovery to commercial ends. No scientist who witnessed the production of the force displayed by [Keely](#), in a proper spirit, but would have been welcomed by him to further experiments in its operations, as were [Professor Leidy](#) and [Dr. Willcox](#) in [1889](#). So, in truth, those who printed their edicts against [Keely](#) about ten years since are, in part, responsible for the loss to the world which this long delay has occasioned. Still, in view of the acknowledged fact that "not one of the great [laws](#) which science now accepts as incontrovertible truths, but was vehemently denied by the scientists of its time, declared to be *a*

priori impossible; its discoverers and supporters denounced as fools or charlatans, and even investigation refused, as being a waste of time and thought"; it would be too much to expect from the "thinkers of this age" any greater degree of readiness to investigate claims that threatened to demolish their cherished notions than characterised their predecessors.

It is a [canon](#) of science that [molecular aggregation](#) generally involves [dissipation](#) of [energy](#). For more than fifteen years [Keely](#) has demonstrated that all [molecular aggregation](#) is attended with an [absorption](#) of [energy](#), relieving by [vibratory power](#) the [latent force](#) held in a [few drops of water](#), and showing thereby a presence of from ten to fifteen tons per square inch, claiming that the resultant development of any force, and of all forces, is only accomplished by conditions that awaken the [latent energy](#) carried during [molecular aggregation](#).

Had the [discoverer](#) of this new law of nature not been dependent upon a company, "[a ring](#)", for funds to pursue his investigations, scientists would have been put in possession of this law at an earlier stage of his experimental research; but following close upon his production of the [latent force](#) carried in all forms of aggregated matter, he became entangled in the [meshes of an organization](#) that cared nothing for science, and a great deal for the wealth which, it was seen by practical business men, must sooner or later accrue as the result of a [costless motive power](#). In other words, those who interested themselves in Keely's discoveries were interested solely in their marketable value; or if there chanced to be one who was not so interested, that one was not of sufficient influence in the scientific world to be able to induce capitalists to come forward and contribute toward saving the discovery to this age, by protecting the [discoverer](#) from the [persecution that he was subjected to](#) from those who had the management of the commercial affairs of the company. "When the history of his discoveries and inventions come to be written, there will be no more pathetic story in the annals of [genius](#) than that of [John Worrell Keely](#)" wrote [Harte](#), in 1888. "The world hereafter will find it hard to believe that in the last quarter of the 19th

century a man with an insight into the secret workings of Nature, and a knowledge of her subtler forces, which, whenever utilized, will relieve mankind from much of the grinding toil that now makes bitter the existence of the vast majority of mortals, that such a man should have been persecuted, because in all the ranks of [science](#) there was not found one man capable of understanding his colossal work! - because in all the ranks of [religion](#) there was not found one man able to realize the enlarged conception of [Deity](#) immanent in [Keely](#)'s great thoughts! - because in all the ranks of commerce, of speculation, of literature, of art, there was not found one man large enough, generous enough, unselfish enough to furnish money for a purpose that did not promise an immediate dividend!"

Let us see in what this "enlarged conception of [Deity](#)" differs from the ordinary conception. Certainly not in being a new or original conception. Before [St. Paul](#)'s eloquent speech commencing "Ye men of Athens!" [Aratus](#), the poet of Cilicia, the author of "Phenomena", wrote - "We are the offspring of [God](#)"; and [St. Paul](#), quoting [Aratus](#), continued, "In Him we live and move and have our being". From that hour, down the blood-stained path of the ages to the present, there have been men, spiritually endowed, who have taught that He who created, commands and governs, the universe, sustains it by the [power of His will](#); and that were it not for the [celestial streams of radiation](#), this superhuman influence, constantly flowing into all created forms, the universe would pass out of existence, would perish in a moment. So well did [Macvicar](#), the great Scotch divine, understand this conception of [Deity](#), that he wrote - "The nearer we ascend to the [fountain-head](#) of being and of action, the more magical must everything inevitably become; for that [fountain-head](#) is pure [volition](#). And pure [volition](#) as a [cause](#) is precisely what is meant by [magic](#); for by [magic](#) is merely meant a mode of producing a phenomenon without mechanical appliances - that is, without that seeming [continuity](#) of resisting parts and that leverage which satisfy our muscular sense and our [imagination](#), and bring the phenomenon into the category of what we call "the natural" ; that is, the sphere of the elastic,

the gravitating; the sphere into which the 'vis inertia' is alone admitted".

We call this the sphere of the natural; but, when we come to higher workings of natural [laws](#) with which we are not familiar, we designate them as "[supernatural](#)"; and scientists, witnessing some of [Keely's](#) experiments, like those of [overcoming gravity](#), of [rotation of the needle of a compass](#), [This is effected by [polarization](#) and [depolarization](#), and the rotation of a non-magnetic needle by [molecular differentiation](#); both needles revolving nearly 120 times in a second] of the [disintegration of water](#), etc., and not believing in any workings of [laws](#) unknown to them, have followed in the footsteps, still unobliterated, of the narrow-minded, bigoted persecutors of [Galileo](#); and have denounced [Keely](#) as "a modern [Alessandro Cagliostro](#)". When men of more extended research have been on the eve of investigating for themselves they have, until 1889, been deterred from doing so by the representations made to them that [Keely](#) was "using [compressed air](#) to [humbug](#) his audiences". Until [Professor Leidy](#) and [Dr. Willcox](#) gave their attention to Mr. [Keely's](#) claims as the [discoverer](#) of a new form of energy, the way was not open for Mr. Keely to disclose his conjectures, his hypotheses and his theories. Regrettable as this fact has seemed to be, it is now seen that any previous revelation of his discovery, other than to scientists, might have been premature, so little did [Keely](#) himself know, until within two years, of the developments he has at last reached in his work of evolution. The time was not ripe for the disclosure: "[God](#) never hurries". He counts the centuries as we count the seconds, and the nearer that we approach to the least comprehension of his "underlying purpose," the better fitted are we to do the work he assigns us, while waiting patiently for our path of [duty](#) to be made clear to us; like the labourer, in [Tolstoi's Confession](#), who completed the work that had been laid out for him, without understanding what the result would be, and unable to judge whether his master had planned well. If the prophecies of [Scripture](#) are fulfilled, the twentieth century will usher in the commencement of that age in which men and women will become aware of the great powers which they inherit, and of which [Oliphant](#) has said that we are so

ignorant that we wholly fail to see them, though they sweep like mighty seas throughout all human nature.

What is the character of these powers which [Oliphant](#) has written so eloquently concerning? Can we not form an inference from [St. Paul's](#) "most precious and deeply scientific context", in which he introduced the quotation from the Greek poet [Aratus](#), who was well known in Athens, having studied there?

If we are the offspring of [God](#), how rich must be our inheritance! If we are the children of [God](#), why do we not trust our [Father](#)? But this is not [science](#)! A philosopher has said that if ever a human being needed divine pity, it is the man of science, who believes in nothing but what he can prove by scientific methods. Scientists will have to admit, in the light of Keely's discoveries, that the sensibility and intelligence, which confer it upon us our self-directive power, do not have their origin in our molecular structures. That they take their first beginning in [matter](#) is one of the most inadequate conceptions that was ever proposed for scientific [belief](#). If it were so, we could not claim to be the offspring of [God](#), who is the Fountain of all life, the ever living, from whom, as "His very kind", we inherit this self-directive power; not the molecular bodies which are our clothing. [God](#) is our [Father](#). The material structure is the mother and nurse. The hypothesis that there are no beings in the universe but those which possess molecular bodies, is the conjecture of a mind that has no conception of the illimitable power of the All Mighty. The [link, which connects mind with matter](#), gives us a higher conception of the Deity. [Keely](#) places it in the [mind flow](#), the result of the [sixth subdivision](#). When that [order](#) of [dissociation](#) is reached, and not before, we are ready to rise out of our molecular bondage into the freedom we inherit as heirs of [God](#) and co-heirs with [Christ](#) of [immortality](#).

"The problem of the origin of [life](#) would become a matter of easy analysis", writes [Keely](#), "if the properties governing the different [orders of matter](#) could be understood in their different evolutions. [Disturbance of equilibrium](#) is the [prime mover](#), aggregator and disperser of all forces

that exist in nature. The [force of the mind](#) on [matter](#) is a grand illustration of the power of the finer over the crude, of the [etheric](#) over the [molecular](#). If the differential forces of the [brain](#) could become equated, [eternal perpetuity](#) would be the result. Under such a condition the physical would remain free of [disintegration](#) or [decomposition](#).

"But the law, laid out by the [Great Master](#), which governs the [disturbance of equilibrium](#), making the crude forms of [matter](#), subservient to the finer or higher forms, forbidding anything [molecular](#) or [terrestrial](#) to assimilate with the [high etheric](#), the law that has fixed the planets in their places, is an unknown law to the [finite mind](#), comprehended only by the [Infinite One](#)."

Some of our men of science once settled the problem of the [origin of life](#) to their own satisfaction, only to learn that "speculation is not science", for a [substance](#) which, when dissolved, crystallizes as [gypsum](#), cannot produce [vital force](#); and it is like groping among the bones of a graveyard to look for spontaneous [generation](#) in a shining heap of jelly on the floor of the sea.

When our learned men are forced to admit that "[all motion is thought](#)", that "all nature is the [language of One](#) in whom we live, and are moved, and have our being", the attempts to evolve [life](#) out of chemical elements will cease; the Mosaic records will no longer be denied, which tell us that the Creator's law for living organisms is that each plant [seeds](#), and each animal bears, after his kind; not that each [seeds](#) and bears after another kind. The doctrine of [evolution](#), as made known to us in [Geology](#), is a fundamental truth; proving that "there has been a plan, glorious in its scheme, perfect in system, progressing through unmeasured ages, and looking ever toward man and a [spiritual](#) end".

The Rev. [John Andrew](#), in his "Thoughts on the Evolution Theory of Creation", mentions that [Haeckel](#) gives the pedigree of man from primeval [moneron](#) in 22 stages. Stage 20 is the man-like ape; stage 21 is the ape-like man; stage 22 is the man; but he confesses that the 21st

stage - the ape-like man - is entirely wanting in all the records.

There is no missing link in the evolution theory, as laid down in [Keely's pure philosophy](#). Inasmuch as the [Father](#) of all is Himself a [Spiritual Being](#), [cosmical law](#) leads us to expect that the type of created being, His offspring, shall be [spirit](#) also. Nor can [Being](#) in any object be so attenuated, or so far removed from Him who filleth all in all, but it must surely retain an [aura](#) of His spiritual nature. The corner-stone of this philosophy is one power, one law; order and method reigning throughout [creation](#); [spirit controlling matter](#), as the [Divine order and law of creation](#) that the [spiritual](#) should govern the [material](#) - that the whole [realm of matter](#) should be under the dominion of the [world of spirit](#). Nor is this a new truth. According to [Diogenes Laertius](#), [Thales](#) taught that [souls](#) are the [motive forces](#) of the universe.

[Empedocles](#) affirms that [spiritual forces](#) move the [visible](#) world. [Virgil](#) asserted that [mind](#) animates and moves the world; that the [spiritual realm](#) is the [soul](#) of the universe. The universe is not a mass of dead matter, says [Gilbert](#) (in his work, "[De Magnate](#)"), but is pervaded with this [soul](#), this living principle, this unseen [cause](#) of all [visible](#) phenomena, underlying all movements in the earth beneath and in the heavens above. [Joseph Cook](#) affirms that as science progresses it draws nearer in all its forms to the proof of the [spiritual origin of force](#) - that is of the [Divine immanence](#) in natural law: and that [God](#) was not transiently present in nature - that is, in a mere creative moment; nor has He left the world in a state of orphanage, bereft of a deific influence and care, but He is immanent in nature, as the [Apostle Paul](#) and [Aratus](#) and [Spinoza](#) declared. As certainly as the unborn infant's life is that of the mother, so is it divinely true that somehow [God's](#) life includes ours; and we shall understand the nature of that [relationship](#) when, in due time, we have been "[born again](#)" into the life of the [spirit](#). "The economy of [creation](#) is not regarded in this philosophy as a theory of development all in one direction; but as a [cycle](#) in which, after development, and as its fruit, the [last term gives again the first](#). Herein is found the link by which the [law](#)

[of continuity](#) is maintained throughout - the link which is missing in the popular science of the day; with this very serious consequence that, to keep the break out of sight, the entire doctrine of [spirit](#) and the [spiritual world](#) is ignored or altogether denied". Science admits that nature works with [dual force](#), though at [rest](#) she is a [unit](#). "Nature is one eternal circle". [Keely's discoveries](#) prove that the doctrine of the [Trinity](#) should be set down as an established [canon](#) of science - the [Trinity of force](#). All nature's [sympathetic streams](#) - cerebellic, gravital, electric and magnetic - are made up of [triple currents](#). The ancients understood this dogma in a far deeper sense than modern theology has construed it. The great and universal [Trinity](#) of [cause](#), [motion](#) and [matter](#) - or of [will](#), [thought](#), and [manifestation](#) - was known to the [Rosicrucians](#) as [prima materia](#). [Paracelsus](#) states that each of these three is also the "other two; for, as nothing can possibly exist without [cause](#), [matter](#) and [energy](#) - that is, [spirit](#), [matter](#) and [soul](#) (the ultimate cause of existence being that it exists), we may therefore look upon all forms of [activity](#) as being the action of the universal or [Divine will](#) operating upon and through the [ether](#), as the skilled artificer uses his tools to accomplish his designs; making the comparison in all reverence.

It is conceded by those most conversant with the nature of [Keely's discoveries](#) that he must either create [force](#), or liberate [latent energy](#). As [Omnipotence](#) alone creates, it follows that Science must be wrong in two of her most fundamental laws; one relating to the [indivisibility of the atom](#); the other to the [dissipation of energy in molecular aggregation](#). This, [Keely](#) establishes in the one experiment of [disintegration of water](#), releasing from three drops the [latent energy](#) carried, during and from the time of [molecular aggregation](#), and showing a [pressure](#) of fifteen tons to the square inch. Therefore, ought it not to be conceded that it is not "a waste of time and thought" to give attention to Keely's theories, and to investigate from the standpoint of [vibratory physics](#), instead of setting limits to the operations of Nature and the power of the Almighty from the narrow platform of [mechanical physics](#)?

WHAT KEELY MEANS BY "SYMPATHETIC FLOWS"

The action of Nature's sympathetic flows regulates the differential oscillatory range of motion of the planetary masses as regards their approach toward and recession from each other. These flows may also be compared to the flow of the magnet which permeates the field, existing between the molecules themselves, sensitising the combined neutral centres of the molecules without disturbing, in the least, the visible molecular mass itself. In the planetary masses - balanced as it were in the scales of universal space, floating like soap-bubbles in a field of atmospheric air, the concentration of these sympathetic streams evolves the universal power which moves them in their oscillating range of motion to and from each other. This sympathetic triple stream focalises and defocalises on the neutrals of all such masses polarising and depolarising, positive and negative action, planetary rotation, etc., etc.. It is thus that all the conditions governing light, heat, life, vegetation, motion, are all derived from the velocity of the positive and negative interchange of celestial sympathy with the terrestrial.

Every harmonious condition of Nature's evolutions is governed by one incontrovertible law; that of concordant assimilative harmony. This concordant key is the ruling one over all the antagonistic, negative, discordant ones; the one that diverts the disturbance of sympathetic equilibrium to one general concentrative centre for redistribution. Harmony concentrates, Harmony distributes. The focalising point of concordant sympathetic concentration is the percussive electric field, where the velocity of its sympathetic streams rebounds with a power that throws them far out into universal space; and so far beyond their equative centre of equilibrium, as to bring them in sympathy with the universal attraction of the combined neutral centres of all planetary masses. [KEELY]

SYMPATHETIC STREAMS WHICH CONTROL THE ACTION AND REACTION OF ALL VISIBLE FORMS OF MATTER

What is light and heat, and how are they evolved? and why so intensely perceptible as emanating from the solar world?

Light and heat, considered theoretically, belong to the highest orders of the phenomenal. They can only be accounted for by the velocity of sympathetic streams, as interchangeable to and from centers of negative and attractive focalization. In considering the velocity of vibration, as associated with the projection of a ray of light, to be at least one hundred thousand billions per second, it is easy to account for the origin and demonstration of these two elements by the action of celestial sympathetic streams. 1st. Light and heat are not evolved until the force of the vibratory sympathetic stream from the neutral center of the sun comes into atomic percussive action as against the molecular atmosphere or envelope of our planet. It is so with all others that are perceptible to our senses. The visibility of the planets can only be accounted for in this way, some in a great degree, some in less. Innumerable thousands remain invisible to us by not having the conditions surrounding them, and associated with them, which favour the atomic and molecular antagonistic friction necessary to make them visible. The velocity of a steel ball, passing through the atmospheric envelope, at a speed of thousands of billions times less than an etheric sympathetic stream, would be dissipated into vapour in an indefinite period of a second of time. Light and heat, in a certain sense, are one and the same; light giving heat, and heat giving light. The whole mystery, as associated with their evolution, is explained by the bombardment of the sympathetic etheric stream on the dense portion of the molecular, in seeking the sympathetic, concordant, neutral center of the planetary mass that surrounds the point of focalization.

The positive and negative interchange of this true, sympathetic stream keeps intact the magnetic force of the polar envelope of the earth;

making it, as it were, a great magnet of itself. The fact of this magnetic force being universally present, on and in our planet, proves the immeasurable speed and power of [etheric sympathetic interchange](#). Thus it is that from the velocity of these [sympathetic rays](#) the earth's standard of heat and light is evolved and kept in balance. This [interchange of sympathetic radiation](#) between the solar world and its system of planets equates the [sympathetic volume](#) by the reception of the full amount expended on [sympathetic distribution](#), thus showing the never-ending [restoration of equilibrium](#) by the same medium that disturbs it during [intermittent sympathetic action](#). There are very many facts in [vibratory physics](#) which prove that the volume of heat, supposed by many to emanate from the sun, if concentrated upon a center of the volume represented by the sun, would give enough [focal force](#), if projected upon the system of planets that is under its control, to vaporize them in one month's time. A ray of heat one billion times greater than the whole volume of the sun represents could not pass through the dark vacuous boundaries which lie between us and the sun without being neutralized and absorbed. [[KEELY](#)]

WHAT IS [ELECTRICITY](#)?

[Electricity](#) is the result of [three differentiated sympathetic flows](#), combining the [celestial](#) and [terrestrial flows](#) by an [order of assimilation negatively attractive](#) in its character. It is one of Nature's efforts to restore [attractive differentiation](#). In analyzing this [triple union](#) in its vibratory philosophy, I find the highest [order of perfection](#) in this [assimilative action](#) of Nature. The whole condition is [atomic](#), and is the introductory one which has an [affinity](#) for [terrestrial centres](#), uniting magnetically with the [Polar stream](#), in other words, uniting with the [Polar stream](#) by [neutral affinity](#). The magnetic or electric forces of the earth are thus kept in stable [equilibrium](#) by this [triune force](#), and the chords of this force may be expressed as 1st, the [dominant](#), 2nd, the [harmonic](#), and 3rd, the [enharmonic](#). The value of each is, one to the other, in the rates of figures, true [thirds](#). [Eb](#), - [transmissive chord](#) or

[dominant](#); [Ab](#) - [harmonic](#); [Abb](#) - [enharmonic](#). The union of the two [prime thirds](#) is so rapid, when the [negative](#) and the [positive](#) conditions reach a certain [range of vibratory motion](#), as to be compared to an [explosion](#). During this [action](#) the [positive electric stream](#) is liberated, and immediately seeks its [neutral terrestrial centre](#), or [centre of highest attraction](#).

The power of attractive vibration of the solar forces is the great coincident towards which the terrestrial - magnetic - sympathetic flow is diverted. This force is the celestial current that makes up the prime third of the triple association. It also induces aqueous disintegration and thermal concentration, the two prime conductors towards this coincident chord of sympathy with itself. Without this aqueous disintegration there would be no connective link between the celestial and terrestrial. There would exist nothing but a condition of luminous radiation on the order of the aurora - a reaching out for the concordant without any sympathetic diversion to create unstable equilibrium of terrestrial magnetism. In fact, under such a condition the absence of the sun on one side, or the absence of water on the other, the magnetic or electric force would remain in a stable state of equilibrium, or the highest order of the chaotic.

[Disturbance of equilibrium](#) and [sympathetic equation](#) constitute the dual power that governs all the varied forms of life and motion which exist terrestrially, of which the electric or magnetic is the prime mover and regulator. All electrical action, no matter of what character, has its sympathetic birth by the intervention of that current of the triune flow, which I call the dominant, with the Polar harmonic current, all sympathetic flows being composed of three currents. They become associative one with the other only near the junction of terrestrial interference. The great vacuous field which exists between the planetary ranges holds this portion of the etheric flow free of all antagonism, molecularly or otherwise, till the associative point is reached (so wonderfully planned by the Great Creator) for instant electric evolution and assimilation with terrestrial centres of attraction. I call this

intervention atomic - intermolecular, and molecular, density. The combination of the action of the triune sympathetic - celestial stream with the same intervening medium induces heat and light, as the resultant of these corpuscular confusions, with sympathetic celestial and terrestrial focalized centres of neutral radiation. I do not recognize electricity, nor light, nor heat as coming from the sun. These conditions, according to my theories, emanate from atomic and inter-atomic interference on induced molecular vibration by sympathetic etheric vibration, the celestial-attractive being the prime mover. In my estimation this is not at all phenomenal; it is only phenomenal as far as the knowledge of its action in mechanical physics is concerned. Physicists have been working in the wrong direction to lead them to associate themselves with Nature's sympathetic evolutions. [Electricians are now admitting that, in electric currents the energy does not flow through, or along the wire, itself; but is actually transmitted by the ether vibrations outside of the wire, just as in Keely's experiments, running his musical sphere, with a fine 'thread' of silk, the energy is not transmitted through the sewing-silk, which acts only as the medium that makes the transfer of energy, in this way possible; though not itself transferring it]. The expression "Electricity attracts at a distance" is as bad, if not worse, than the "microbe of the Magnet". [Clerk Maxwell](#) seems, when theorizing on sound transmission by an atmospheric medium, not to have taken into consideration the philosophy attending the phenomena of the origination of electric streams in celestial space. Light is one of the prominent evolved mediums in electric action, and is evolved by corpuscular bombardment induced by sympathetic streams acting as between the neutral centres of planetary masses, all of which are under a condition of unstable equilibrium. These unstable conditions were born in them, and were thus designed by the Architect of Creation in order to perpetuate the connective link as between the dispersing positive and the attractive negative. The action that induces this link I call sympathetic planetary oscillation. [[KEELY](#)]

ATTRACTION, PROPULSION, ETC.

The action of the magnetic flow is dual in its evolution, both attractive and propulsive. The inclination of the plane on which the subtle stream moves, either to the right or to the left, has nothing to do with positive or negative conditions. The difference in conditions of what is called, by electricians, positive and negative electricity, is the difference between receptive and propulsive vibrations. They can be right or left receptive, or right or left propulsive. The positive vibrations are the radiating, the negative vibrations are the ones that are attracted toward the neutral centre.

The [negative sympathetic polar stream](#) is the magnetic flow proper and it is in sympathetic coincidence with the second atomic flow; the electric current is the first and second order of atomic vibration, a dual force; the flow of which is too tenuous to displace the molecules. It can no more do so than the flow from a magnet can displace the molecules of a glass plate when it is passed under it. The flow from a magnet is too fine to disturb the plate molecules, but passes as freely between them as a current of air would through a coarse sieve.

Like poles do not repel each other simply because there is a perfect sympathetic equation between them; the same in unlike poles. If a differentiation of 33 against 100 is established between them, whether like or unlike, they become attractive to each other. They become repellant after differentiating them, 66 of the one against 100 of the other, by [sympathetic vibration](#).

Taking into consideration even the introductory conditions of the etheric stage, etheric vibration has proved to me that the higher the velocity of its rotating stream the greater is its tendency towards the neutral centre, or centre of sympathetic coincidence. Were it otherwise, how could there ever be any planetary formations, or the building up of visible structures? If a billiard ball were rotated to a certain velocity, it would separate in pieces, and the pieces would fly off in a tangent, but if it were

a ball of ether, the higher the velocity of rotation, the stronger would be the tendency of its corpuscles to seek its centre of neutrality, and to hold together.

It is not a magnetic force that is borne on the [etheric atom](#) which gives it its power to draw to it streams of coincidence. The magnet is only susceptible to certain aggregated forms of matter; iron, for instance, and its preparations.

All moving bodies of visible matter produce heat as according to their velocity. The flow of gases only induces thermal reduction from molecular friction. By this term it must not be understood that the molecules actually come in contact, and rub against each other. There is no pressure, however great, that can cause molecular contact. The area of the volume of the molecule can be reduced by enormous pressure, and the tension thus brought to bear on their rotating envelopes induces heat. The heat thus induced is a positive proof of the wonderful velocity of the etheric envelope. If the molecules were dead - which is an infinite impossibility - to sympathetic vibration, and without a rotatory envelope, and all the pressure possible to conceive were brought to bear upon them, it would not induce the slightest thermal change. [[KEELY](#)]

ENERGY

Energy is a sympathetic condition inherent in all forms of aggregated matter, visible and invisible. It is ever present, in its latent condition, and is aroused by the sympathetic disturbers of its equilibrium. By this conservation it becomes transferable. The sympathetic correlation of mind force in the cerebral convolutionary centres transfers its energy to the physical organism. Bring a steel rod in contact with a magnet, and the latent energy in the rod is brought into action without its becoming impregnated by its magnetic excitor. Energy is an infinite latent force. If it did not exist it could not be generated. Consequently, there would be no energy to lose nor to conserve. The volume of latent energy in the etheric domain never increases nor ever grows less. It will remain the

same as yesterday, today and for ever. [[KEELY](#)]

VIBRATORY PHYSICS

Nature has established her sympathetic concordants from the birth of the neutral centres of the planets. This is gravity; therefore gravity is fixed, inherent. There is no flight of gravity. The difference in the condition of the sympathetic nerve centres, and the variations in the chord aggregation of the masses, as established in the man or woman at birth, constitutes the molecular condition of the individual. The molecular state of animals, vegetables, and minerals, depends upon the aggregation of their chord centres. It is impossible to make two coins from one die the same in its molecular aggregation. The mere picking up of a coin and replacing it causes billions of molecules to be lost. This produces a change in the chord of mass of the coin. As this fact has only been developed by persistent progressive research it is quite easy to comprehend the nature of the difficulties that lie in the way of perfecting devices for the guidance of artificers and mechanics, whereby they can bring a proper vibratory action into play to induce positive sympathetic transmission. In order to transmit my knowledge by demonstration it will be necessary to have much more perfect instruments than those crude devices which I first constructed for my researches. One of my perfected instruments shows to the eye (by certain molecular effects produced by a certain order of vibration) when the chord of harmony is established between two neutral centres. Another, when connected with the sympathiser, denotes accurately by the colour of a certain sound or combination of sounds the number of vibrations that are necessary to induce certain effects of mechanical combinations.

Inaudible vibrations are tested by the magnetic needle and sound colours. Every gaseous molecule is a resonator of itself, and is sensitive to any and all sounds induced, whether accordant or discordant. At the normal density of the atmosphere we hear a volume of sound, focalized of the combined association of every molecule brought under sound influence. When we reduce the atmospheric volume of a chamber to

50/100, then our ear is sensitive to the reduction of the acoustic force evolved on the same ratio, and so on, until sound becomes inaudible. This inaudibility to our organ of hearing is no proof whatever of any reduction of the acoustic force evolved on the introductory impulse given to the bell. It is only a proof that the number of the molecules left for the acoustic force to act upon has been so reduced in number (by increasing the vacuum), that the concentration of sound from the diminished number cannot be heard. The ear is not susceptible to the acoustic force emanating from one molecule, nor even from the concentration of one hundred millions of billions of molecules. The highest vacuum that can be induced, taking but a cubic inch in volume to act upon, will leave a residual number of molecules one hundred billion times as great as the above given number, and yet be perfectly inaudible when all their acoustic forces are focalized.

The audible has been conquered in my instruments to that extent which brings me into sympathetic contact with the inaudible, the vitalized conditions of which (as regards sympathetic union with the terrestrial) are the pure and only essentials necessary towards establishing the sensitive link between the instrument and terrestrial chord-masses, in order to run sympathetic machinery. But there is still before me a vast region to be explored before the keystone of this sympathetic arch is set in position to carry the high order of sympathetic transfer that I aim at. I have every reason to hope that when I have mastered these mechanical difficulties I shall be able to control this most subtle of Nature's forces. When this is done, the commercial engine will soon follow. There is no truer nor quicker way to reach that end than the one I am now pursuing. My obligations on this line once fulfilled, I shall be at liberty to turn my attention to the consideration of the mental forces associated with the physical, and in fact the solution of the mechanical problem is one and the same in principle, as is the physical and mental. When one is solved all is solved. The convolutions which exist in the cerebral field are entirely governed by the sympathetic conditions that surround them.

"The force which binds the atoms, which controls secreting glands, is the same that guides the planets, acting by divine commands."

All abnormal discordant aggregations in these resonating convolutions produce differentiation to concordant transmission, and according as these differentiations exist in volume, so the transmissions are discordantly transferred, producing antagonism to pure physical action. Thus, in motor ataxy, a differentiation of the minor thirds of the posterior parietal lobule produces the same condition between the retractors and extensors of the leg and foot, and thus the control of the proper movements is lost through this differentiation. The same truth can be universally applied to any of the cerebral convolutions that are in a state of differential harmony to the mass of immediate cerebral surroundings. Taking the cerebral condition of the whole mass as one, it is subservient to one general head centre, although as many neutrals are represented as there are convolutions. The introductory minors are controlled by the molecular; the next progressive third by the atomic; and the high third by the etheric. All these progressive links have their positive, negative, and neutral position. When we take into consideration the structural condition of the human brain, we ought not to be bewildered by the infinite variety of its sympathetic impulses, inasmuch as it unerringly proves the true philosophy that the mass-chords of such structures are governed by vibratory etheric flows. There is no structure whatever - animal, vegetable, mineral - that is not built up from the cosmic ether. Certain orders of attractive vibration produce certain orders of structure, thus the infinite variety of effects, more especially in the cerebral organs. Discordance cannot exist in the molecule proper. Discordance in any mass is the result of differentiated groups induced by antagonistic chords, and any differentiated mass can be brought to a condition of harmony or equation by proper chord media, and an equated sympathy produced, whether the mass be metal or brain.

There is good reason for believing that insanity is simply a condition of differentiation in the mass-chords of the convolutions, which creates an

antagonistic molecular bombardment towards the neutral or attractive centres of such convolutions. This may be compared to a knot on a violin string. As long as this knot remains, it is impossible to elicit, from its sympathetic surroundings, the condition which transfers pure concordance to its resonating body. Discordant conditions (i.e., differentiation of mass) produce negatization to coincident action. Pure sympathetic concordants are as antagonistic to negative discordants as the negative is to the positive; but the vast volume the sympathetic holds over the non sympathetic, in ethereal space, makes it at once the ruling medium and re-adjustor of all opposing conditions, when properly brought to bear upon them.

Josiah Royce is right as regards correspondent sympathetic association between two conditions. If concordance can be established, even of unlike states, no matter whether it be of the high tenuous forces of nature, gases with liquids, liquids with solids, solids with gases, the structural conditions can be perfectly adverse. Their neutral centres are the focalized seat of, or for, sympathetic concordance for controlling any differentiation that may exist outside, or on, the mass that surrounds them. Certain orders of vibration can reach these centres and establish a concordant flow of sympathy, independent of any and all mass antagonism; in other words certain orders of sympathetic vibratory transmission can correct and equate all differentiation that may exist between physical organisms and their cerebellic flows. Discord is disease. Harmony is health. [[KEELY](#)]

The Standard calls attention to the fact that Lord Rosebery has pointed out how fast mental disease of one form or another is growing among the population of London - so fast that a new asylum, containing 5,000 patients, must be built every five years. "This", said his lordship, "is a penalty of civilisation".

When we take into consideration the effect upon the nerves (in sensitive organisations) of living in the vicinity of railways, more especially of the elevated railways in cities, the incessant jarring vibrations which are

communicated to houses, even from underground railways, to say nothing of the piercing shrieks of the steam whistle, is it to be wondered at that mental disorders and nervous diseases are on the increase? With this increase of the most terrible form of affliction, the remedy will follow, for our necessities are known to One who "with a Father's care and affectionate attention supplies the wants as they arise, of the worlds which lie like children in His bosom". [Transcendental Physics](#) will, in due time, make known the curableness of many disorders now considered incurable.

On this subject Mr. Keely writes: - Every disease, that the physical organism is subject to, has its connective link in the cerebral domain; where it unerringly telegraphs, as it were, its molecular differentiations (through the spinal dura mater or physical [sympathetic transmitter](#)) and vice versa back again. The sympathetic communication, as between the physical and mental forces, show up truthfully the pure conditions that govern the celestial and terrestrial link of sympathy, as between the finite and the Infinite in planetary suspension. The whole system, governing the suspension of the innumerable planetary masses, - the infinite certainty and harmony of their eccentric and concentric evolutions and revolutions, in their orbital and oscillating ranges of motion, - the triune sympathetic streams of Infinity that permeate their molecular masses - focalizing and defocalizing on their neutral centres of attraction - are all subservient to that Great Ruling Power: Mind Flow. There is not a grain of sand, nor an invisible corpuscule of floating matter, that does not come under the same rule that governs the most mighty of planets. [[KEELY](#)]

God's designs are so vast and complex (writes an anonymous author) that they can only be realised in the vast sweep of ages; and one design is subordinated to another without ever being lost sight of until the time has arrived for its complete fulfillment. These designs of the Creator, as expounded by our latest teachers in science, have required millions of ages to carry out. Designs involving an infinitude of efforts, ending in

what to our view looks like failure, to be crowned, after a long series of ages, with complete success at last.

"All's love, yet all's law."

As the offspring of God, only by living in love, in harmony, can we fulfill the law, and maintain health, and happiness, either individually, or collectively as in family life, and in our intercourse with the world. As Goethe taught :

"Let the God within thee speak, Love all things that lovely be. And God will show His best to thee."