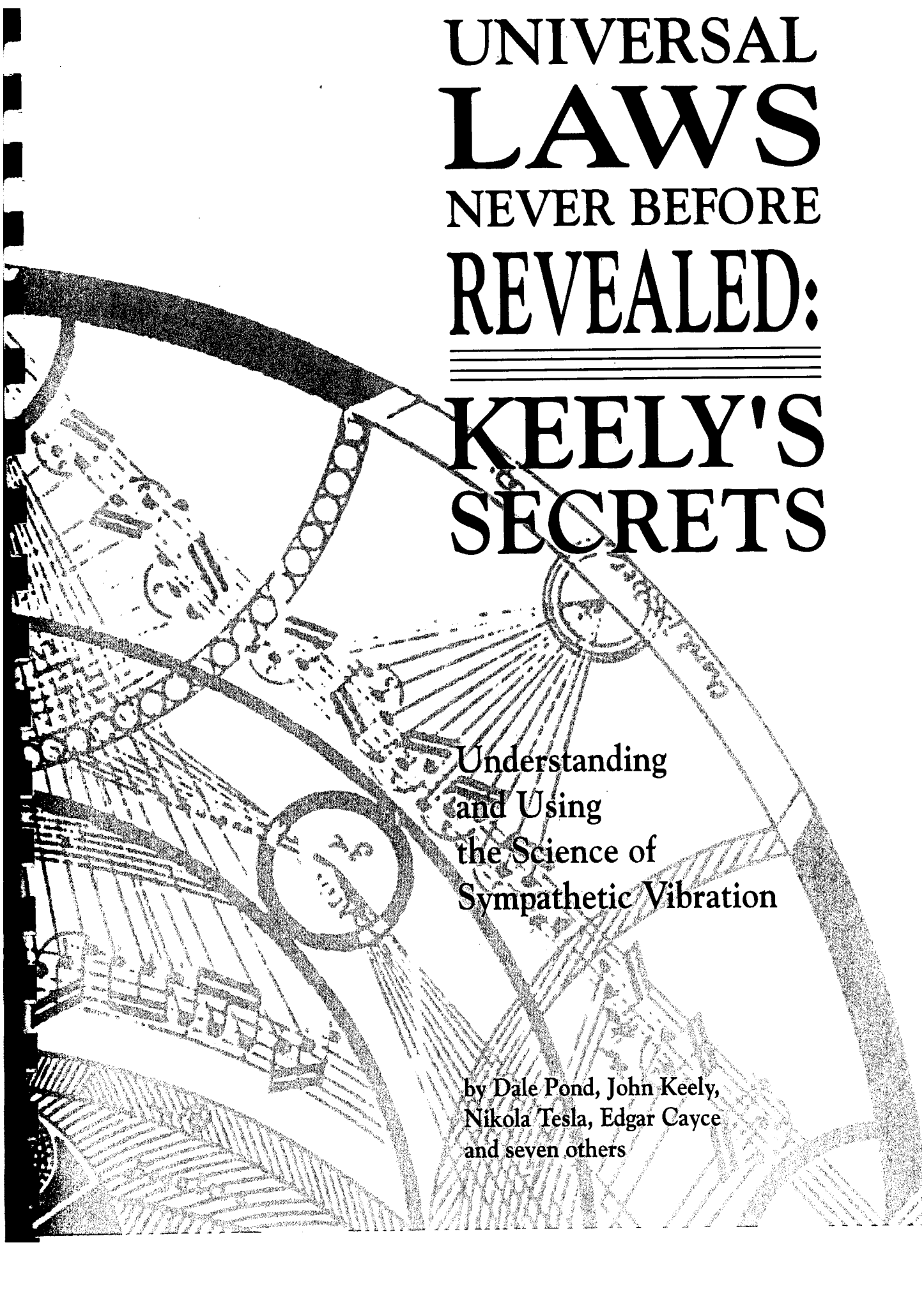




UNIVERSAL LAWS NEVER BEFORE REVEALED: --- --- --- **KEELY'S SECRETS**

Understanding
and Using
the Science of
Sympathetic Vibration

by Dale Pond, John Keely,
Nikola Tesla, Edgar Cayce
and seven others

NEW REVISED EDITION

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I wish to thank all those who have helped directly and indirectly in the preparation of this work. Especially those lonely geniuses of old who bore the brunt of derision and ridicule, never faltering in the thankless task of bringing the Light of Understanding to the Minds of Men. With special gratitude to the memory of Mrs. Clara Sophia Jessup Bloomfield-Moore in her courage and strength to stand by such a Man as John Ernst Worrell Keely, even in the face of public scorn, and humiliation. No less thanks go to The Theosophical Society* for their Light-Bearing efforts, The Rosicrucian Order AMORC*, for their centuries of thankless toil and to the Association for Research and Enlightenment and its employees for their support and encouragement. No less do we thank those unnamed ones who have withstood the fury of ignorance of past ages in order that Man may Evolve to his rightful place. It is with truth and humility that "The few carry the many."

This book contains a vast collection of material on Keely and his work. In it has been included all the pictures and charts known to exist as of this date. I have also included all that we have been able to decipher of this wonderful new science and philosophy. There will be more discoveries and these will be published at a later date. The discoveries mentioned here demonstrate that Keely's science of *Sympathetic Vibratory Physics* is a wholistic approach to science and nature and reveals a wonderful order and simplicity.

It is hoped readers will find a number of ideas and methods in these pages which they can apply to their current scientific work and research.

Dale Pond

***Author's Note:** There has been a great deal of discussion concerning the motives and belief systems of these two organizations. It is taken herein that the *original* intent and purpose of these groups was the preservation and disseminations of *real TRUTH* from the ancient days to the present. We, as human beings, can now more properly partake and use the forces and knowledge contained in their *original* knowledge bases. It is further recognized that these organizations may have more or less "lost their way" during the past two or three centuries. Perhaps the present day motivations and directions being assigned to them are in error – perhaps not. It is not to these I give thanks but to their original intent and accomplishments. For, it is, I believe, through the efforts of these *original* organizations that certain specific and valid information was indeed preserved and brought through the centuries of ignorant persecution that we, through Keely's efforts (and others'), may understand and use same. Dale Pond

ABOUT THE AUTHOR/EDITOR

Dale Pond is truly a renaissance man with a diversified background in chemistry, physics, mechanical engineering, computers, mathematics, acoustics, hydrodynamics, geometry, music, and common law.

His vast experience includes technical writing, inventing, lecturing, corporate training, business, manufacturing, publishing and authoring scientific and philosophical journals and books.

At the leading edge of new paradigm thinking, he has been able to show that vibration is the principle underlying all things. Vibration is the link between spirit and matter - the magic key for creating new worlds and universes.

As an internationally renowned lecturer, Dale has presented workshops and seminars at the Swiss Association for Free Energy Conference, the International Keely Conferences, Sound and Vibration Conference, International Symposium on New Science, International Forum on New Energy, United States Psychotronics Association Conference, the Alchemy of Sound Conference and many others.

Other books by Mr. Pond:

Sympathetic Vibratory Physics - A Compendium of Terms and Phrases
Sympathetic Vibratory Physics Certification and Training Course - Level I
Nikola Tesla's Earthquake Machine
HyperVibes (a Hypercard research reference library for SVP)
A History of the American Constitutional or Common Law
Our American Common Law
The Physics of Love
John Keely's Musical Dynasphere

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Disintegration of Stone

1888

A short time ago the mining world in America was seized with an inexplicable excitement. The value of gold mines in particular suddenly rose. Mines long since abandoned on account of the expense of working, awoke, and rubbing their eyes made their way again into the stock list. Presently it leaked out that a syndicate of the longest-headed and wealthiest mining capitalists were quietly buying up all the cheap and apparently worthless gold mines they could hear of, and people at once concluded that something was up. Then everyone of a speculative turn, very knowingly began to buy worthless gold mining shares at ever-increasing prices, and when the little speculators had gorged themselves to the full extent of their financial capacity, they asked: What next? No one knew exactly what he was after; and everyone looked to the Syndicate for the next move; but the Syndicate smilingly put its hands in its pockets and whistled! After the fever came prostration. The small fry had not, like the Syndicate, bought to hold, so they got first uneasy, then alarmed, and finally panic-stricken. The tide of credulity turned and began to run out even more quickly than it had set in, and thousands of the unlucky, but greedy little grudgeon of the Stock Exchange were left stranded in a short time by the receding tide of speculation, kicking and gasping in the mortal agonies of financial asphyxia. The panic is easily accounted for by the general laws that govern the movements of the Stock Exchange; but not so the action of the syndicate. The problem remains: Why did the long-headed millionaires buy up worthless mines? That is the point of interest, and the explanation thereof is as follows:---

A few weeks before the panic occurred, twelve solid men - millionaires - met by appointment in a certain laboratory in Philadelphia to witness an exhibition of the disintegration of quartz by a new method. They were mining magnates, who had a tremendous interest in getting the gold out of quartz rock quickly and cheaply. The inventor obliged them by simply touching some blocks of quartz with a little machine he held in his hand; and as he touched each block it instantly crumbled into atomic dust, in which the specks of gold it had contained stood out like boulders in a bed of sand. Then the twelve solid men solidly said: Mr. Keely, if you will in the same manner disintegrate some quartz for us in its natural place, we will each of us give you a cheque for --- dollars. So off they all went to the Katskill mountains, and there the twelve solid men pointed out a reef of quartz on the side of a mountain, as solid as themselves; and Mr. Keely took out his little machine and said: Gentlemen, please take the time. In eighteen minutes there was a tunnel in that quartz mountain eighteen feet long and four and a half feet in diameter. Then Mr. Keely quietly returned to Philadelphia with his cheques in his pocket, and the twelve solid men went from New York to San Francisco to gather in the seemingly worthless stock of mines long disused because of the working expense, thus producing the disastrous effect upon the mining world, which we have just seen. (All these men bound themselves to secrecy; and this is the first time that this incident has been made public.)

How was the quartz disintegrated?-- That is one of Keely's secrets.

The disintegration of the rock is, however, a very small and accidental ef-

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fect of that tremendous force that lies behind the secret. Indeed, that particular application of the force was a chance discovery. One day the inventor was studying the action of currents of ether playing over a floor upon which he had scattered fine sand,---the ether was rolling the sand into ropes,---when a block of granite, which was used for fastening back a door, disintegrated under his eyes. He took the hint, and in a few days he had made a vibratory disintegrater.

Who is this man, and what is this force? to whom, or to which, boring a tunnel into the mountain side is mere child's play? Surely, were such things true, science would long ago have filled the world with the renown of such a man---the man who has discovered a force in nature compared to which all known motor or mechanical forces are like the scratch of a nail, or the breath of a child. Surely the press, the platform, and even the pulpit would have resounded with the glad tidings of so great a victory over the stubborn powers of nature, a victory which goes so far towards making man the master of things in this material plane!

Those who argue like that know little of modern science and its votaries. An Anglican bishop never ignored a dissenting preacher with more dignified grace than the professor of orthodox science ignores the heterodox genius who has the audacity to wander beyond the limitations which received opinion has placed upon the possibilities of nature. The fact is that men of science have persistently ignored, and know absolutely nothing about, the great department of nature into which Keely penetrated years ago, and in which he has now made himself at home. Not long ago a Fellow of the Royal Society of Edinburgh, Major Ricarde-Seaver, went to Philadelphia to convince himself as to the nature of Keely's discovery. He returned, saying that Keely was working with, and had the apparent command over forces, the nature, or even the very existence, of which was absolutely unknown to him, and so far as he is aware, to modern science.

Beyond disintegration lies dispersion, and Keely can just as easily dissolve the atoms of matter as disintegrate its molecules. Dissolve them into what? Well,---into ether, apparently; into the hypothetical substratum which modern scientists have postulated, and about whose nature they know absolutely nothing but what they invent themselves, but which to Keely is not a hypothesis, but a fact as real as his own shoes; and which ether, indeed, seems to be the protoplasm of all things. As to the law of gravity, it appears very like a delusion, in the light of Keely's experiments, or, at least, but one manifestation of a law of very much wider application---a law which provides for the reversion of the process of attraction in the shape of a process of repulsion. One of Keely's little scientific experiments is to put a small wire round an iron cylinder that weighs several hundred weight, and when the force runs through the wire, to lift the cylinder up on one finger and carry it as easily as if it were a piece of cork. Not long ago he moved, single-handed, a 500 horse-power vibratory engine from one part of his shop to another. There was not a scratch on the floor, and astounded engineers declared that they could not have moved it without a derrick, to bring which in operation would have required the removal of the roof of the shop. Of course it is but a step in advance of this to construct a machine which, when polarized with a negative attraction, will rise from the earth and move under the influence of an etheric current at the rate of 500 miles an hour, in any given direction. This is, in fact, Keely's air ship.

Lately, he has applied his force to optics, and by means of three wires placed across the lens of a microscope he makes its magnifying power equal to that of the great telescope in the Lick observatory - the largest in the world. Why don't all astronomers and opticians run to look through Keely's microscope, and to examine into the process? Perhaps if Galileo were alive he might express an opinion!

But, the reader may naturally ex-

claim, how long has this been going on, and we to know nothing about it? Mr. Keely is now over 60 years of age, and he has worked since he was a boy, at times, upon various inventions before his discovery of ether. For the last 18 years he has been constantly employed with experiments upon the ether; for eighteen long years he has worked day and night, with hand and brain, in the face of discouragements that would long ago have killed the owner of a less heroic soul; and he has worked almost single handed. Slander, ridicule, open accusations of fraud, charlatanry, insanity---everything evil that it could enter the head of the knave of the heart of the fool to conceive, every mean insinuation, every malicious lie that prejudice, bigotry, ignorance, self-conceit, vested interests, greed, injustice, dishonesty, and hypocrisy could concoct---these have been the encouragement which, so far, the world has bestowed upon the discoverer of the profoundest truths and laws of nature that have ever been imparted to the profane, or even hinted at, outside of the circle of Initiates. And now it has been proved in a hundred ways, and before thousands of persons competent to judge of the merits of his machines, that he has really discovered previously unknown forces in nature, studied them, mastered some of their laws, invented, and almost perfected, apparatus and machinery that will make his discoveries of practical application in a hundred ways---now that he has actually done all this, how does the world treat him? Does Congress come forward with a grant to enable him to complete his marvelous work? Do men of science hail him as a great discoverer, or hold out the hand of fellowship? Do the people do honour to the man whose sole entreaty to them is to receive at his hands a gift a thousand times more precious to them than steam engine or telegraph? It is a literal fact that the world to-day would tear Keely to pieces if it had the power to do so, and if he fell exhausted in the terrible struggle he has so long maintained, his failure to establish his claims would be received with a shout of malignant

delight from nearly every lecture hall, pulpit, counting-house, and newspaper office in the so-called civilized world! The world has hardly ever recognized its benefactors, until it has become time to raise a statue to their memory; 'in order to beautify the town.' Jealousy, stupidity, the malignity which is born of conscious inferiority, are at this moment putting in Keely's road every impediment which law and injustice can manufacture. Two hundred years ago he would have been burned, a century since he would have been probably mobbed to death, but thank God we are too civilized, too humane to burn or mob to death those who make great discoveries, who wish to benefit their fellow men, or whose ideas are in advance of their age - we only break their hearts with slander, ridicule, and neglect, and when that fails to drive them to suicide, we bring to bear upon them the ponderous pressure of the law, and heap upon them the *peine forte et dure* of injunctions, and orders, and suits, to crush them out of a world they have had the impertinence to try to improve and the folly to imagine they could save from suffering without paying in their own persons the inevitable penalty of crucifixion. Had it not been for the obligations incurred by Mr. Keely, writes Mrs. Bloomfield-Moore in the Philadelphia Inquirer, of Jan. 20th of this year, in accepting the aid of the Keely Motor Company - in other words, had scientists, instead of speculators, furnished him with the means necessary to carry on his 'work of Evolution,' the secrets which he has so carefully guarded would now have been public property, so little does he care personally for financial results. As it is, those who have witnessed his beautiful experiments in acoustics and sympathetic vibration were often too ignorant to comprehend their meaning, and, consequently, even after expressing gratification to him, went away from his workshop to denounce him as a Cagliostro, while others, competent to judge, have refused to witness the production of the ether, as Sir William Thomson and Lord Raleigh refused when they were in America a

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few years since. The company here mentioned has been a thorn in the inventor's side ever since it was organized. It has been bulled and beared by greedy speculators, in whose varying interests the American newspapers for years have been worked, the results of which the inventor has had to bear. For many years the Company has contributed nothing towards Mr. Keely's expenses or support, and in the opinion of many lawyers it is virtually dead. How far it is entitled to his gratitude may be gathered from the fact, as stated in Mrs. Bloomfield-Moore's article above quoted, that when Mr. Keely abandoned his old generator of etheric force, baffled in his attempts to wrest from nature one of her most carefully guarded secrets, harassed by his connection with the Keely Motor Company, some of the officers and stockholders of which had instituted law proceedings against him, which threatened him with the indignity of imprisonment, he destroyed many of his marvelous models, and determined that, if taken to prison, it should be his dead body and not himself.

When the history of his discoveries and his inventions come to be written there will be no more pathetic story in the annals of genius than that of John Worrell Keely. 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 it is 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 left to starve, 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 pur-

pose that did not promise an immediate dividend.

It is to a woman, not a man, that the eternal honour is due of having come to Keely's rescue, and saved humanity from once more disgracing itself by doing genius to death with broken-hearted want and neglect. That woman's name will go down the centuries inseparably connected with Keely's discoveries. Probably no more romantic incident ever happened in the history of invention than the connection between this wealthy and large-minded woman and this slandered and persecuted genius, and no stranger one than the way in which she was led, by a series of most unfortuitous events, to offer her aid. From that day this lady has been not only his benefactor, but also his co-worker, trusted friend, and courageous defender. With the exception of his friend, those who have occupied themselves with Keely's discoveries have confined their attention to its commercial value. This was to be expected, for Science now is the hand-maid of trade, and Religion has become the fawning follower of Science. There is, however, a higher aspect to Keely's discoveries, and that their value as contributions to man's knowledge of Nature and natural laws. So far as that is concerned, Keely's success is an accomplished fact. His work, explaining his whole system, is now in the Press, and were he to die tomorrow he will be just as great a figure in the world's history as he would be were a thousand speculators to clear ten million dollars apiece by his inventions. Fancy honouring Copernicus or Galileo because the yelping jackals of speculation, who were their contemporaries, grew fat by feeding on their brains!

Whether Keely's inventions will be commercial success at present is another matter. The force, or, rather forces, which Keely handles, are the same as those known under other names in Occultism, and it is the belief of Occultists that these forces cannot be introduced into the practical life of men, or fully understood by the uninitiated, until the world is fit to receive them with

benefit to itself - until the balance of the good and the evil they work is decidedly on the side of the good. Keely himself is persuaded that the world will derive almost unmixed benefit from his discoveries; but an Occultist would prefer to say that inventions and discoveries are disclosed to man, rather than to credit genius with the elaboration of ideas - disclosed, that is to say, through the brain of the ostensible inventor by one of the higher powers that guide the destinies of humanity. The discoveries of Keely have an occult side, which perhaps he himself may not fully perceive, but it is upon that side that it depends whether those discoveries themselves are fitted, by reason of sympathetic vibration of a still more inner ether than Keely has publicly spoken of, to harmonize with the mass chord of our present civilization, and manifest in the material life of man. Occultists believe that there are intelligent powers behind the visible things and events of life, which powers alone can say So far shalt thou go, and no further; but they do not believe that these powers act as a *deus ex machina*, for in themselves they are part of the natural order of things, and act in and through material and immaterial nature. We at present in our normal state of consciousness know these powers only as forces and laws, and when we become conscious of them as intelligent entities, we perceive at the same time that they themselves are governed by higher wills and intelligences, which act through them, as they act through us, and are to them their forces and their Laws.

*Occultists see in everything the (to us) eternal action of two opposing powers or principles, which are ever seeking equilibrium, and never find it, for behind them there is a definite tendency towards that which we call progress, which tendency gives the preponderance to one of these powers, and thus prevents the establishment of equilibrium, in other words of stagnation and death. Now all great discoveries are manifestations of one of these powers or forces only, and, however good in themselves, tend to disturb the equilibrium of terrestrial life more than is required for the normal rate of universal progress; and therefore they produce a disproportion of parts, and the opposite power or force gathers strength to resist and check the exaggeration. Already, in the estimation of an ever-growing number of thinking men, the inventions and discoveries of the present century have proved themselves a curse rather than a blessing. They have raised the world's standard of comfort, and at the same time they have lowered the power of purchasing these very comforts, a desire for which they have generated. The advantages that accrue from steam and from machinery have not been distributed, but have become the property of a small minority. Year by year competition is becoming fiercer, and labor more arduous and continual, and men are growing more and more like living machines, and the helpless slaves of machinery and of institutions. An operative, in these days of steam power, has less liberty than a slave ever had, ex-

* Franck, in *Die Kabballa*, says: We learn, by the last three Sephiroth, that the Universal Providence, that the Supreme Artist, is also Absolute Force, the all-powerful Cause; and that, at the same time, this cause is the generative element of all that is. It is these last Sephiroth that constitute the natural world, or nature in its essence and in its Active principle, *Natura naturans*. This passage is quoted in *Isis Unveiled* (Vol.I, p.40), the authoress adding: "This Kabalistic conception is thus proved identical with that of the Hindu philosophy. Whoever reads Plato and his Dialogue *Timaeus*, will find these ideas as faithfully re-echoed by the great philosopher." They are all, in fact echoes of the archaic Secret Doctrine of the Occultists; and it is somewhat singular (*pour le dire en passant*) that the newspaper press so persistently refers to Theosophy as a new, or new-fangled, religion or philosophy, whereas the ideas now called theosophical are the oldest in the world, and may be found, more or less disguised or mutilated, and under many different forms and names, in all the great philosophical and religious systems of antiquity. One is forced to conclude that the complaint, so often heard, that competition now compels young people to earn their bread while they ought still to be at school, applies with a good deal of force to a certain class of writers for the press.

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cept in one particular - he has full liberty to starve, or to work himself to death, neither of which privileges an owner would allow him. Keely, however, thinks his discoveries will restore this disturbed equilibrium.

The direct effect of modern discoveries and inventions has been the rise of the commercial and economic system; and the inevitable consequence of that system has been to deepen the gulf between the poor and the rich. The natural effect of this is an antagonism between the two poles of society, which has its roots deep down in human nature and human passions, and this antagonism is becoming better recognized, and growing in intensity, year by year, in so much that it is almost universally felt that the only possible outcome from it is a social overturning, the date of the actual occurrence of which will depend chiefly upon the activity of the school-boards, and the thoroughness of their work. Hardly a thinking man of the present day but foresees, sooner or later, a great social cataclysm, in which all mere political and financial considerations will be as straws in a whirlwind. Now, it would seem that Keely's discoveries tend to develop power over material nature in the same direction in which that power has been growing during the last hundred years. If it be a power into the exercise of which there enter no moral considerations whatever, then it is applicable alike for good purposes and for evil; and it will be as ready to the hand of the bad man as to that of the good. Were such inventions given to the world in their completeness, the whole of the enormous power they gave over human life and destinies would, it would seem, fall into the possession of the same small minority who at present control the power conferred by our present inventions and discoveries - the capitalists. If so, that section of the community would then, under our present institutions, obtain almost absolute power over the great majority - those who depend upon their labor for their support. The capitalists who owned the tremendous powers implied in a monopoly of Keely's inventions

would be practically the absolute masters of the people; and obedience to their will would be far more really, than even now, the condition upon which those who were not capitalists also would be allowed the means of continued existence.

Occultists believe that the world is not yet ready for the appearance of such tremendous forces on the stage of human life. Mankind is too selfish, too cruel, too stupid, too pitiless, too animal, to be entrusted with what, in sober reality, are minor divine powers. Such powers could not at present be employed for the benefit of mankind and for the advancement of the race; on the contrary, they would tend to the further brutalization and virtual enslavement of the poor, and also to the further materialization and moral degradation of One the rich. In a word, the human qualities of justice, mercy, love, generosity, unselfishness, have not yet grown strong enough in the race, and the animal qualities of revenge, anger, jealousy, tyranny, hatred, selfishness, are still too powerful in man to make the acquisition of almost absolute power over nature, and over one another, anything but a curse to mankind. It would be less disastrous to give dynamite cartridges to monkeys for playthings.

For this reason Occultists, in general, do not regard Keely's discoveries as likely to succeed in the commercial sense. And at present things have certainly a look that is in accordance with that opinion. The powers that might be expected to intervene in order to prevent Keely's inventions from becoming factors in human life, are, as has been said, through human means, and the stolid stupidity of the scientists in regard to Keely's discoveries, the bovine indifference of theologians, the silly ridicule of the press, the hostility of vested interests, the suicidal greed of some of the largest shareholders, and the paralyzing influence of the law, which apparently lends itself in this case to those whose object is simple robbery. All these things seem very like the operation of the higher controlling powers,

acting with a consciousness other than our consciousness for the attainment of ends that transcend our narrow calculations.

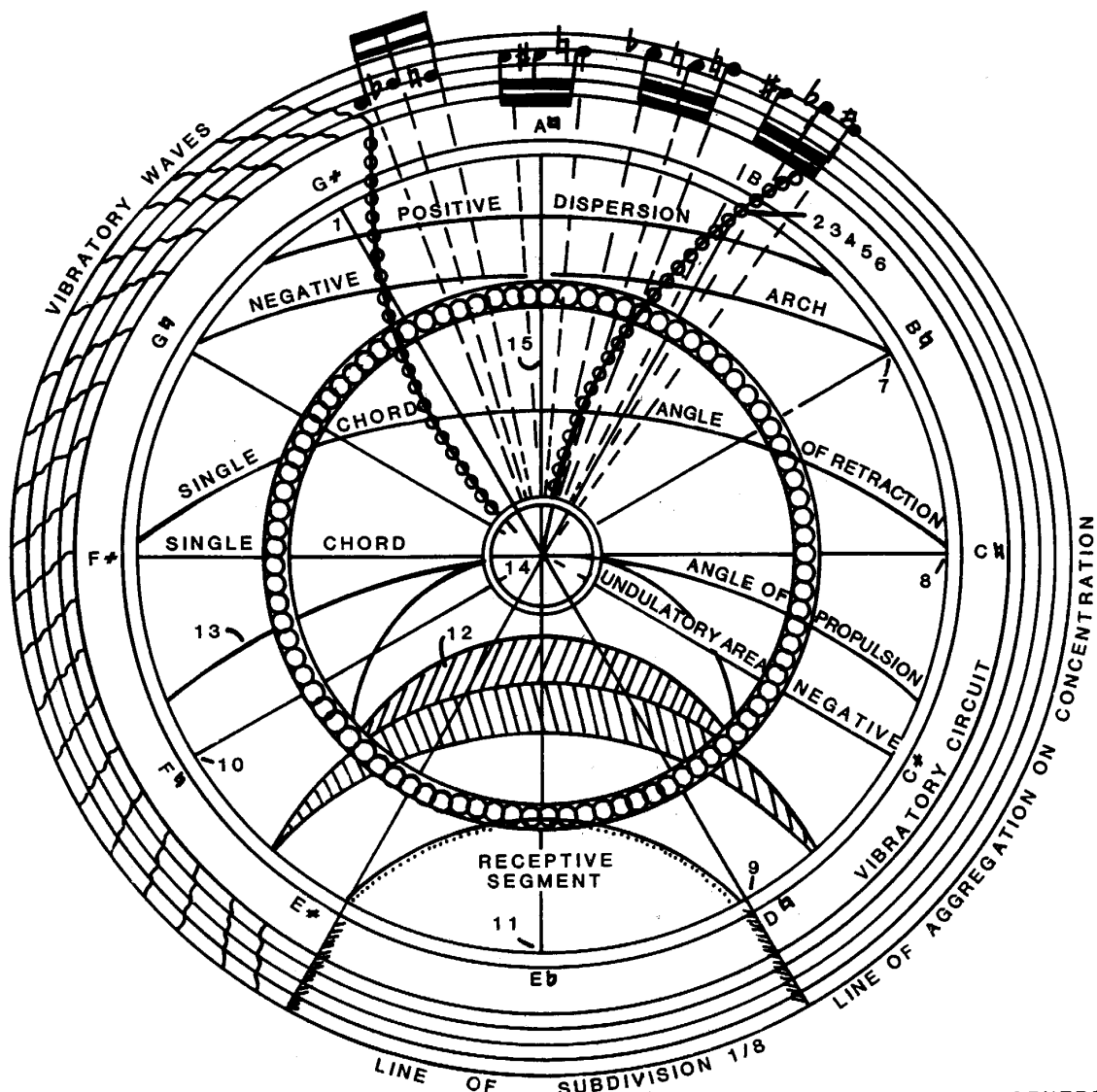
Be this as it may, Keely's discoveries, and Keely's personality also, have a peculiar interest for Theosophists, for the force with which he is working is without doubt the ether of the ancient philosophers, which is one aspect of the Akasa, the underlying great force in nature, according to the Secret Doctrine, a force whose existence has been recognized from time immemorial under various fanciful names, and whose property is sound, whether audible or inaudible to us; or, in more modern language, whose characteristics are vibration and rhythm. It corresponds to the seven-fold Vach of Hindu Philosophy, and is the *raison d'être* of spells and Mantrams. It is the basis of harmony and melody throughout Nature. This force is alluded to many times in Madame Blavatsky's *Isis Unveiled*. On page 139, vol I., we read: The Akasa is a Sanscrit word which means sky, but it also designates the imponderable and intangible life principles, the astral and celestial lights combined together, and which two form the *anima mundi*, and constitute the soul and spirit of man; the celestial light forming his nous, pneuma, or divine spirit, and the other his psyche, soul, or astral spirit. The grosser particles of the latter enter into the fabrication of his outward form, the body. The Akasa is connected on the one hand with physical matter and on the other with WILL, that intelligent, intangible, and powerful something which reigns supreme

over all inert matter. Of the Akasa in this respect we read on page 144, vol. I., of *Isis Unveiled*: The mysterious effects of attraction and repulsion are the unconscious agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a conscious action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, i.e., when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconscious-

ly Will; for inorganic as well as organic matter, however infinitesimally small it may be, possesses a particle of the divine essence in itself... What is, then, this inexplicable power of attraction but an atomical portion of that essence that Scientists and Kabalists equally recognize as the 'principle of life' - the Akasa? Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit - i.e., Will - are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him, and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. *Isis Unveiled* was published nearly eleven years ago; and in her forthcoming work, *The Secret Doctrine*, the authoress enters more fully into this and other matters only sketched or hinted at in her former volumes.

It is the fact that Keely is working with some of the mysterious forces included under the name Akasa that makes his discoveries interesting to Theosophists. It is the fact that he has shown magnificent courage and fixity of purpose under every kind of opposition, and the fact also that he has been supported all through by the generous belief that his discoveries will be of inestimable benefit to mankind that make his personality of interest. If he can succeed in making his marvelous discoveries pay dividends, science may begin to give attention to them; for men of science, like other men, require a sign before they can accept as truth the things that are beyond their comprehension, and the value of a scientific discovery is now determined by its market value.

R. Harte (Sec. T.P.S.)
July, 1888



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KEY TO VIBRATORY ROTATION

DESIGNED BY
John W. Keely

JANUARY 1886

Etheric Force Identified as Dynaspheric Force

Clara Jessup Bloomfield-Moore

"Science is to know things."

Herodotus.

"Knowledge is developed by experience from innate ideas."

Plato

"Truth is not attained through reflection, but through immediate intuition. We neither originate thought nor its form."

Aryan Teachings

"It may be said that 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 look upon matter as being latent force and upon force as being free matter."

Franz Hartmann, M.D.

JOHN WORRELL KEELY---the discoverer of compound inter-etheric force, as operating in the animal organism, man - is a great thinker, and a great student of the capabilities of nature in offering to man's intelligence the means whereby he may discover for himself the secrets she often veils without entirely concealing.

The result of more than twenty years of persistent effort to apply this force to the operation of machinery has, at last, been enabled to produce continuity of motion in his engine; but, up to this time, he has not so mastered this subtle force as to control reversions. The development of his various discoveries has been one uninterrupted work of evolution, reaching, within the last year, he thinks, the sphere of perfect vibratory sympathy, both theoretically and practically. The proof of this is found in the fact that he now transmits vibrations along a wire, connected at one end with the vibratory machine which is the source of power, and at the

other end with the engine or cannon, as the case may be, which is operated by such vibratory power. Until recently, comparatively speaking, Keely stored force, as he generated it, in a receiver; and experiments were made by him in the presence of thousands, at various times, for the purpose of testing the operations of this force, liberated in the presence of his audience and stored up in this small receiver. The editor of the Scientific Arena thus describes what took place at one of these exhibitions, when he was present:---"The confined vapor was passed through one of the small flexible tubes to a steel cylinder on another table, in which a vertical piston was fitted so that its upper end bore against the underside of a powerful weighted lever. The superficial area of this piston was equal to one-half of a square inch, and it acted as a movable fulcrum placed close to the hinged end of the short arm of this lever, whose weight alone required a pressure of 1,500 pounds to the square inch against the piston to lift it.

After testing the pressure by several small weights, added to that of the lever itself, in order to determine how much power had already been accumulated in the receiver, the maximum test was made by placing an iron weight of 580 pounds, by means of a differential pulley, on the extreme end of the long arm of the lever. To lift this weight, without that of the lever supporting it, would require a pressure against the piston of 18,900 pounds to the square inch, counting the difference in the length of the two arms and the area of the piston, which we, as well as several others present, accurately calculated. When all was ready, and the crowded gathering had formed as well as possible to see the test, Keely turned the valve-

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wheel leading from the receiver to the flexible tube, and through it into the steel cylinder beneath the piston, and simultaneously with the motion of his hand the weighted lever shot up against its stop, a distance of several inches, as if the great mass of iron had been only a cork. Then, in order to assure ourselves of the full 25,000 pounds to the square inch claimed, we added most of our weight to the arm of the lever without forcing the piston back again.

After repeating this experiment till all expressed themselves satisfied, Keely diverted his etheric gas to the exciting work of firing a cannon, into which he placed a leaden bullet about an inch in diameter. He conveyed the force from the receiver by the same kind of flexible copper tube, attaching at one end of it to the breech of the gun. When all was again in readiness he gave a quick turn to the inlet valve, and a report like that of a small cannon followed, the ball passing through an inch board and flattening itself out to about three inches in diameter, showing the marvelous power and instantaneous action of this strange vapor.

The difficulty encountered by Keely in his old generator of etheric force grew out of the fact, in part, that the vaporic power produced was so humid that he could not, when he attempted to utilize it, obtain its theoretical value in work. This difficulty has been entirely overcome by dispensing with the water which he used in liberating etheric force, by his old generator; and, by this departure, he has attained a success beyond that which we anticipated by himself, when he abandoned his original line of experiment. Ignorant, indeed, of the nature of Keely's work must those men be who accuse him of "abandoning his base" or "principle," each time that he discovers his mistakes:---using them as stepping-stones to approach nearer and still nearer to his goal. Reproaching him, even, for keeping his own counsel, until certainty of success rendered it prudent for him to make known that he had changed his field of experiment from positive attraction to negative attraction, he had

succeeded in his efforts to produce continuity of motion. Equally ignorant are those, who would wrench by force his secrets from him before the time is ripe for their disclosure. Let us suppose that Faraday, when he discovered radiant matter in 1816, had formed a "Faraday Phospho-Genetic Radiant Company," to enable him to experiment: fully cognizant of all that Crookes has since discovered, and had taken for his base in experimenting the principle involved in Crookes' discovery. Not succeeding at first, we will suppose that the Company became clamorous for returns, and demanded that his secret principle should be made public. Had he been driven into making known, who would have credited what Crookes is now able to prove? The effect would have been upon the Faraday Company the same as if a balloon were punctured just as it was soaring heavenward. The same with the Keely Motor Company, had Keely obeyed the order of the Court in 1882, and made his marvelous secret public. It would have collapsed. Therefore, he has maintained his secret in the interests of the stockholders of the Keely Motor Company with a firmness worthy of a Christian martyr. The one person to whom alone Keely then disclosed it thought him under a delusion, until he had demonstrated its soundness. When he said, in all solemnity, "Now, I feel as if you and I were the god and goddess of this world," the effect upon the hearer was no more than it would have been had a patient in a hospital for the insane spoken the words. Charles B. Collier, Keely's patent lawyer, writes as follows, concerning the difficulties attendant upon "the supposed duty" of his client's imparting his "secrets," as ordered by the Court to do, some time since:---

If to-day, for the first time in your lives, you saw a harp attuned and being played upon, you would hardly expect, without considerable time and study, to be able to reproduce the harp, attune its strings in proper relation to each other, and to play upon it so as to produce the harmonies which you had listened to. Mr. Keely's work is analogous

Etheric Force Identified as Dynaspheric Force

to the illustration which I have presented, inasmuch as he is dealing with the subject of sound, or acoustics, but in a much more involved form than as applied simply for the production of harmonies for the delight of the ear. Mr. Keely's engine is analogous to the mechanism of the human ear, in the respect that it is a structure operated upon, and its notion induced by vibration; and to the end of securing and attaining, in and by it, uniformity or regularity of motion, there must be perfect unison or synchronism, as between it and his structure which is the prime source of vibration. To attain this perfect unison or synchronism, has involved unparalleled research and experiment upon his part---experiments that have varied from day to day. No one, in my opinion, who had not stood by his side, as his shadow, watching every experiment, could have kept fully abreast of him. To pursue my simile, I may say that his harp (engine) is not yet perfectly attuned ("graduated"); when it is so, it will produce nothing but harmony (regularity of motion), and his work will be finished.

At such time, I doubt not that he will be able to give to Mr. Boekel, myself or another, the scale with which to reconstruct and attune another apparatus so as to produce like results with it; but to go over the ground that he has gone over, to explore the wilderness in which he has been the pioneer, in other words, the study, to a full understanding of them, of his experiments and researches, as recorded in his writings and illustrated in the beautiful charts which he has produced, will be a work rather for scientists than for mechanicians or engineers.

Mr. Keely's "Theoretical Expose" is in preparation for the press; and, when these volumes are issued, we may look for a change of attitude towards him in all men who hold themselves ready to abandon preconceived notions, however cherished, if they be found to contradict truths; which, Herbert Spencer says, is the first condition of success in scientific research. The Rev. J. J. Smith, M.A., D.D., tells us that the only way the

great problem of the universe can ever be scientifically solved is by studying, and arriving at just conclusions with regard to the true nature and character of force. This has been Mr. Keely's life study; and he is able to demonstrate all that he asserts.

The author of No. 5 of the pamphlets issued by The Theosophical Publication Society, "What is Matter and What is Force," says therein, "The men of science have just found out 'a fourth state of matter,' whereas the occultists have penetrated years ago beyond the sixth, and therefore do not infer, but know of, the existence of the seventh, the last. "This knowledge comprises one of the secrets of Keely's so-called "compound secret." It is already known to many that his secret includes "the augmentation of energy, "the insulation of the ether," and the "adaptation of dynaspheric force to machinery."

Laurence Oliphant writes: Recent scientific research has proved conclusively that all force is atomic --- that electricity consists of files of particles, and that the interstellar spaces contain substances, whether it be called ether or astral fluid (or by any other name), which is composed of atoms, because it is not possible to dis sever force from its transmitting medium. The whole universe, therefore, and all that it contains, consists of matter in motion, and is animated by a vital principle which we call God.

"Science has further discovered that these atoms are severally encompassed by an ethereal substance which prevents their touching each other, and to this circumambient, inter-atomic element they have given the name of dynasphere; but, inasmuch as has further been found, that in these dynaspheres there resides a tremendous potency, it is evident that they also must contain atoms, and that these atoms must in their turn be surrounded by dynaspheres, which again contain atoms, and so on *ad infinitum*. Matter thus becomes infinite and indestructible, and the force which pervades it persistent and everlasting.

"This dynaspheric force, which is

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also called etheric, is conditioned as to its nature on the quality of the atoms which form its transmitting media; and which are infinite both in variety and in their combinations. They may, however, be broadly divided into two categories; viz. the sentient and the non-sentient atoms. Dynaspheric force, composed of non-sentient atoms, is the force that has been already mechanically applied by Mr. Keely to his motor; and which will probably ere long supersede the agencies now used for locomotive, projectile, and other purposes. When the laws which govern it come to be understood, it will produce materially a great commercial and industrial revolution. There is no hard and fast line between the animal and vegetable creation, so there is a graduated scale of atoms, between which although animated by the divine life are not sentient, and those which are as highly developed, relatively to them, as man is to a cabbage."

"The most remarkable illustration of the stupendous energy of atomic vibratory force is to be found in that singular apparatus in Philadelphia --- which for the last fifteen years has excited in turn the amazement, the skepticism, the admiration, and the ridicule of those who have examined it --- called 'Keely's Motor.'" ... "in the practical land of its origin, it has popularly been esteemed a fraud. I have not examined it personally, but I believe it to be based upon a sound principle of dynamics, and to be probably the first of a series of discoveries destined to revolutionize all existing mechanical theories, and many of the principles upon which they are founded. Those who are sufficiently unprejudiced to connect the bearings of this discovery, of what must be dynaspheric force, with phenomena which have hitherto been regarded as supernatural by the ignorant, will perceive how rapidly we are bridging over the chasm which has divided the seen from the unseen, obliterating the distinction between 'matter' and what has most erroneously been called 'spirit.'"

In 1882 a woman, conversing with Mr. Keely, said, "You have opened the door into the spirit world." He an-

swered, "do you think so? I have sometimes though I might be able to discover the origin of life." At this time Mr. Keely had given no attention whatever to the occult bearing of his discovery; and it was only after he had pursued his researches, under the advantages which his small Liberator afforded him for such experiments, that he realized the truth of this woman's assertion. It was then, in 1887, that a "bridge of mist" formed itself before him, connecting the laws which govern physical science with the laws which govern spiritual science, and year by year this bridge of mist has solidified, until now he is in a position to stand upon it, and proclaim that its abutments have a solid foundation --- one resting in the material and visible world, and the other in the spiritual and unseen world; or, rather, that no bridge is needed to connect the two worlds, one law governing both in its needed modifications.

"The physical thing," writes a modern scientist, "which energizes and does work in and upon ordinary matter, is a separate form of matter, infinitely refined, and infinitely rapid in its vibrations, and is thus able to penetrate through all ordinary matter, and to make everywhere a fountain of motion, no less real because unseen. It is among the atoms of the crystal and the molecules of living matter; and, whether producing locked effects or free, it is the same cosmic thing, matter in motion, which we conceive as material energy, and with difficulty think of as only a peculiar form of matter in motion."

Oliphant, commenting upon this view of energy, says: "This is nothing more or less than what we have been in the habit of calling 'spirit.'" ... "Mind is also composed of this extraordinary matter; so is will; so is every emotion." Jacob Boehme calls it "heavenly substantiality," and Swendenborg calls it "natural and spiritual atmospheres, composed of discrete substances of a very minute form." Professor Crookes has invented the word "protyle." Professor Cones calls it "soul-stuff," or biogen; while Occultists call it "astral fluid."

Etheric Force Identified as Dynaspheric Force

To all who are conversant with Mr. Keely's theories a similarity of views will be evident.

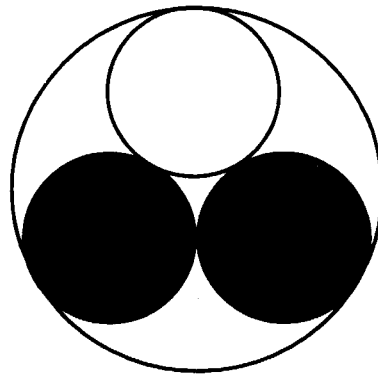
The President of the British Association, Sir Henry Roscoe, in his address before that body, said: "In nature there is no such thing as great or small; the structure of the smallest particle, invisible even to our most searching vision, may be as complicated as that of any of the heavenly bodies which circle round our sun." As to the indivisibility of the atom, he asks this question: "Notwithstanding the properties of these elements have been studied, and are now known with a degree of precision formerly undreamt of, have the atoms of our present elements been made to yield?" He continues: "A negative answer must undoubtedly be given, for even the highest of terrestrial temperatures, that of the electric spark, has failed to shake any one of these atoms in two."

This is an error, for it is well known by those who are fully acquainted with the principle involved in Keely's inventions that the intense vibratory action which is induced in his "Liberator" has accomplished what the retort of the chemist has failed to do, what the electric spark has left intact, and what the inconceivably fierce temperature of the sun and the volcanic fires has turned over to us unscathed. The mighty Genii imprisoned within the molecule, thus released from the chains and fetters which Nature forged, has been for years the tyrant of the one who rashly intruded, without first paving the way with the gold which he has since been accused of using in experiments with reckless and wanton waste! For more than a score of years has Keely been fighting a hand-to-hand fight with this Genii; often beaten back by it, paralyzed at times, even, by its monstrous blows; and only now so approaching its subjugations as to make it safe to harness it for the work that is calling for a power mightier than steam, safer and more uniform in operation than electricity; a power which, by its might and beneficence, will ameliorate the condition of the masses, and reconcile and

solve all that now menaces our race; as it was never menaced before, as has been said.

The structure of the air molecule, as believed in by Keely, is as follows: --- Broken up, by vibratory action, he finds it to contain what he calls an atomic triplet. The position of a molecule, on the point of a fine cambric needle sustains the same relation to the point of the needle that a grain of sand sustains to a field of ten acres.

Although, as Sir H. Roscoe has said, "In nature there is no such thing as great or small," the human mind cannot conceive such infinitesimal minuteness. We will, then, imagine a molecule magnified to the size of a billiard ball, and the atomic triplet magnified to the size of three marbles, in the triangular position, within that molecule, at its center; unless acted upon by electricity, when the molecule, the billiard ball, becomes oblate, and the three atoms are ranged in a line within, unless broken up by the mighty force of vibratory action. Nature never gives us a vacuum; consequently, the space within the



molecule not occupied by the atomic triplet must be filled with something. This is where the Genii- "the all-prevading ether"---has made its secret abode through untold eons, during which our world has been in course of preparation for its release, to fulfill its appointed task in advancing the

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progress of the human race.

Step by step, with patient perseverance which some day the world will honour, this man of genius has made his researches, overcoming the colossal difficulties which have raised up in his path what seemed to be insurmountable barriers to further progress: but never before has the world's index finger so pointed to an hour when all is making ready for the advent of the new form of force that mankind is waiting for. Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity. The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfill the requirements of the age. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aerial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the grand results of this marvelous discovery when once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate, dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results. Laurence Oliphant, in his preface to "Scientific Religion," says: "A new moral future is dawning upon the human race - one, certainly, of which it stands much in need." In no way could this new moral future be so widely, so universally, commenced as by the utilizing of dynaspheric force to beneficial purposes in life, thus revealing to all men another phase of God's "underlying purpose."

In 1746, when Franklin's attention was drawn to the phenomena of electricity, little more was known on the subject than Thales had announced two thousand years before. Von Kleist

in Leyden, Collinson in London, and others in as widely-separated cities in Europe, were experimenting in the same field of research. What our last century has done toward subduing this tyrant which Franklin succeeded in bringing down to earth, from the clouds, the next century will see surpassed beyond man's widest conjectures, should Keely's utilization of this unknown force of nature bestow upon humanity the costless motive power, which he anticipates it will. Reynolds predicted that those who "studied the mysteries of molecular vibration would win the victorious wreaths of successful discovery." After such discoveries as Mr. Keely has made in this field of research, it matters not to him whether he succeeds commercially or not. His work of discovery commenced when, as a boy of twelve, he held the seashells to his ear as he walked the shore and noted that no two gave forth the same tone. From the construction of his first crude instrument, his work of evolution progressed slowly for years; but within the last five years he has made giant strides towards the "Dark Tower" which is his last fortress to take. When he is ready, "Dauntless the slug-horn to his lips" he will set; and the world will hear the blast, and awaken from its slumber into new life.

Molecular vibration is thus seen to be Keely's legitimate field of research; but more than once has he had to tear down portions of the vibratory scaffolding which aided him in the building up of his edifice of philosophy; therefore, he is ever ready to admit that some of the present scaffolding may have to be removed. The charge of "abandoning his base," recently brought against him by one of the editors of The New York Times, could only have been made by one who is utterly ignorant of the subject upon which he writes. Under the heading "A Cool Confession," this editor asserts that Keely has "given up the Keely Motor as a bad job," and that he admits that he is a "bogus inventor" and a "fraud." This is not true.

What Keely does admit is that, baffled in applying vibratory force to me-

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chanics, upon his first and second lines of experimental research, he was obliged either to confess a commercial failure, or to try a third departure from his base or principle; seeking success through another channel of experiment. While experimenting upon this third line, until his efforts were crowned with success, he kept his secret from all men; with the approbation of the one who furnished the money for these experiments. There is a time when silence is golden; and the charge made by the same editor that Keely had been "receiving money from the Keely Motor Company on false pretences from the time that he abandoned his original plans," could only have been made by one who knows nothing of the facts of the case: for years have passed away since the Keely Motor Company broke its contract with him, and since it has furnished him with any money for his experiments.

But let Keely speak for himself in reference to his work: --- "In considering the operation of my engine, the visitor, in order to have even an approximate conception of its *modus operandi*, must discard all thought of engines that are operated upon the principle of pressure and exhaustion, by the expansion of steam or other analogous gas which impinges upon an abutment, such as the piston of a steam-engine. My engine has neither piston nor eccentrics, nor is there one grain of pressure exerted in the engine, whatever may be the size or capacity of it.

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

"All that remains to be done is to secure a uniform speed under different velocities and control reversions. That I shall accomplish this is absolutely certain. Some few years ago, I contemplated using a wire as a connective link between two sympathetic mediums, to

evolve this power as also to operate my machinery --- instead of tubular connections as heretofore employed --- I have recently succeeded in accomplishing successfully such change. This, however, is the true system; and henceforth all my operations will be conducted in this manner---that is to say, the power will be generated, my engines run, my cannon operated, through a wire.

"It has been only after years of incessant labour, and the making of almost enumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance "ether," per se, produced, that I have been able to dispense with complicated mechanism, and to obtain, as I claim, mastery over the subtle and strange force with which I am dealing.

"When my present process of adjustment is completed, the force, the mechanism, and all that pertains to it, will be explained in a theoretical exposition of the subject, with appropriate diagrams, which I shall publish to the world; through the medium, and my patents, when taken out, a knowledge of all that is required for its commercial employment will be more easily acquired than is the necessary skill required to enable one to safely operate a steam-engine.

"My power will be adapted to engines of all sizes and capacities, as well to an engine capable of propelling the largest ship as to one that will operate a sewing machine. Equally well and certain is it that it will be adapted as a projectile force for guns and cannons of all sizes, from the ordinary shoulder-piece to the heaviest artillery."....

When Keely in 1887 obtained continuity of motion (for a time) in his engine he thought that his last difficulty had been overcome: but, up to the present time, he has not succeeded in governing its speed nor in controlling reversions. He has, however, again reduced in size the instrument with which he produces force. From 1882 to 1884 the "Generator" was a structure six feet long and correspondingly wide

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and high; but, failing in his attempt to make an automatic arrangement upon which its usefulness in mechanics depended, Keely found a new standard for research in an experiment often made by himself, but never before successful, which resulted in the production of a machine in 1885 which he named a "Liberator" --- not so large as a lady's small round work-table. Continuing his labor of evolution Keely within one year made such astonishing progress, from experiments with this beautiful piece of vibratory mechanism, as to combine the production of the power, and the operation of the cannon, his engine and his disintegrator in a machine no larger than a dinner plate, and only three or four inches in thickness. This instrument was completed in 1886, up to which time his experiments had been conducted upon a principle of sympathetic vibration, for the purpose of liberating a vapour or etheric product. His later experiments have been confined to another modification of the vibratory sympathy; and the size of the instrument used now, '88, for the same purposes is no larger than an old-fashioned silver watch, such as we see in Museum collections. The raising of a lever with an apparent uplifting expansive force of between 20,000 and 30,000 pounds to the square inch, the running of the engine, the firing of the cannon, are conducted without one ounce of pressure in any part of the apparatus, and without the production or presence of what has been known as Keely's ether. The force is now transmitted along a wire (of platinum and silver), and when the lever is lowered there is no exhaustion, into the atmosphere of the room, of any up-lifting vapor, as was always the case when ether was used in this experiment; nor is there any vapor impinging upon the piston under the lever to raise it.

Keely has named this new force in nature

been experimenting with, and the phenomena attending them, are the very antithesis of each other. Keely does not feel the shadow of a doubt as to his eventual success in producing engines of varying capacities; small enough, on the one hand, to operate sewing machines with, and large enough, on the other hand, to propel the largest ships that plough the seas. Every fact and feature surrounding the case warrants the belief, notwithstanding the incredulity of all who have not witnessed the progress of Mr. Keely, step by step, that his success will be complete, and his work stand as the most colossal example of the survival of the fittest, in the process of inventive evolution. Cox says: "not one of the great facts 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 and charlatans, and even investigation of it refused as being a waste of time and thought." "History repeats itself," and Amiel's definition of science gives the key to the incredulity of scientists in reference to Mr. Keely's discovery; for if, as Amiel has said, "science is a lucid madness occupied with tabulating its own hallucinations," it is not strange that men of science should refuse to investigate what they consider the hallucinations of others.

It is an undisputed fact that "too much has been conceded to science, too little to those sublime laws which make science possible." But the one law which regulates creation, and to which

* A system of pendulums tuned to swing the various ratios of the musical scale, form a "Silent Harp" of extraordinary interest. This "Silent Harp," D.C. Ramsay, of Glasgow, has shown to his students of harmony for many a year. A pen, placed by means of a universal-jointed arrangement between any two pendulums of this "Silent Harp," so as to be moved by a blend of their various movements, writes, with all the precision of gravitation, a

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all other laws are made subservient, keeping in harmony the systems upon systems of worlds throughout space, developing sound and colour, animal and vegetable growth, the crystallization of minerals, is the hidden law, which develops every natural science throughout the universe; and which both Kepler and Newton anticipated would be revealed in our age. "You can even trace the poles in sound," writes Mrs. F. J. Hughes, a niece of Darwin, in her work upon the "Evolution of Tones and Colours." The experiments made by Mrs. Watts Hughes, at the annual Reception of the Royal Society, and the Pendulograph* writings by Andrew of Belfast, have a bearing upon Keely's discovery; illustrating the workings of this hidden law of nature.

Of all women Mrs. Hughes approaches nearest to the theories of Mr. Keely. Concerning them she writes to a friend well versed in music, as music is taught: - "From ignorance of the present Science of Musicians, which you know so thoroughly, it is easier for me to grasp his meaning, than for you. I have lately been proving by scriptural types how Nature's laws in the lower creation develop by fifths below and by fourths above the key-note, the two meeting in one harmony: art mingling both, creating discords, and undulating them into harmony. Dr. C. Martin says: - 'Musicians must have discords; the ear is educated to them: but every one must allow that the nearer Art follows nature, the more perfect it is.' Mrs. Hughes adds: "I think Keely must have caught the center where both laws unite, or act upon Nature's law only."

Of the law of periodicity, Hartmann writes: *"Its actions have long ago been known to exist in the vibrations producing light and sound, and it has been recognized in chemistry by experiments tending to prove that all so-called simple elements are only various states of vibration of one primordial element, manifesting itself in seven principal modes of action, each of which may be subdivided into seven again. The difference which exists between so-called single substances appears, therefore, to be no dif-*

ference of substance or matter, but only a difference of the function of matter in the ratio of its atomic vibration." It is by changing the vibrations of cosmic ether that Mr. Keely releases this energy, and Dr. Kellner in Austria produces electricity in the same way; while it is said that a chemist in Prague produces magnetism; also Dr. Dupuy, of New York, who has been for years experimenting in this field without meeting with Keely's progressive successes.

Horace Wemyss Smith, in commenting upon the fact that, at the time of Franklin's discovery, men in France, in Belgium, in Holland, and in Germany were pursuing the same line of experiment, says that there is something worthy of observation in the progress of science and human genius, inasmuch as in countries far distant from each other men have fallen into the same tracks, and have made similar and corresponding discoveries, at the same period of time, without the least communications with each other.

Laurence Oliphant's recent works give us the clue to an explanation of this fact; and Lowe, in his Fragments of Physiology, condenses the answer in these words: "Man is not the governor and commander of the created world; and were it not for superhuman influence constantly flowing into created forms, the world would perish in a moment. It is this superhuman influence, felt most by those who have educated the hidden sense (with which all men are born), which inspires all discovery, all invention, all poetry, all of truth, let it take whatever form it may. This sixth sense is as much undeveloped in the mass of mankind as sight would be had we been born with our eye-lid sealed; able to distinguish nothing beyond the period of day-light from the reign of night, and remaining sealed all the years of our life upon earth. We know that some spiritually minded persons seem to possess powers unknown to those who are spoken of in Scripture as the carnal minded; and it may be that with dim vision they are able to discern as in a glass darkly, without education of this hidden sense, truths which are

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hidden from others. Of such are men and women of genius. Again, there are others who possess uncertain, unreliable powers, which often lead astray those who commit themselves to the direction of these powers. What infallible medium of superhuman influence? Spiritualism represents a great truth, behind the spiritism which stands in the same relation toward it that counterfeit coin holds to sterling gold. The operations of our sixth sense are as liable to be deceptive as are the operations of our other senses; and are limited or governed by law in the same way. We cannot see in total darkness, and this hidden power, susceptible of education, can only be brought into use by an illuminated mind; a mind that has studies the laws of evolution and involution, the descent of spirit into matter, and the re-ascension of matter to spirit - laws of the life-impulse beginning in the elemental kingdom and ending in an evolution of man, far beyond the comprehension of man of the present day. Man and woman as units, continues Oliphant, are still so ignorant of the great powers which they themselves inherit that they wholly fail to see them, though they sweep like mighty seas throughout all human nature.

When mankind has become sufficiently spiritualized by the process of evolution laid down in the plan of the great Master, then shall we know ourselves and our powers as we are known to Him. True Science must first open wider the path of religion - a religion of progress, a religion suited to the wants of humanity, as well as a humane religion - the religion, taught by our Holy Master, of love for our fellow-men, of harmony with all that is good - at war only with evil; not with those who, warped by transmitted tendencies, commit evil. An eye for an eye, a tooth for a tooth, is the old Jewish law. Christ's law is the law of love, which is God's law. Do unto others as ye would have others do unto you ; and this is the law which we need to fulfil, in order to purify and regenerate mankind.

Hitherto we have been, in one respect, like the laborer in Tolstoi's Con-

fession, doing the work assigned him, in the space assigned, without understanding where he was, or what the result would be, and unable to judge whether the arrangements for this work were reasonably planned by his master or not. The laborer worked the handle of a pump, he saw the water flow into numerous channels for irrigation of the soil; little by little, shrubs grew and blossomed and bore fruit,, and the laborer passed on to more important work, understanding better and better the arrangement of the establishment, and never doubting that its Lord had planned all for the best. Our race has been pumping water for generations, planting the seed, watching the growth of the plants, the shrubs, and the trees; not always satisfied, however, that the Creator of the universe had planned as well as all might have been planned, or that there was any plan, or any Creator.

There are men in various parts of the world, unknown even by name to each other, who tell us by the sign of the times that the season of harvesting is approaching; the season for gathering the fruit, which has been deferred, century after century, because mankind is yet not ready, in the opinion of many, to share the fruit with one another.

Hyndman says that capitalism has been as necessary as serfdom in the progress of the human race; and its stores will continue to be garnered and used to spread the great net-work of railways, steam navigation, telegraph and telephone lines, which have given bread to millions and millions; encouraging paid labor and bringing nearer and nearer the age of love and harmony, which, it has been predicted that the twentieth century will usher in.

Renan, the French theologian, writing of the advances to be made in science by the discovery of nature's secrets, said that, although he had ceased to look forward to anything very unexpected, he envied those who should live to see the wonders of the twentieth century. For, he added they who live then will see things of which

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we have no conception. Already the light of a new dawn is breaking upon the world of science. These foretold advances are heralded by the modifications of force, before alluded to. The instrument invented by Dr. Kellner collects and produces electricity directly from the ether of the atmosphere without any friction of solid corporeal substances and without any chemical agency; the invention of one of the Prague professors, which, it is said, collects and gives out magnetism, seeming to be derived from changing the vibrations of cosmic ether, as in Keely's and Kellner's experiments, and other more recent discoveries.

It has been said that when Keely's vibratory force shall have taken the place of steam-engines, the millions of working men who gain with difficulty their daily bread by the work of their hands, will find themselves without occupation. The same prediction was made in regard to steam, but instead we find the city of Boston giving work to thirty thousand men in one manufactory of boots and shoes by steam, in place of the three thousand shoemakers who were all that were occupied in this branch of labor in that city when the work was done by hand.

Dr. Kellner's colleague, Franz Hartmann, M.D., writing in reference to Keely's discovery, says: I have taken great interest in him ever since I first heard of him in 1882. As gaslight has driven away, in part, the smoky petroleum lamp, and is about to be displaced by electricity, which in the course of time may be supplanted by magnetism, and as the power of steam has caused muscular labor to disappear to a certain extent, and will itself give way before the new vibratory force of Keely, likewise the orthodox medical quackery that now prevails will be dethroned by the employment of the finer forces of nature, such as light, electricity, mag-

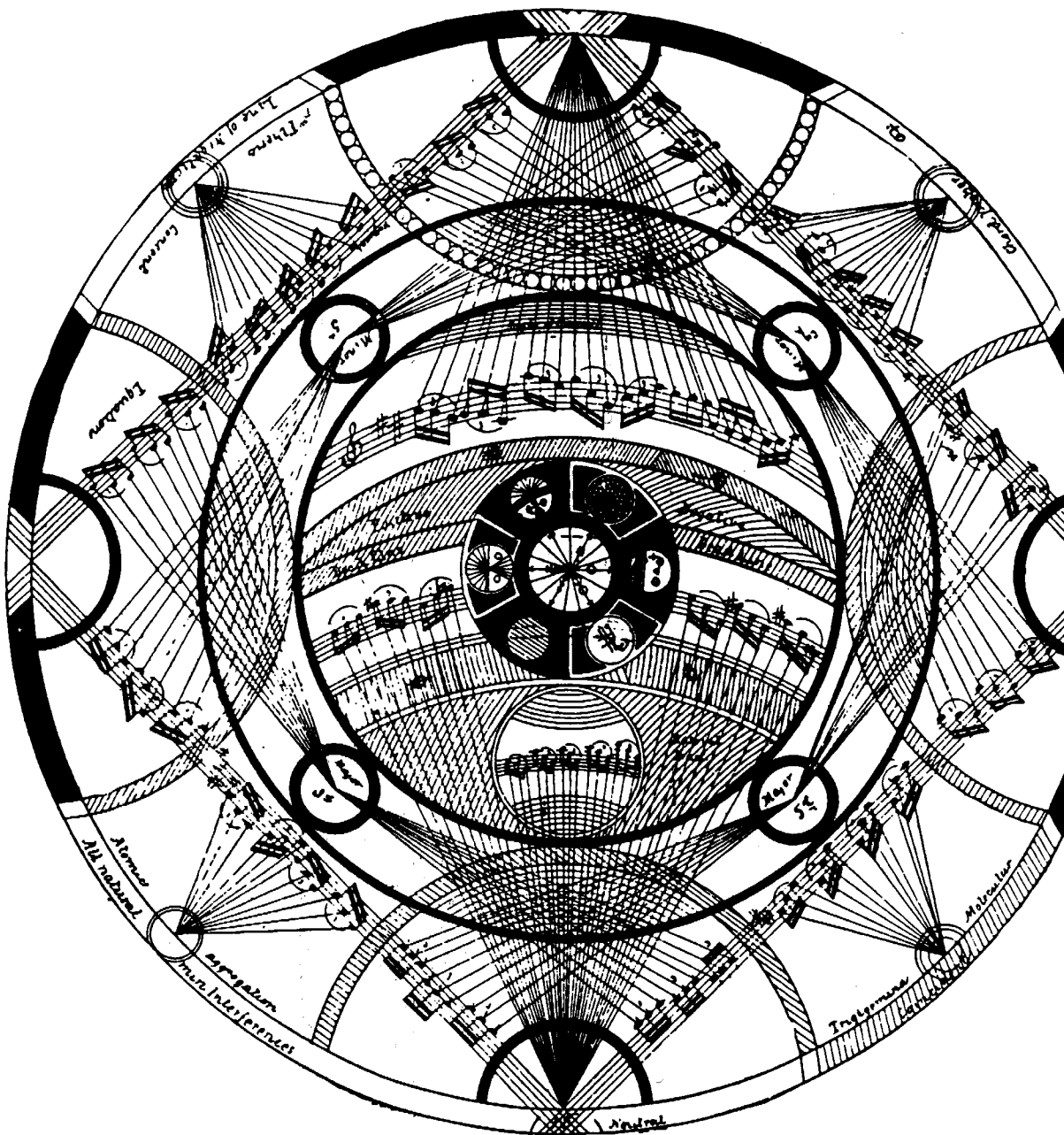
netism, etc.

When the time is ripe, these are of the true scientists who will come to the front to lead as Progress leads, men who know how to wait upon God, *viz.*, to work while waiting; and to such the end is, sooner or later, victory! God never hurries. He counts the centuries as we count the seconds, and the nearer we approach to the least comprehension of His underlaying purpose the more we become like Tolstoi's laborer, who knew that the fruit was ripening for him and his fellow-men, trusting implicitly in the superior wisdom of his master.

"Evermore brave feet, in all ages,
Climb the heights that hide the coming day,
Evermore they cry, these seers and sages,
From their cloud, "Our doctrines make no way."
All too high they stand above the nations,
Shouting forth their trumpet-calls sublime,
Shouting downwards their interpretations
Of the wondrous secrets born of time. "

No man, whose spiritual eyes have been opened to "discern the signs of the times," can doubt that we are on the eve of revelations which are to usher in the dawn of a brighter day than our race has yet known; and no prophecy of this brighter day, foretold by prophets, apostles, and inspired poets, was ever made in truer strains than in these glorious lines of Elizabeth Barrett Browning:---

"Verily many thinkers of this age,
Aye, many Christian teachers,
half in heaven,
Are wrong in just my sense who understood
Our natural world too insularly, as if
No spiritual counterpart completed it,
Consummating its meaning, rounding a
To justice and perfection, line by line,
Form by form, nothing single nor alone;
The Great Below clenched by the Great Above."



MUSICAL CHART BY WHICH KEELY
CLAIMED TO HAVE DISCOVERED
HIS "ETHERIC" FORCE.

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

Clara Jessup Bloomfield-Moore

"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!"

Professor 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 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. Pancoast and Dr. Babbitt in America. It was the intention of Dr. Hartmann to establish a The-

osophical 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. 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. Hartmann's letters to me, he writes -

Mr. Keely is perfectly right in saying

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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 transitory element, was known to medieval philosophers as *prima materia*, will and thought; or, according to Schopenhauer, will and imagination are substance. I recognize 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 the 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 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 class of physicians have long ago realized 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 heaven 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 man-

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kind 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 scientist 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 them 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 materi-

al 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 of internal force 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 the 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 an universal power, which causes action and reaction, we may call it the will, existing within all forms in an active and 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, 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, 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 pow-

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er 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 pre-existing 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's 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 through 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 sole 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 atomizer; or still more resembling the cold gushes known to spiritualists, 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 them in some substance able to

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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 prevades 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 for; 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 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 of 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 scientists 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 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; as 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 about ethereal 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 charmed 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 amply treats the cause of disturbance of equilibrium in the brain, producing insanity; and reads as follows:---

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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 center, 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 pro-

gressive 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 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 centers of such convolutions; which, in turn, produce a morbid irritation in the cortical sensory centers in the substance of idea-

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tion; 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 inharmonic 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 centers?

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 into 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 centers. 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 $66\frac{2}{3}$ against the 100 pure, taking the full volume as one. If this $66\frac{2}{3}$ or even 100 exists in one organ alone, 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 $66\frac{2}{3}$ against the volume of the whole 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-adjuster of all opposing conditions if properly brought to bear upon them."

(signed) Keely

Until Keely's Theoretical Expose is given to science, 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 illusion 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

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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', 'color', and 'number', and can be acted upon as soon as we are in possession of its 'key-note'. 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 marvelous 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 key-note, 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 the 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.

Keely estimates that, after the introductory impulse is given on the harmonic thirds, molecular vibration is increased from 20,000 per second to 100,000,000. On the enharmonic sixths, that the vibration of the inter-molecule is increased to 300,000,000.

On the diatonic ninths, that atomic vibration reaches 900,000,000; on the dominant etheric sixths, 8,100,000,000; and on the inter-etheric ninths, 24,300,000,000; all of which can be demonstrated by sound colours.

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

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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 impostor, 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.

Mrs. Clara F. Bloomfield-Moore
July 1, 1888

NOTE.---Dr. Hartmann, in a report, or condensed statement, in reference to 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.

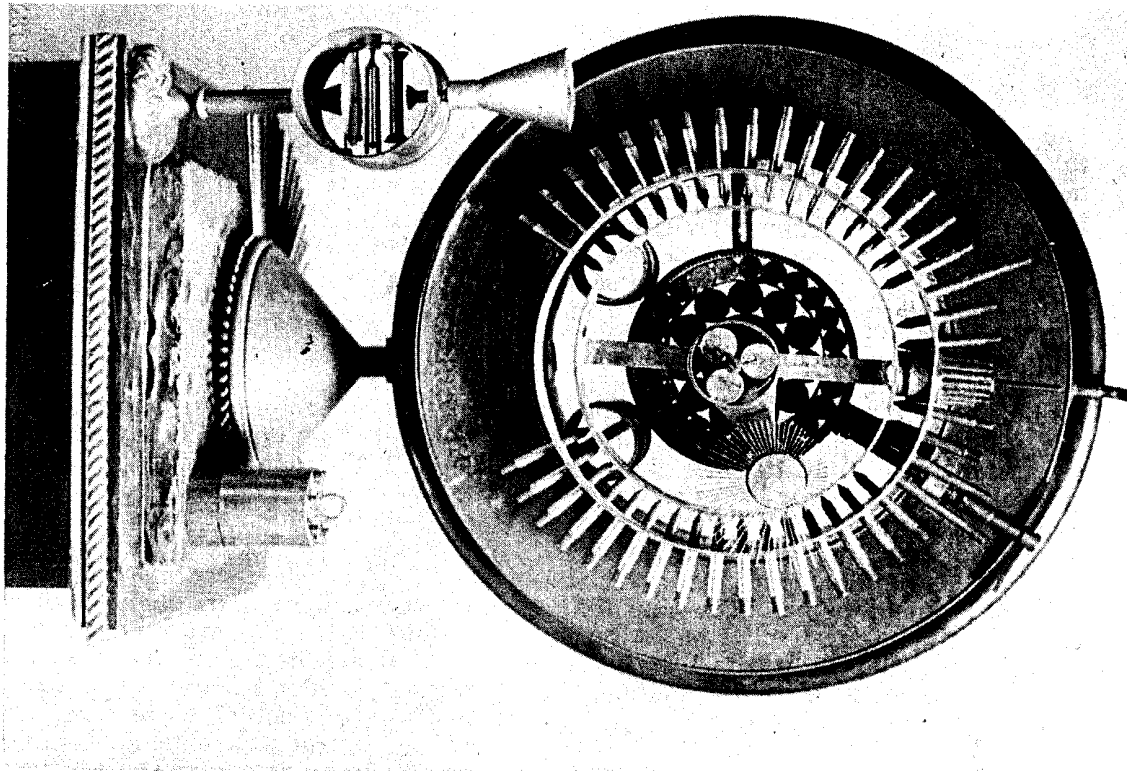
As such a statement would lead the reader of the report to fancy that Keely expected to invent such an instrument, it is better to correct the error that Dr. Hartmann has fallen into. Keely has never dreamed of inventing such an instrument. He hopes, however, to perfect one that he is now at work upon, 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 Keely's theories it is that form of energy known as magne-

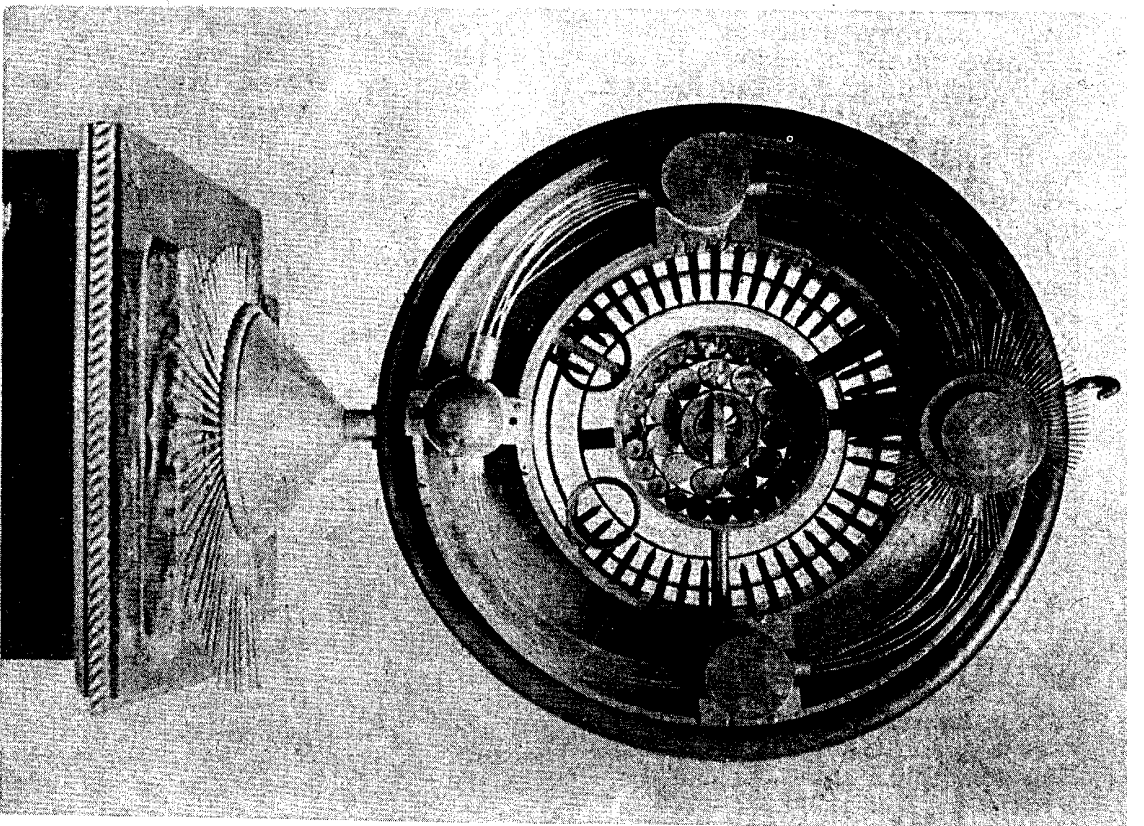
tism - not electricity - which is to be the curative agent of the future, thus reviving a mode of treatment handed down from the time of the earliest records, and made known to the Royal Society of London more than fifty years since by Professor Keil, of Jena, who demonstrated the susceptibility of the 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 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 has 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.

As Cheston Morris, M.D., has well said in his paper on Vital Molecular Vibrations, We are entering upon a new field in biology, pathology, and of course, therapeutics, whose limits are at present far beyond our ken.

The adaptability of drugs, says Dr. Henry Wood, to heal disease is becoming a matter of doubt, even among many who have not yet studied deeper causation. Materia Medica lacks the exact elements of a science. The just preponderance, for good or ill, of any drug upon the human system is an unsolved problem, and will so remain ... After centuries of professional research, in order to perfect the art of healing, diseases have steadily grown more subtle and more numerous ... Only when internal, divine forces come to be relied upon, rather than outside reinforcement, will deterioration cease. Said Plato, 'You ought not to attempt to cure the body without the soul.'



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On Dynaspheric Force

by Laurence Oliphant, 1888

Recent scientific research has proved conclusively that all force is atomic. That electricity consists of files of particles, and that the interstellar spaces contain substance, whether it be called ether, or astral fluid, or by any other name, which is composed of atoms, because it is not possible to dis-sever force from its transmitting medium. The universe, therefore, and all that it contains, consists of matter in motion, and is animated by a vital principle which we call God. Science has further discovered that these atoms are severally encompassed by an ethereal substance which prevents their touching each other, and to this circum-ambient interatomic element they have given the name dynasphere--- but inas-much as it has further been found that in these dynaspheres there resides a tremendous potency, it is evident that they also must contain atoms, and that these atoms must in their turn be sur-rounded by dynaspheres, which again contain atoms, and so on ad infinitum. Matter thus becomes infinite and inde-structible, and the force which pervades it, persistent and everlasting.

This dynaspheric force, which is also called etheric, is conditioned as to its nature on the quality of the atoms which form its transmitting media, and which are infinite both in variety and in their combinations and permutations. They may, however, be broadly divided into two categories, the sentient and the non-sentient atoms.

Dynaspheric force, composed of non-sentient atoms, is the force that has been already mechanically applied by Mr. Keely to his motor, and which will probably ere long supersede the agencies now used for locomotives, projectiles and other purposes; when the laws which govern it come to be under-

stood, it will produce materially a great commercial and industrial revolution. There is no hard-and-fast line between the sentient and non-sentient atoms; just as zoophytes are a connecting link between the animal and vegetable crea-tion, so there is a graduated scale of at-oms between those which, although ani-mated by the divine life, are not sentient, and those which are as highly developed relatively to them as man is to a cabbage. For the highest class of sentient atoms through which divine force is transmitted are in the perfect human form. They are infinitesimal bi-sexual innocences male and female, two in one. The tradition of fairies is the lin-gering consciousness, come down from a remote past, of this fact.

Owing to the unhappily debased condition of our planet, this force is not now operant upon it, except to a very limited and imperfect degree - it is struggling, however, to penetrate into the human organism through the chan-nel provided for it, and this channel must, of necessity, partake of the na-ture of the forces operant within it---in other words, it must be a bi-sexual channel. It was this bi-sexual channel which Christ came to restore by his mission to earth; and thus inaugurate a process by which man should regain his lost bi-une condition. That process has now partially achieved its consumma-tion in the advent of the complementary half of man whom we call the sympneu-ma. It is only through the sympneuma that the dynaspheric force, consisting of bi-sexual atoms, can be projected into nature. It comes for the healing of the nations, and is all the more necessary now because the conditions of nature have of late years undergone such a change as to render possible the inva-sion of the human organism by forces

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similar in character, with this one difference, that the atoms of which they are composed are not bi-sexual. These forces exhibit themselves in the phenomena of hypnotism, thought-reading, telepathy, mesmeric healing, spiritualistic manifestations, and in divers other ways, and depend for their quality on the source of their projection in the invisible and the human medium through whom they are transmitted---where both are bad, the atoms are in the form of infusoria, or predatory animalculae, who prey upon each other, and work moral and physical malady. Where both are relatively good, they are in the form of separate uni-sexual beings, depending for their quality upon the medium, and partaking of what moral taint his nature may possess. It must be said that the same remark applies to the bi-sexual atoms of the sympneumatic force; but, although imperfect, there is this guarantee for their superior quality, that it is not possible for a human being to enter upon sympneumatic conditions, excepting after a long and arduous discipline and self-sacrifice for his neighbor, and of great sufferings.

The sympneuma visits none who have not been thus prepared, and who do not live exclusively for the service of humanity, to the extinction of private affections, personal ambitions, or worldly considerations of any kind.

A false sympneuma may, however, visit those who are wholly engrossed by self; such are the succabi and incubi---well-known by the Church---and the force acting through them is the most fatal which can operate upon earth.

There are methods, however, not necessary to enter upon here, by which the true can be distinguished from the false with absolute certainty. All human emotion is atomic, and it has never been possible that it should be otherwise. The peculiarity of the atomic force of the present day is, that it has received an immense accession of energy, through changes which have operated in the invisible.

It is these changes which render will-force, and magnetic influence so much more powerful now than they were formerly; and hence it becomes of

such transcendent importance that persons who find themselves in possession of this reinforced energy, and able to operate upon others hypnotically or for curative purposes, should realize the character of the agency they are dealing with---for it is quite impossible for them to project this will-force, or magnetic influence, into the organism of another, without projecting the atoms with it. Now, these atoms vary in quality from the predatory animalculae to the human form through an infinite variety of types; none of them pure and good, though some are far purer and better, relatively, than the others---still no magnetiser is so perfect that his magnetism does not convey to his patients the atoms of the vices and defects peculiar to his own nature, of which they may have been comparatively free.

It may thus happen that a magnetiser, while healing the body of a patient, may work irreparable moral injury to his soul, and this while animated with the best intentions, and quite unconsciously to himself. It often happens, moreover, that the progress of the soul can only be achieved by an attenuation of the external structural atoms, thus producing physical disease; to heal a person thus under going moral treatment, directed from the unseen world, by a sudden and premature exercise of will-force in this one, applied to his surface organism, is to render him a fatal service. Again, it may be that the welfare of a person's soul is dependent upon its removal from the body at a certain juncture; here, again, human interference, by the operation of the human will being free, and yet under specific law, that free operation cannot be arbitrarily hindered in defiance of the law under which it acts.

The reason why material remedies of all kinds may be employed with safety and propriety, is because the curative forces they contain are not composed of sentient atoms, and can be controlled from the unseen in quite a different manner from those which are---which may, to a certain extent, be influenced by them, but cannot be controlled. When a person has reached the point, which may be attained after a long

On Dynaspheric Force

sympneumatic training, and a life passed under the influence of that training, of having no will but that of God operating freely in him, as his own, he may, under a pressure, which he will recognize as a divine impulse, put forth a healing power, but he will have no personal desire connected with it; the healing force will be put through him irrespective of any conscious will he used; the energy he projects will convey bisexual atoms, which may prove a seed sown as a preparation for a sympneumatic descent.

At such moments the operator will hold himself exclusively open to Christ, for it cannot be too earnestly insisted upon, that Christ is the one source and channel of sympneumatic life, and the healing which comes through it, when a person's moral condition renders such physical healing desirable.

In the presence of the rapid development which dynaspheric force is acquiring, and of the great interest which it is attracting, especially among good and earnest truth seekers, who are only in-

vestigating it with the object of turning it to account for the benefit of humanity, it has seemed to me necessary to make these remarks. I have done so in the hope that they might serve as a warning and an encouragement---as a warning of the dangers that beset the unwary explorers into these little known and almost untrodden regions; and as an encouragement as indicating the immense potentialities now descending upon the world for its succor in the hour of its approaching need.

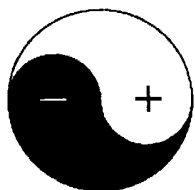
If I seem to have written with the certainty of conviction, it is with no desire to impose my authority arbitrarily upon my readers, but in all humility to give them the facts as they have been revealed to me, after an arduous struggle and investigation into the methods of operation of these forces, which has lasted nearly twenty-five years.

Dualism or Polarity

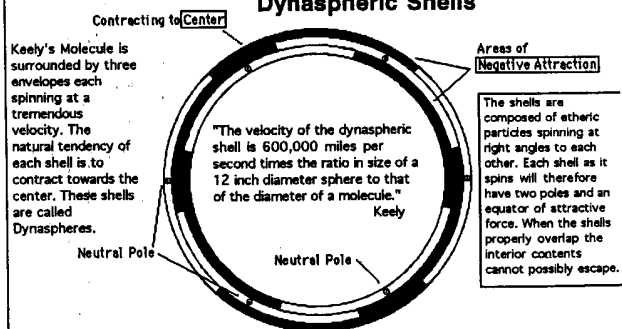
The ancient symbol of Yin-Yang symbolizes the two opposites of male/female, positive/negative which are really two sides of the same thing.

They are ONE and work as one when the whole is united.

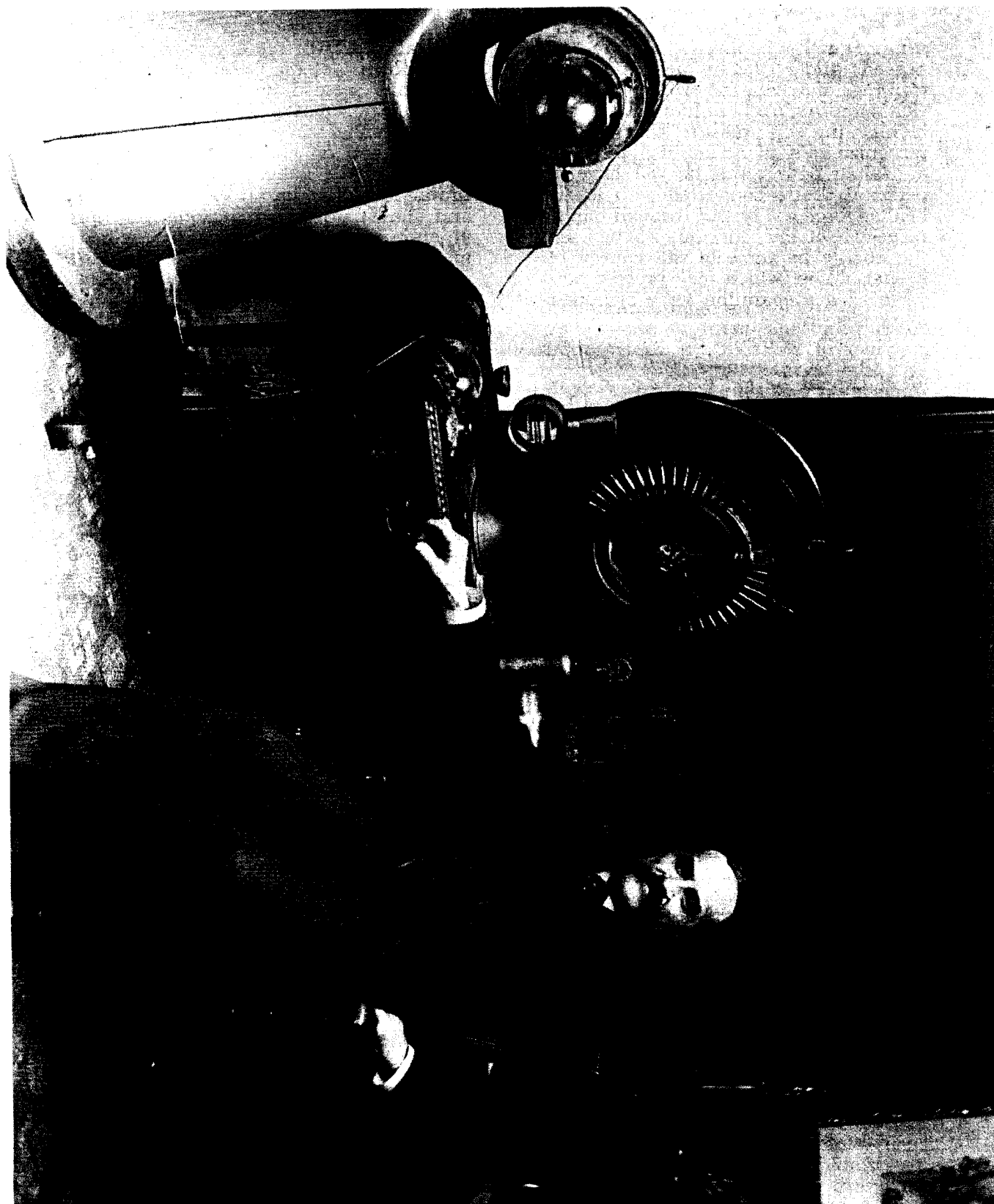
Black is usually taken to be the negative or female while white is usually understood to be the positive or male polarity.



Dynaspheric Shells



Universal Laws Never Before Revealed.. Keely's Secrets



What Is Matter And What Is Force

(from The Theosophist, September, 1888)

[The continual discoveries with which modern science astonishes and bewilders the world create a presumption in the many minds that an article dealing with scientific subjects becomes unreliable when it is a few years old, because most probably superseded by new facts or theories, discovered or formulated in the meantime by the heirophants of the laboratory or the lecture hall, but not yet generally known. Some of these discoveries would in legal phraseology be termed retroactive - they upset theories hitherto upheld as axioms of science or laws of nature; and science that has become out of date is quite as much to be avoided as last year's fashions. This, of course, is a danger which necessarily threatens anyone who, not being in the inner circle of scientists, quotes from even the latest editions of scientific works, and the uncertainty thereby created does much to keep up the unquestioning faith which so many persons feel in the dicta of modern science, paradoxical as that may sound. The reason is plain enough. Men of science stand to the vulgar in the position of revelators. It does not so much matter if they are mistaken today, since they will most likely correct their mistakes tomorrow; and this uncertainty does for the men of science what the constant promise of a new revelation did for Joe Smith and Brigham Young - it creates expectant attention and happy anticipation. This uncertainty of science tends also to discourage undue curiosity and criticism on the part of the public, and to favor the autocratic assumptions of scientific authorities; for naturally there does not seem to be much use for outsiders to spend their time in learning abstruse things that may be discovered, in a few months or years, to have after all been altogether falsely conceived and wrongly explained. In the case of the following article, however, most of the scientific theories and data quoted are still standing, although the article is over five years old; and the occult views of nature it puts forth are true for all time. For this reason it has been thought well to republish it without delay, before the scientific views it deals with have any more time to turn sour or explode. The article, it

should be mentioned, was written in answer to some objections raised by a correspondent in a previous number of The Theosophist, as to the designation of electricity as a form of matter; and the writer does not imagine that the question which forms its title is fully answered in the text. There remain several aspects of force almost wholly unnoticed, and it would, of course, be ridiculous to suppose that the subject of Force has been exhausted by dealing with some of its manifestations. Had it been the intention of the article to settle the questions at issue, the writer would not have taken for a title the query, What is Matter and What is Force? but would probably have adopted the usual style of teachers of science, and headed the article, What Matter and Force are. Enough is said in the article, however, to answer its original purpose, namely, of showing that the all-important questions, What is matter? and What is Force? have received no satisfactory answer from modern science, and of proving that no one has any right, in the present state of scientific knowledge, to assert, in the face of the occultists, that electricity is not a form of matter, more especially so since Helmholtz has declared it to be as atomic as ponderable matter itself.]

It is a question of science, which, as such, has to be strictly kept within the boundaries of modern materialistic science. All discussion on the subject, however desirable, would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspect of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admission of helpless ignorance as to the ultimate causes of things, judging by the tone of our critic's article, I doubt whether he would be willing to admit the utter inaptness of some of the scientific terms as approved by the Dwija, the twice-born of the Royal Socie-

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ty, and obediently accepted by their admirers. The fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies miscalled elementary substances, for which failure, probably, the latter have been named by their elementary. And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile, we Occultists permit ourselves maintain that the alleged primordial atoms would be better classified under any other name but that one. With all respect due to the men of science, the terms element and elementary applied to the ultimate atoms and molecules of matter of which they know nothing do not seem in the least justified. It is as though the Royal Society agreed to call every star a Kosmos, because each star was supposed to be a world like our own planet; and then would begin taunting the ancients universe. So far, however, science admits herself that the words element and elementary, unless applied to primordial principles or self-existing essences, out of which the universe was evolved, are unfortunate terms, and remarks there upon that experimental science deals only with legitimate deductions from the facts of observation, and has nothing to do with any kind of essences except those which it can see, smell, or taste. Professor J.P. Crooke tells us that science leaves all others to the metaphysicians (New Chemistry, 1887). This stern pronunciamento, which shows the men of science refusing to take anything on faith, is immediately followed by a very curious admission made by the same author, Our theory, I grant, may be all wrong, he adds, and there may be no such thing as molecules...The new chemistry assumes as its fundamental postulate that the magnitudes we call molecules are realities, but this is only a postulate. We are thus made suspect that the exact science of chemistry needs to take as well as transcendental

metaphysics something on blind faith. Grant her the postulate - and her deductions make of her an exact science; deny it - and exact science falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their exact rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that neither of them has ever seen an individual molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the sub-division of molecules with the eye, but can discern it with the intellect. What more, then, do they do than the Occultists, the alchemists, the adepts? While they discern with the intellect, the adept, as he maintains, can as easily discern the sub-division ad infinitum of that which his rival of the exact methods pleases to call an elementary body, and he follows it - with the spiritual in addition to the physical intellect...We must pass to the more important question now, and see how far science is justified in regarding electricity as a force and . . . Eastern Occultists in maintaining that it is still matter. Before we open the discussion I must be allowed to remark that, since a Theosophist wants to be scientifically accurate, he ought to remember that science does not call electricity a force, but only one of the manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names which she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart - one of the authorities he quotes against our President - warns his readers (see The Forces and Energies of Nature) that their enumeration has nothing absolute or complete about it, representing, as it does, not so much the present state of our knowledge as our want of knowledge, or rather profound ignorance, of the ultimate constitution of matter. So great is that ignor-

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ance, indeed, that, treating upon heat, a mode of motion which is supposed to be better understood than electricity, that scientist confess that if heat be not a species of motion, it must necessarily be a species of matter, and adds that the men of science have preferred to consider heat as a species of motion to the alternative of supposing the creation of a peculiar kind of matter. And, if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity, in argument with the Occultists, a species of a peculiar kind of matter. Thus, before the dogmatic admirers of modern science take the occultists to task for viewing electricity under one of its aspects - and for maintaining that its basic principle is - matter, they ought first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high priests, confesses her ignorance as to what is properly force and what is matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on the Conservation of Energy, tells us as follows: - We know nothing or next to nothing of the ultimate structure or properties of matter, whether organic or inorganic, and . . . it is in truth only a convenient classification and nothing more.

Furthermore, one and all, the men of science admit that though they possess a definite knowledge of the general laws, yet they have no knowledge of the individuals in the domains of physical science. For example, they suspect a large number of our diseases to be caused by organic germs; but they have to avow that their ignorance about these germs is complete. And in the chapter *What is Energy?* the same great naturalist staggers the too-confiding profane by the following admission: - If our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. It thus appears that we know little or nothing about the shape or size of molecules, or about the forces which actuate them. The very largest masses of the universe sharing with the very

smallest this property of being beyond the scrutiny of the human senses. Of physical human senses he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions, this time by Professor Leconte, in his lecture on the distinction between force and energy is very imperfectly, if not at all, defined in the higher forms of force, and especially in the domain of life. . . Our language cannot be more precise until our ideas in this department are far clearer than now.

Even as regards the familiar liquid - water - science is at a loss to decide whether the oxygen or hydrogen exist as such in water, or whether they are produced by some unknown and unconceived transformation of its substance. It is a question, says Mr. J.P. Crooke, Professor of Chemistry, about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the quality of these gases there is not the most distant resemblance. All they know is that water can be decomposed by an electrical current; but why is it so decomposed and then again recombined, or what is the nature of that they call electricity, *etc.*, they do not know. Hydrogen, moreover, was still very lately one of the very few substances which was known only in its aeriform condition. It is the lightest form of matter known.

There is not an atom in nature but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates* what it calls force, the latter manifesting itself under various forms of energy - such as heat, electricity, magnetism, gravitation, *etc.*, - yet that same science has hitherto been unable as we find from her own admissions, as given above, to determine where it is that matter ends and force (or spirit, as some erroneously call it) begins. Sci-

*Using the term generated in the lesser sense of calling forth into manifestation. Force or energy is known to be eternal, and cannot of course be 'generated' in the same sense of being created.

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ence, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as many metaphysicians her wild fancy, and allows mere hypotheses to run riot on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with the observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no real but only an imaginary and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot), the molecule, separating itself into the chemical constituents of silicon and oxygen, would finally yield that which has to be regarded as two elementary bodies - since the authorities so regard them. Neither an atom of silicon nor an atom of oxygen is capable of any further subdivision into something else, they say. But the only good reason we can find for such a strange belief is because they have tried the experiment and - failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments, may not show their error some day? How do they know that those very bodies or molecules, which, when analyzed with still greater minuteness, may show containing in themselves the real primordial elementary globules, the gross encasement of the still finer atom-spark, the spark of life, the source of electricity - matter still! Truly has Henry Kunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man, as in every atom - as a bright flame enclosed within a more or less transparent globule - which he calls soul. And since the men of science confessedly know nothing of (a) the origin of either matter or energy; (b) nor of electricity or life; and (c) that

their knowledge of the ultimate molecules of inorganic matter amounts to a cipher. Why, I ask, should any student of Occultism, whose great masters may know, perchance, of essences which the professors of the modern materialistic school can neither see, smell, or taste - why should he be expected to take their definitions as to what is Matter and what is Force as the last word of unerring, infallible science? . . . The term imponderable agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word imponderable, and to make away with those text books of pre-modern science which refer the phenomena of heat and electricity to attenuated forms of matter. Nothing, they hold, can be added to or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any wiser for it? Have they been able to replace by a more scientific theory the old and tabooed phlogiston theory of the science of Stahl, Priestley, Scheele, and others? Or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter, have they succeeded at the same time in proving what are really Force, Matter, Energy, Fire, Electricity, Life? The phlogiston of Stahl - a theory of combustion taught by Aristotle and the Greek philosophers - as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Crooke says of him, added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime, was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the essence of things than to mere generalizations, then, perhaps, they would be in a better position to tell the world more of the ultimate structure of matter than they now are. Lavoisier, it is well known, did not add any new fact of prime importance by

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upsetting the phlogiston theory, but only added grand generalization. The Occultists are perfectly aware, it need hardly be said, of modern theories of combustion, and fully recognize the part which oxygen plays therein. They prefer, however, to hold to the fundamental theories of ancient sciences, knowing well that a very large balance of real knowledge lies on that side, when the ancient and the modern are compared. No more than the authors of the old theory do they attach to phlogiston - which has its specific name as one of the attributes of Akasa - the idea of weight which the uninitiated generally associate with all matter. And though to us it is a principle, a well defined essence, yet no more than we did they view it as matter in the sense it has for the present men of science. As one of their modern professors put it - Translate the phlogiston by energy, and in Stahl's work on Chemistry and Physics, of 1731, put energy where he wrote phlogiston, and you have . . . our great modern doctrine of conservation of energy. Verily so it is the great modern doctrine, only plus something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of radiant matter - of which farther on - has nigh upset again all their previous theories.

Force, energy, physical agent, are simply different words to express the same idea, observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name which would convey a clear and comprehensive definition of this very mysterious agent, as Professor Balfour Stewart calls it. While the latter states that electricity or electrical attraction may probably be regarded as peculiarly allied to that force which we call chemical affinity; and Professor Tyndall calls it only a mode of motion; Professor A. Bain regards electricity as one of the five chief powers or forces of nature:--- One mechanical or molar, the momentum of moving matter, the others molecular, or embodied in the molecules, also supposed(?) in motion - these are heat, light, chemical force, electricity. (The Correlations of Nervous

and Mental Forces.) Now, these three definitions would not gain, I am afraid, by being strictly analyzed . . . Light was never regarded as a force. It is, says science, a manifestation of energy, a mode of motion produced by a rapid vibration of the molecules and transmitted by the undulations of ether. The same for heat and sound, the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a force, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light, holds now as good as ever in the theories of modern science at least, and according to this explanation that which we call light is simply an impression produced on the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat - of which it is the crown - is simply the ghost, the shadow of matter in motion! . . . The men of science have just found out a fourth state of matter, whereas the Occultists have penetrated years ago beyond the sixth, and, therefore, do not infer, but know of the existence of the seventh, the last. Professor Balfour Stewart, in seeking to show light to be an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body), and, that, therefore, light is an energy or act. To this I respectfully demur, and answer that if we cannot conceive of motion without force, we can conceive still less of an energy or act existing in boundless space from the eternity, or even manifesting without some kind of body. Moreover, the conceptions about body and matter of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about body and matter of our modern men of science. The Theosophists, old and modern, the Alchemists, and Rosicrucians have ever maintained that there were no such things

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per se as light, heat, sound, electricity, least of all could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a chemical ray, a light ray, or a heat ray. As far as can be ascertained by those whose observations and experiments are confined to the material plane, there is nothing but radiant energy; or, as a man of science expresses it in the *Scientific American*, radiant energy, motion of some kind, causing vibrations across space of something between us and the sun; something which, without understanding fully (verily so!), we call 'ether,' and which exists everywhere, even in the vacuum of a radiometer. The sentence, for being confused, is, none the less for it, the last word of science. Again: We have always one and the same cause, radiant energy, and we give this one thing different names - 'actinism,' 'light,' or 'heat.' And we are told also that the miscalled chemical or actinic rays, as well as those which the eye sees as blue, or green, or red, and those which the thermometer feels, are all one thing, the effects of motion in ether. (The Sun's Radiant Energy, by Professor Langley.)

Now, the sun and ether being beyond dispute material bodies, necessarily every one of their effects - light, heat, electricity, etc. - must be, agreeably to the definitions of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart), also a kind of body, ergo - matter.

Now what is in reality matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific. Electricity has no weight - ergo, it cannot be matter. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire, with its ends bent downwards, suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the

current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downwards, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents, who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents, and who brought forward to that effect Barlow's theory of electric currents, and Ampere's discovery that electric currents, running in opposite directions, repel one another, and are sometimes driven upwards, only proved that men of science will rarely agree, and that the question is far an open one. This, however, raises a side issue as to what is the law of gravitation. The scientists of the present day assume that gravitation and attraction are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the law of gravitation is nothing more or less than the law of attraction and repulsion will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a species of matter. But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science; I mean Mr. Crookes' radiant matter, or, as it is now called, the fourth state of matter. That the three states of matter, the solid, the liquid, and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations, needs no further demonstration, we believe. But what is of far greater importance to us Occultists is the admission made by several great men of science in various articles

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upon the discovery of that fourth state of matter. Says one of them in *Scientific American*:--- There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties, why should the Occultists be taken to task for affirming that there lie beyond that ultra-gaseous state still other states of matter; state so ultra-refined, even in their grosser manifestations - such as electricity under all its forms - as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity - a force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished that their collisions under favourable conditions may become so few in comparison with the number of masses that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say: The free-flying molecules, if left to obey the laws of kinetic force without mutual interference, will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties. This is radiant matter. And still beyond lies the source of electricity - still matter. . . . Speaking of his discovery, Professor Crookes justly remarks that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for explanation, a new world, a world wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from with-

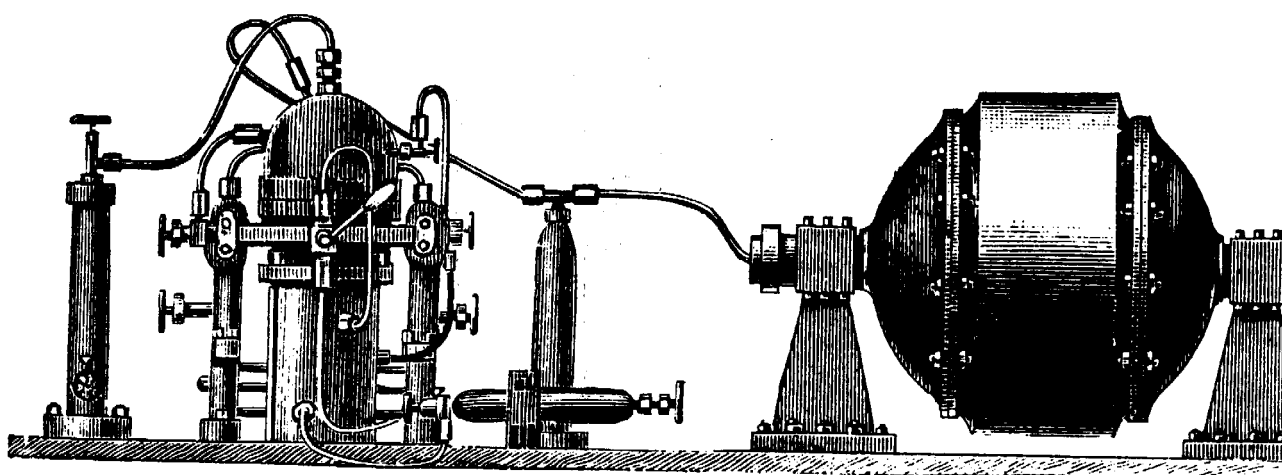
out. To this the Occultist might answer: If we can never enter it with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our spirit bodies.

And now I will close this too lengthy article with the following reflection. The ancients never invented their myths. One acquainted with the science of occult symbology can always detect a scientific fact under the mask of grotesque fancy. Thus one who would go to the trouble of studying the fable of Electra - one of the seven Atlantides - in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it force or matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . . As Professor Leconte well remarks, there are many of the best scientists who ridicule the use of the term vital force or vitality as a remnant of superstition, and yet the same men use the words gravity, magnetic force, physical force, electrical force, etc., and are unable withal to explain what is life, or even electricity; nor are they able to assign any good reason for the well-known fact that when an animal body is killed by lightning, after death the blood does no coagulate. Chemistry, which shows to us every atom, whether organic or inorganic, in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc., hence as containing latent electricity, that chemistry still persists in making a difference between organic and inorganic matter though both are due to the same mysterious energy, ever at work by her own occult processes in Nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that force and matter, spirit and matter, or

viewed as opposite poles in their respective manifestations, yet they are in essence and in truth but one, and that life is present as much in a dead as in a living body, in inorganic as in organic matter. This is why, while science is searching still, and may go on searching for ever, to solve the problem What is life? the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that life, whether in its latent or dynamical form, is everywhere, that it is as infinite and indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of life itself. Purush is non-existent without Prakriti; nor can Prakriti, or plastic matter, have being or exist without Purush, or spirit, vital energy, life. Purush and Prakriti are, in short, the two poles of the one

eternal element, and are synonymous and convertible terms. Our bodies as organized tissues are indeed an unstable arrangement of chemical forces, plus a molecular force - as Professor Bain calls electricity - raging in it dynamically during life, tearing asunder its particles at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or life in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the omnipresent Proteus of the universe, the one element, Life, Spirit or Force at its negative, Matter at its positive pole; the former the Materio-Spiritual, the latter the Materio-Physical Universe, Nature, Swabhavat or Indestructible Matter.

Unsigned



The Astral Light

by Louise A. Off

The Astral Light, as the source of all world phenomena, is a theme of no little importance to the student of occultism. The root of the word Astral is to be found in the Assyrian Istar, signifying star, and was applied to this element by the Kabbalists and later mystics, because they considered the heavenly bodies as the concrete crystallizations of the Astral Light. Some Theosophic writers have confounded the nature of this element with that of Akasa, while in fact the latter comprehends infinitely more both in quality and quantity. Literally the Sanscrit term Akasa means the sky, but occultly the impalpable Ether or the Soul within the Ether. Our most logical authority, The Secret Doctrine, defines it as the immortal spirit, the progenitor of Cosmic life and universal intelligence whose characteristic property is Buddhi. Akasa is the sphere of the pure undifferentiated Monad, the essence of wisdom, while the Astral Light at its opposite pole is the abstract atom of matter, the plane of generation, and the great womb out of which issues all planetary life. Ether, which is the highest vibration of the Astral Light, is but as a vehicle for Akasa, a gross body in comparison. The functions of the Astral Light are as manifold as the expressed universe. Its nature is dual - the highest Ether forming its positive, and the concrete, or differentiated elements, its negative pole. Its cause reaches back to the root of all causes, and its effects involve all our physical and psychical experiences. We deal with its familiar phenomena in every breath and every motion, while the rare and abnormal phases are as strictly subject to its laws. It is not substantially identical with any one of the material elements of Cosmic matter, but is one degree superior to Prakriti (Nature

as apprehended by the senses), and it impenetrates and vitalizes each atom. It is itself the one underlying element in which all other known elements have their source and supply. In its physical aspects it includes the Ether of modern scientists, but in the metaphysical sense they scarcely touch its borderland. For while it is the reservoir of Heat, Light, Magnetism, and Electricity - the field of all degrees of vibration - it is also the sphere of all intellectual life, and the ruling agent in the alchemical process which frees the cerebral atom and converts it into thought. Its vibratory rate determines individual mental tendencies, and also establishes our intimate relations in body with the stars. Paracelsus maintains that, as fire passes through an iron stove, so do the stars pass through man with all their properties, and go into him as the rain into the earth, which gives fruit out of that same rain. While the modern spectroscope reveals the identity in substance of infinitesimal man, and the greatest luminiferous body that glides in vast revolutions through space, no instrument has, as yet, been discovered so sensitive as to register the subtle and evanescent fluid which, by its uniform nature, makes astronomical research and thought-transference possible. Keely's Motor has, however, already foreshadowed such a discovery.

The Astral Light is the great record-book upon whose pages every thought and act of differentiated consciousness is engraven, there to be read by the individual who has learnt the secret of exalting his vibrations until they become synchronous with the waves of this finer element. The definition of Memory which has ever been the enigma of science, a function with an inapprehensible cause, is relegated to the domain of

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the occultist, who may briefly define it as the correlative vibration of the cerebral center with the Astral Light. Within this correlation reside all the possibilities of consciousness from the horizon of Maya (illusion) to the zenith of pure Ether of transcendental life. Madame Blavatsky sweepingly states: The psychic forces, the 'ideomotor' and 'electro-biological powers,' latent thought' and even 'unconscious cerebration' theories can be condensed into two words, the Kabbalistic 'Astral Light.' Quesnes treated of it as a universally diffused fluid permeating all things, and differing in action only according to the mobility of the organism by which it is confined.

The differentiated will to live accompanying each primary monad is the sculptor of the astral images which constitute individual experience. An intense power of concentration makes these images subjective, in which case they are realities only to the operator, but under still more acute and intelligent development, these images may assume a concrete objective form with power of duration proportioned to the original impulse or determined purpose of the projector. Determined will, says a fire-philosopher, is a beginning of all magical operations, and the great magician, Abbe Constant, states: To acquire magical power, two things are necessary: to disengage the will from all servitude and to exercise it in control. He alone can become a Master whose physical and psychical organization is attuned to the Astral Key-note - whose self-consciousness has outgrown the limits of personal slavery, and whose will is so cultivated as to act without fear and without desire - intelligent, determined, self-possessed and confident. While the majority of mankind is occupied in mere negative registration of sense-impressions the occultist classifies these, and admits only those most useful to his purpose. Colonel Olcott refers to the manipulation of the Astral Light in his statement, that the efficacy of all words used as charms and spells lies in what the Aryans call the vach, a certain latent power resident in Akasa. Physically we may describe it as the power to set up certain measured vibrations, not

in the grosser atmospheric particles whose undulations beget light, sound, heat and electricity, but in the latent spiritual principle or force - about the nature of which modern science knows almost nothing. As an illustration of this we have the word Aum, which, as all students know, has an equilibrating effect which resists the inroad of passion.

The symbol used to express the astral realm by the mystics of all ages is the serpent, or the fiery dragon. It is stated that long before our globe or even our universe became egg-shaped, a long trail of Cosmic dust (or fine mist) moved and writhed like a serpent in space. This was the beginning of our Eternity, exoterically expressed by a serpent with its tail in its mouth, or in the act of incubating the Mundane Egg with its fiery breathe. The Chaldean Oracles refer to the Astral Light as winding in form, which qualification refers to the vibratory motion that characterizes it. The intense rate of its pulsation may be faintly realized in the rapidity with which successive images are recorded in the dreaming or hypnotized state. An illustration is recounted of a student who was making scientific experiments in this psychological field with a friend. While a drop of water was descending down upon his forehead, he closed his eyes and dreamed that he started out from a harbor upon the wide main, soon passing several beautiful islands full of villages, cities, verdant fields and mountains. The sun was beaming generously, but little by little the sky grew darker and heavier, and drifts of black clouds swept upon the scene. A great gal arose. Consternation and horror pervaded the crew. The waves began to rise higher and higher, until finally the heavens and the sea were blended into one dense chaos.

The crises was at hand. The dreamer suddenly felt as though the whole sea had burst asunder and drawn him in - he awoke just as the drop of water touched his skin, fallen from the hand of his friend and held but a few inches above his head. He had registered the full episode of dramatic changes during the instant in which the sensor nerve

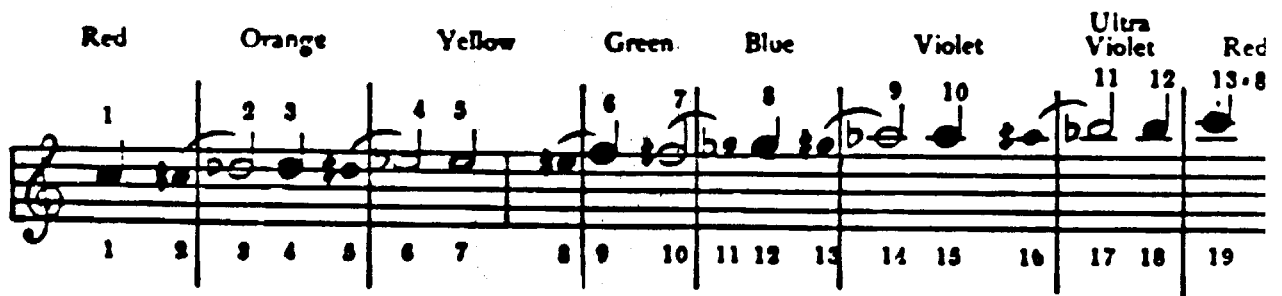
The Astral Light

flashed its irritation to the brain. Far more remarkable than this are illustrations on record which cover an extent of years and are recorded in an instant of time, experimentally proven to be less than the period required for transmitting a nervous current. The wondrous rapidity with which feeling and thinking may be condensed has also been frequently analyzed in the experience of persons nearly drowned, and as Helmholtz has demonstrated that the period in which a nerve-current may be conducted is a definite one, we have no alternative but to assume that a far subtler element or vehicle is employed in the registering psychic experiences. By the astral current throughout the ayas, around the nerve-centers and nerve-tubes, mind contacts mind, thoughts are flashed in upon us and emotions conveyed. It radiates from the individual man as an impalpable but intelligent aura - the medium of his psychic and intuitional life, by means of which he evinces sympathy and understanding; while in its higher aspect it is the sensitive plane that records Cosmic ideation, and conveys impressions of truth and of universal law to the human mind.

Experiment with trained sensitives has proven that when an intellectual concept is formed, the astral aura photographs it instantaneously, while, when an emotion is evinced, the aura changes in intensity of color, and, on volition becoming manifest, there is a positive increase of vibration. We, therefore, carry with us all we have ever thought and felt - and self is the ever-refining essence of this thought and feeling. From this point of view responsibility assumes enormous proportions, and we perceive why the great Teachers of the world have ever agreed that Man is his own heaven and his own hell.

The great mesmerizer, Du Potet, declares that the faculty of directing this fluid is inherent in certain organizations, that it passes through all bodies, and that everything can be used as a conductor - no chemical or physical forces are able to destroy it. Treating thus with the merest initial of this latent power, who can say where its further unfoldment will lead the collective consciousness of Humanity?

In the present age, our science informs us, we perceive in the main only the lowest vibrations and inferior qualities of the Astral Light, because we are in the lower arc of our present cycle, and the energy of the life-wave is at its ebb. Mme. Blavatsky says of Plato's method of expression that he divides the intellectual progress of the universe during every cycle into fertile and barren periods . . . When those circulations, which Eliphas Levi calls 'currents of the Astral Light' in the universal Ether, . . . take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with its superior natures, and the divine soul of man is in perfect intelligence with these inferior ones. But during the barren periods the latter lose all their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior power of its own divine spirit. We are in a barren period. Ignoring our latent inherent forces, we drift in negative submission to the lower laws of Nature, suffer deprivation, want of thought, emotion, and volition, while the precious fluid, in mute anticipation, haunts our dreamless sleep, and awaits the dawning of a higher Consciousness.



Mr. Plum's Visit to Keely's Laboratory

(sometime in late 1893)
from Dashed Against the Rock

"I have seen a spectacle I would have pronounced impossible according to all accepted theories of physics with which I am familiar. Without apparent exhibition of heat, electricity, or any other form of energy hitherto operated by man, I have seen a strong metallic wheel, weighing seventy-two pounds, in swift and steady revolution by the hour, and absolutely without cost. It is but a subsidiary engine, made and used simply to help equip with similar mysterious capacity of movement the large commercial engine by its side. And that is a most strange and complex mechanism, which perhaps no one but the inventor can even understand at present, and which, but for too frequent previous unauthorized fixing of dates, might be said to give promise of being itself in motion very soon. What is 'very soon' in such an undertaking? Another thirty years of patient, lonely plodding on this labyrinth path would be nothing, if then this explorer could reach his goal. How long after Franklin's kite did the world wait, and how many hundred great experimenters, before a dynamo engine kindled our lamps and whirled our wheels? Yet this solitary pioneer, grown half blind by groping in these dim intricacies so long, again and again hurled aside, broken and almost dying by the terrific force with which he is seeking to cope, is met with the sneer, 'Why don't you do something?' He has done much, of ignorant, senseless, and cruel abuse. His immortality, however, is sure. For the world at length honors an honorable purpose, persistently pursued in a high undertaking. And he has already so enlarged the domain of human knowledge, he has lifted man into such a new world of facts, the truths his experiments unveil are so novel, suggestive, and inspiring, that whether all this is ever turned to practi-

cal account or not, his name will never die. But if he should turn out to be a prophet, if he is a seer, and does really discern a promised land of lightened toil into which mankind will eventually enter, even though he may not live to lead them in, then the world will gratefully build his tomb.

But the world asks, who is the witness that testifies so boldly to these surprising things? Is he competent and worthy of trust? The witness is not a capitalist, and he has no relations with investors, and is free to say that if Keely were to die tomorrow, it might be a hundred years before another mind would arise able to complete his work; if indeed, it is capable of being completed at all, which no one at present knows. Impelled by a life-long interest in the wonders of natural science, and honored by the personal friendship of Keely and a few of his advisers, I have followed the course of this investigator for years with the intensest interest and sincerest admiration. I spent more of my vacation this season in the Philadelphia laboratory, and saw greater wonders there, than in the Chicago Fair.

In whose judgement greater? Is a layman in physical science competent to judge in such matters? Confessedly not, on some questions. To most men the learned physicists speak an unknown tongue. Too profound for the common apprehension are the mathematical formulas, even, with which their works abound, though their theories and arguments are full of interest. And many would confess also that they can no more understand the ground of Keely's assertions concerning the number of millions of oscillations taking place in a given substance each second, nor his fluent discourse upon clustered thirds and introductory ninths, upon nodal transmit-

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ters and neutral centers, and upon streams and waves of polar and depolar influence. On these declarations this witness has no testimony to offer. In electrical science the world gladly accepts the terminology and the philosophy by which the specialists creditably seek to gain some practical apprehension of the elusive mystery with which they deal; elusive, for through all their technical terms and fine-spun theories, the futility of their endeavor to gain any exhaustive comprehension of it plainly appears. Experts have their field, but as Mr. Gladstone says of the Hebraist and the scientist in reference to the higher criticism and the scriptural cosmogony, 'their title to speak with authority is confined to their special province, nor are they inerrable there; and if we allow them to go beyond it, and still to claim their authority, when they are what is called at school "out of bounds," we are much to blame, and may suffer for our carelessness.' 'My contention is,' he says, 'that there is a ground which the specialist is not entitled to occupy in his character as a specialist, and on which he has no warrant for entering, except in so far as he is a just observer and reasoner in a much wider field.'

It is into this wider field of fact, where any can go whose general training fits him to be in any wise 'a just observer and reasoner,' that this witness deems it not improper to enter, especially as he follows in the wake of not a few who rank high as experts in mechanical engineering, in chemistry, in electricity, and other departments of superior culture. For, not only has Keely's legal counsellor, Charles B. Collier, an experienced patent lawyer, acute, cultured, and discerning, given him from the first his sincere and hearty support, but numbers of other men of honorable character and position, many of them eminent for scientific attainments, have given their unqualified testimony that Keely is an original and able investigator in an interesting and promising, though wholly novel, field - a wonder-worker, whose work seems to overturn certain accepted theories, and has puzzled and baffled their learned advocates. Yet, partly, perhaps, because Keely is not in the fraternity of

college bred men, but has educated himself (though his writings show familiarity with scholarly works), partly because his claims are so astonishing and his methods so incomprehensible, and partly because of premature predictions of a practical issue of his labors, and because also of unfortunate differences reported in respect to the business side of his enterprise, there are comparatively few men of public prominence who seem to be willing to be known as believers in the importance of his investigations, or even in the integrity of the man. At any rate, ridicule and contempt continue to be thrown at him and at the faithful friends who have long and nobly stood by him. Only lately a prominent journal intimated that 'an interruption of Keely's personal freedom' ought to result from what it calls his 'gigantic jugglery.' It is these unworthy flings, together with a sense of the public importance of the whole matter, which have prompted my voluntary and unsolicited testimony in the interest of truth.

For though scores of assemblies, comprising learned scientists, skillful engineers, and men of large success in the practical conduct of affairs, have witnessed various experiments by Keely during the past dozen years, and although their clear and positive statements of the interest and value of his researches have been repeatedly published in leading newspapers, with the names and professional titles of the witnesses given, yet the general public appears either to overlook or forget all these testimonies, and to be rudely impatient of every undertaking that does not immediately issue in commercial success. Seldom does any public journal refer to Keely in terms of appreciation and respect. As his labors have now reached some new results which only a few persons have witnessed, this further testimony is offered as information upon a matter of scientific interest, certainly, and with a possible bearing upon industrial advance.

What, then, is the testimony that the present witness has to give? After some ten years of acquaintance with Keely, and after personally seeing many of his experiments, 'witness deposeth and

Mr. Plum's Visit to Keely's Laboratory

of one of the most beneficent revolutions in the history of human progress; a man of wonderful insight and truly amazing fertility of inventive genius in overcoming obstacles and in contriving appliances for attaining his mechanical ends; that he is dealing with and trying to employ in practical mechanics a force absolutely new among all the forces hitherto handled by man, although its presence in nature is affirmed by the theories of scientists, and demonstrated by various observed phenomena; a force of mysterious and awful energy, boundless in extent, and literally costless as the air. Electricity is subtle and powerful and illimitable in supply, but it requires constant and costly expenditure of energy to call it into exercise and keep it at work. This new force, beyond the curious and complicated mechanism which this wonderful wizard has contrived for it to employ, the harness he has fashioned for it to wear, seems to require but a few slight musical sounds, the sonorous vibrations of certain metallic appliances, to set it in motion, and then it will keep in motion - for all that at present appears, in steady, noiseless, and almost resistless motion - till the solid metals of which it is composed wear out.

What! one and all exclaim, is the absurdity of perpetual motion to be revived again? But the physicists tell us there is perpetual motion all around us in nature, intense and all-prevailing, and always has been, since the hour 'when the morning stars sang together, and all the sons of God shouted for joy.' Here we touch the robe of the Infinite One, who 'upholdeth all things by the word of his power.' Of him the Unerring One declared, 'My Father worketh hitherto and I work.' Aye, works unceasingly now, in the incessant and intense molecular vibration all the time going on in all matter; in the solid table by which we sit, in the firm granite of the building which encloses us. Action, motion in everything, by everything, everywhere, all the time, and swift, more nimble-footed sometimes than thought almost, but with such a soft and easy pace that no footfall is heard, no movement discerned save as we take observation by the distant heavenly orbs among which we all here on the earth are

traveling, hurled along our pathway over a thousand miles a minute. Movement of everything from here to there, and movement in everything while here or there. And so harmonious is the movement, on such delicate anti-friction cushions do the bearings rest, that it is all inaudible, save to that One alone whose ear discerns the music of the spheres - the spheres immensely great and infinitesimally small -

*'Forever singing as they shine,
The hand that made us is divine.'*

And only now, after thousands of years of unheard song, this great magician arises and strikes the chord of sympathy to which this vibrating force responds, and lo! it comes forth from its secret chambers like the mighty Genius unloosed by the Arabian fishermen from the copper flask, and waits on man to do his bidding, bending its tough sinews and plying its facile fingers to perform his humblest tasks.

And what proof can there be that this dream of poetry and fancy of story is in any degree an accomplished fact? Look and see. Here is a wooden table, sometimes covered by a heavy slab of glass. Standing on the glass or on the wood, and capable of being moved freely upon it, is a metal standard say a foot high, bearing a copper globe about a foot in diameter. Around the base of the standard project horizontally numbers of small metal rods a few inches long, of different sizes and lengths, vibrating like tuning forks when twanged by the fingers. In the hollow globe is a Chladni plate and various metal tubes, the relation which can be altered by turning a projection like a door-knob, on the outside of the globe, at the outer end of a small shaft, round and round to the right or left. This construction is called a 'sympathetic transmitter.' Some two or three feet distant on the table stands a movable metallic cylindrical case, some six inches by eight in size, composed of certain metal resonating tubes, and certain other metal fixtures. You take it all apart and see there is no magnet there. You place on top of this cylinder a small pocket compass, a brass cup of two inches in diameter with its glass face. The

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six inches by eight in size, composed of certain metal resonating tubes, and certain other metal fixtures. You take it all apart and see there is no magnet there. You place on top of this cylinder a small pocket compass, a brass cup of two inches in diameter with its glass face. The needle points north. From the periphery of the globe of the 'sympathetic transmitter' extends a wire of the size of a common knitting-needle, made of gold and silver and of platinum. The free end of this wire is now attached to the cylinder. The needle is still true to the pole. Then the vibrating rods are twanged, the knob is turned, and on a rude harmonicon trumpet for a moment or two certain sounds are made, when lo! the needle is invisible, it is whirling on its pivots fast. The operator talks of the variant length of waves and of a continuous stream, and in some instances it is half a minute, sometimes three minutes, before the needle comes to rest, and it has kept in swift revolution for many hours; but when it pauses it points no longer to the north, but to a particular part of the mechanism. You leave it there, and are busy with other wonders for an hour or so. Returning, you find the needle still points to its new master. You lift the compass off, and at once it resumes its normal position. You slowly lower it towards the silent cylinder, and when within an inch or two it obeys the new impulse again, and points as before. So also it veers from the north when you carry it near the knob of the copper globe. As Gladstone says, 'Our hands can lay hold of truths that our arms cannot embrace,' and though it takes a physicist to comprehend this miracle, any careful observer can apprehend it, and, after seeing it repeated many times, if he is measurably well read, is competent to testify that here is a new, subtle, silent, continuous influence, and that it is called into exercise in connection with certain brief musical sounds.

Look again. On this rude harmonicon trumpet this magician blows through a small window into the next room towards a common zither some ten feet distant, held upright on a table by a small standard composed of a group of metal tubes. The two musical instru-

ments have been carefully attuned to each other. Attached to the back of the zither is a common silk thread loosely hanging and extending some eight feet away, where it is tied to a movable framework of half-inch iron rods, supporting and bracing in position, on an isolated table of glass, a metal globe, fifteen inches in diameter, capable of turning freely in either direction, on its axis, which bears inside the globe certain resonant tubes and plates, the table standing at an angle of 45 degrees from the face of the zither. Louder sounds the horn, till in a minute or two the metal globe begins to revolve. The horn stops, the globe stops. Again the horn resounds, again the globe turns, and the stronger and more continuous the blast, the more swiftly whirls the globe. You snip the thread apart with your scissors, and the ear of the globe has grown dull; no sound can awake it to motion again. Does a man need to be an expert in physics after he has seen that marvel repeated a few times, and has moved all that apparatus freely hither and thither, to testify that the rapid revolution of that metal globe was not caused by compressed air, coming in concealed tubes from a hidden reservoir, or that a silk thread is not the highway usually cast up for electricity to travel?

But these are philosophical toys. What about an engine with power to help human toil?

I have in my study a paper weight - a disc, said to be composed of an alloy of three metals. It looks like steel, measures two and a half inches by three-quarters of an inch, weighs about a pound, is enclosed in a brass ring, and exhibits no magnetic power. I am told that shut up in a glass chamber and connected with the wire which seemed to affect the compass, it absorbed some seven pints of hydrogen gas. The story runs that it was also rapidly whirled by a steam engine a certain number of hours, still in connection with the apparatus from which seemed to flow that subtle influence which the needle of the compass obeyed. Whatever may be thought of this, it is a fact that the disc thus 'vitalized in its atomic or molecular constitution' adheres to the under side

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of a certain metallic resonant structure as if held there by magnetic attraction, and also supports a weight hung to itself of over two hundred and thirty pounds. Dissociated from the peculiar vibrating apparatus, it falls like any other heavy body, and though that apparatus attracts the disc, even with the attached weights, it is incapable of attracting anything else; it will not support the smallest iron filing. Here then is a strong pulling power in exercise in certain circumstance when two bodies are in contact. Can it pull bodies together which are not in contact?

I see before me on a table a glass jar, ten inches in diameter and forty-eight inches high, filled with water. At the bottom lie three metal balls like the one I hold in my hand, which weighs about two pounds. The jar has a metal cap to which is attached the gold and platinum wire reaching from the copper globe. I am told each ball, like every mass of matter, has its peculiar musical chord. I am reminded of well-known facts of sympathetic vibration; *e.g.*, a large mill trembling in response to the note of a neighboring waterfall, and only quieted and rendered safe by building on an addition, changing its musical chord. And now again the rods are twanged, the knob is turned, the trumpet sounds and keeps sounding till, in a moment or two, I see one ball begin to sway from right to left, then slowly leave the bottom of the jar and rise through the water till with a bump it strikes the metal cap, rebounds a few inches and comes to rest in contact with it on the surface of the water. Still the horn blows, and by this time the second ball responds in like manner, and then the third. Then the music ceases, and we turn to other experiments, but as long as I stayed in the shop that day something made that metal swim. My companion said he had often seen the weights brought slowly down, or held midway, as shown by photographs, by sounding other chords. On the top of the jar lay certain pieces of metal. Keely said, 'Do not remove those. I once did that, and crash went the balls through the bottom of my jar.' Now here was a pulling power acting at a distance of four feet, not capable of lifting the weights

through the air, but before all eyes lifting them through water. Can this pulling power turn a wheel?

Here is a wheel of stout metal weighting, as stated, seventy-two pounds, free to move either way on its stationary axis. Its hub is a cylinder containing certain resonant tubes parallel to the axis. It has eight spokes, each carrying one of the 'vitalized discs' at its outer end, the face of the disc at right angles with the spoke. There is no rim to the wheel, but there is a stationary metal rim some six inches wide and thirty-two inches in diameter, within which the wheel turns without touching it. This rim carries on its inner surface nine similar discs, and on the outside, attached to each disc, a resonating cylinder. The requisite amount of the metallic volume of this cylinder is obtained by enclosing in its tubes a few cambric needles, more or less as required, and curiously enough, some of these needles at length become magnetic. Attached to this engine is a gold and platinum wire, some ten feet in length, running through the small window to the copper globe in the other room, where sits the man who has fashioned all this. He twangs the rods of the sympathetic transmitter on the table at his side, he turns its knob, the musical instruments sound for a moment, and peering through the window along the line of the wire his face lights up with a smile of triumph. He settles back in his chair, and all is still. That wheel at the end of the wire is in rapid revolution before your eyes. You turn and look with amazement upon Orpheus returned to earth again and outdoing his fabled exploits of old. For by the enchantment of the subtle harmonies he evokes, too fine for human ear to catch, you see the untamed forces of nature obey his behest; that most constant of all things, the magnetic needle, you see charmed into fickleness by his magic spell; you see balls of iron swim; you see insensate matter - as you thought it, but sensitive now to his call - leap forward into instant rotation, continuous and swift. Long we stand around that flying wheel. The friend who photographed it at rest again levels his camera upon it. In vain; its spokes can-

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not tarry long enough to be caught by his snare. It is still as death, and almost as mysterious. We listen to long dissertations upon the reason for the relative position of the eight discs on the wheel and the nine on the stationary rim, and how the adjustment can be so altered that, instead of a revolution, there will be a violent oscillation back and forth. We are shown the corresponding wheel and the rim of the large engine close by, which is to bear the discs not singly, but in groups, the steel resonating drums with their circles of tubes inside, and thirty-five inch Chladni plate underneath the 'sympathetic transmitter' on top; the extra wheel bearing on its spokes cylindrical cases, each filled solid with a hundred thin-carved plates of steel, to get the utmost superficial area, we are told, and it is all so utterly beyond comprehension, that we can see no reason why it should have been made as it is, or how any one can be sure it will ever run. But we turn around and look again on that noiseless wheel, still running rapidly all alone, and confess we should have said the same thing about that. And we are inclined then to trust the word of the inventor when he says the running of the smaller insures the running of the larger; that the wheel you see spinning so fast cannot be stopped by any force except one that would tear it into fragments, unless with thumb and finger you loosen that golden wire along which 'the stream of sympathetic vibration' is said to flow, and that there is no reason why the wheel should not keep in motion till the bearings wear out.

I say nothing now of the wonders of which other witnesses can speak, and which are said to have appeared in the slow progress this incomprehensible man has been making all these years; of a pressure obtained from the disintegration of water by vibration of twenty thousand pounds to the square inch; of a slowly revolving drum which went no slower when winding tightly upon itself a stout inch and a half rope fastened to a beam, and no faster when the rope parted under the strain; of the disintegration of rock into impalpable powder; of raising heavy weights by aid of a 'vibratory lift,' recalling the 'negative gravi-

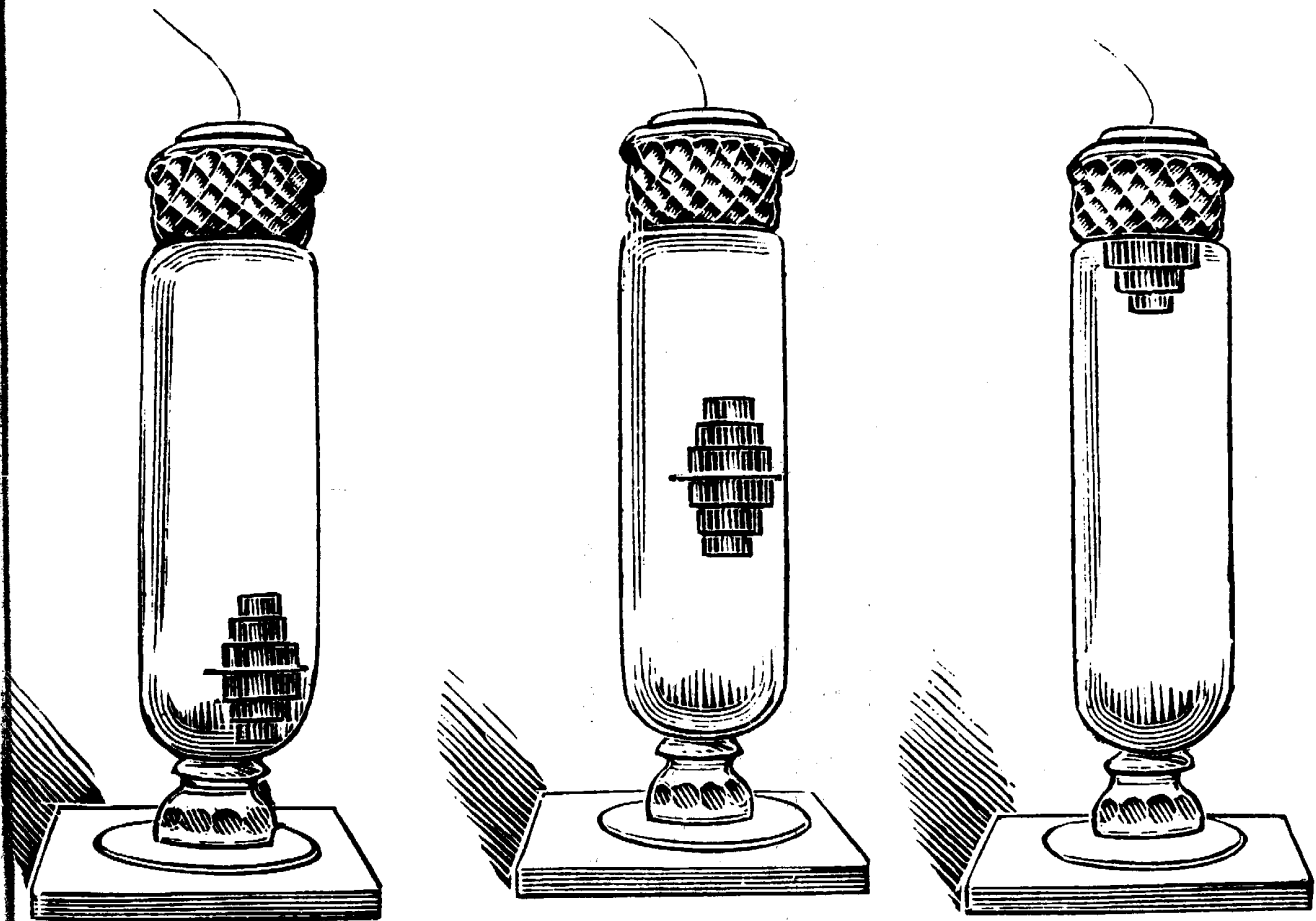
ty' of our modern story-teller.

The engine you have been looking upon requires as part of itself for some mysterious purpose certain heavy tubular copper rings. Skillful artisans failed in various endeavors, by electrical deposit and otherwise, to make them right. The inventor contrived machinery for bending into semicircles sections of copper tube, one and a half inch bore, three-eighths of an inch thick, forcing a steel ball through them to keep the tube in shape. To make a ring, he placed two of those half-circles together and joined the ends in some way (without heat), by what he calls sympathetic attraction, so the resonant properties of the ring are satisfactory, and though you see the line of union, the two parts cannot be severed. You see one of these rings, some fifteen inches in diameter, hanging by block and tackle from the ceiling, and lashed to the lower half swings a big iron ball weighing five hundred and fifty pounds, and there it has swung for weeks. Has the man who has done simply that, and done it merely to furnish a subsidiary adjunct to his main contrivance, won no place among the great artificers? Is it worthy business to revile him as a swindling charlatan? The end is not yet. We shall see what we shall see, or some one will. One thing, however, we see clearly now, and that is that John Worrell Keely deserves the esteem and admiration of his fellow-men. Who does not hope that he has solid grounds for the persistent belief which has been his star of hope these many years; that a merciful Providence is about to confer a new boon upon the suffering industries of mankind; that the time at length has come when man is wise enough to fashion and strong enough to handle the beneficent gift of a costless motor to ease the burdens of human toil?

Wise enough and strong enough, perhaps, some may say, but is man trusty? For the question has arisen whether a force of such fearful energy as some of these experiments disclose can safely be entrusted to such a being as man, who can destroy as well as build. But why should man have been set to discover and harness it? 'I take great comfort in God,' said James Russell

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Lowell, in one of his recently published letters, 'I think. ... He would not let us get at the match-box as carelessly as he does unless he knew that the frame of his universe was fireproof.'



GRAVITY OVERCOME

EXPERIMENTAL MODELS FOR RESEARCHING.

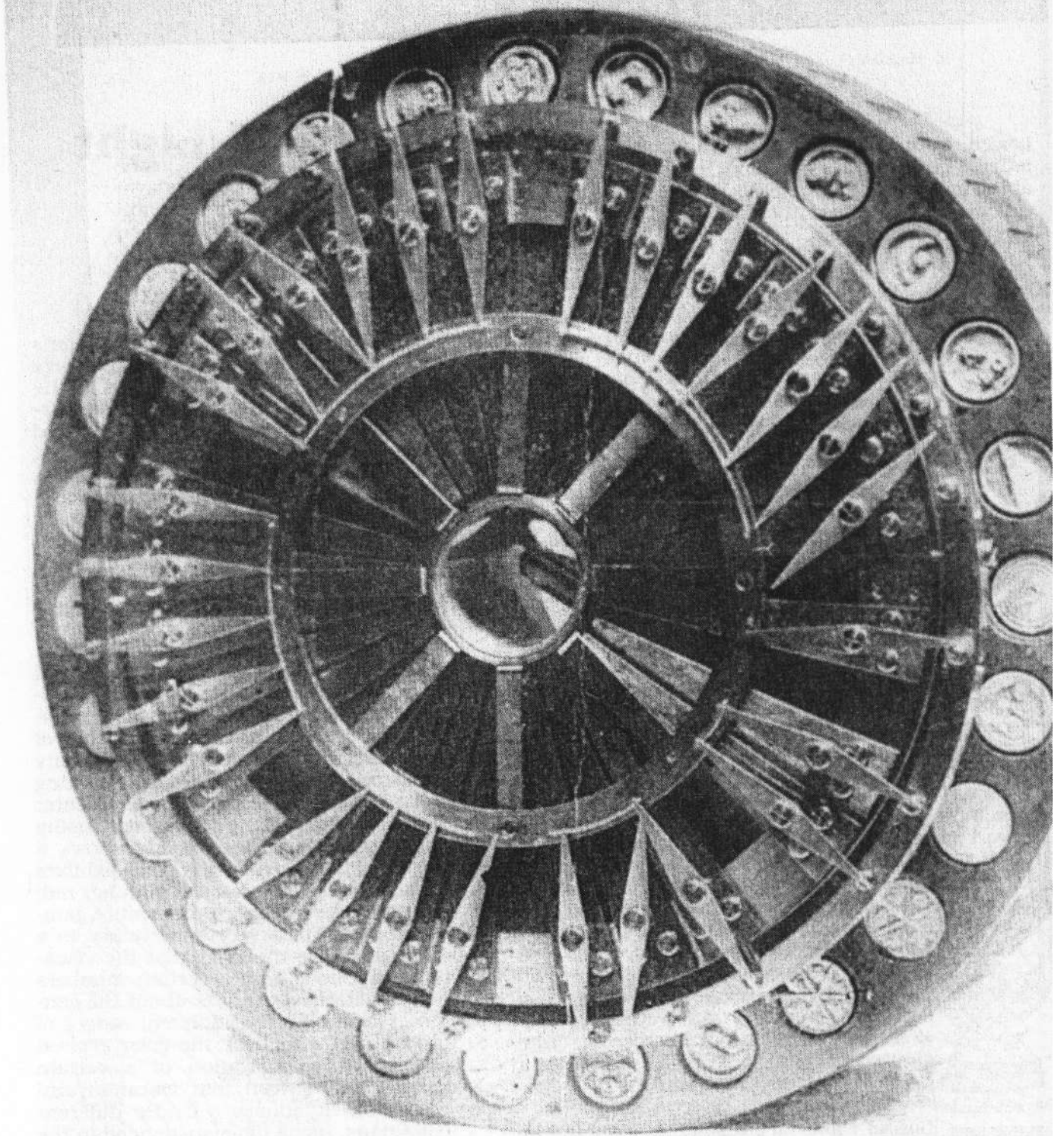


Photo by Collier.

KEELY'S VIBRATORY SWITCH.

No one understands it but himself.

Pyramids, Telescopes and Light

John Ernst Worrell Keely
from Dashed Against the Rock

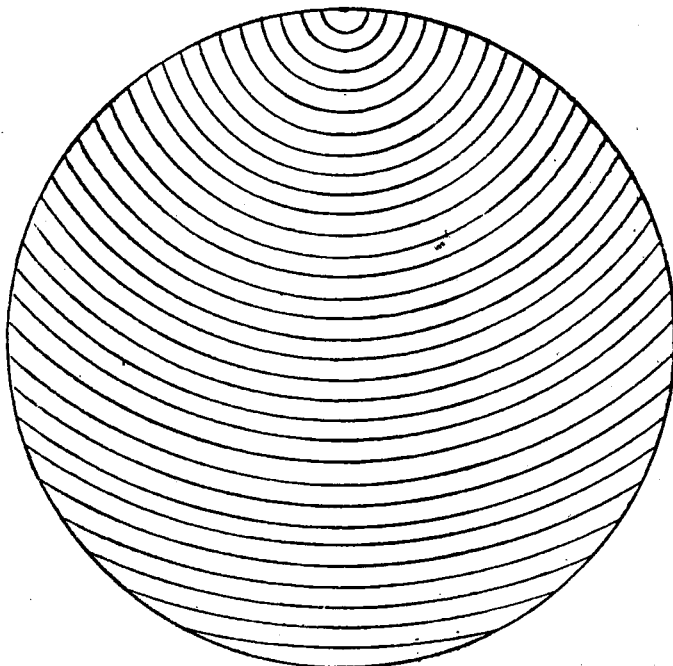
A building, pyramidal in shape, two hundred feet high, one hundred feet at the base, and having at the apex a disc with a minute aperture in its center, and a triple combination of reflectors, which must concentrate upon one center which must be focalized upon the minute aperture in the disc, - the image being received at the base of the pyramid upon a white surface prepared to receive it, - would yield results beyond the dreams of the most sanguine astronomer of the present day. The distinctness of the image taken would be the most wonderful part of the phenomenon, and the size of the magnification would be limited only to the diameter of the base of the pyramid. This probably explains the great Egyptian pyramid, with its circular opening through its center and cavity at the bottom. The apparatus from its summit has probably been destroyed during some of the many ravages to which the land of strange vicissitudes has so frequently been subjected. The Great Pyramid proves that, among the ancient Egyptians, the knowledge of astronomy was amazingly great, although they need not necessarily have known of the modern telescope to have obtained it. The almost impossible labor of making lenses is done away with in this system, which embraces also a microscope on a similar principle without lenses, far superior to anything now in use.

Vibrations necessary to the production of colors are very high, reaching to millions of vibrations per second. The true relation between the vibration and the color can only be a harmonic one, as colors commence in the millions and end not lower than in trillions of vibrations per second. The conditions essential of this class of phenomena are, first, a condition relating to the structure in which they take place, free from all ex-

traneous vibrations; *the experimenter's presence even influences to a great extent the motions of the molecules* used in the experiments. A bath is employed, arranged so that light rays can be projected upon it at certain angles, and from that upon a screen. The bath must have what are termed centers of association and concentration, and suspended across its surface in such a manner that the centers approach very near the surface of the liquid, which is preferably water, whose surface must be free from all films. Upon this is dropped a single drop of naphtha dissolved in ether, which constantly spreads over the surface and gradually evolves most beautiful variations of color. The vibrations are transmitted from an instrument capable of producing vibrations of varying intensity and pitch, across the line of resonating centers, nine in number. The first center shows a *light* straw color, condensing about the center; the second shows a *very dark* straw color; the third exhibits an orange red; the fourth, a bluish red; the fifth is largely green. The entire gamut ranges from a very light yellow to a dark blue. The theory is that the vibrations produced gather certain numbers of the molecules together about the centers, which represent different ranges of motion, and which by the color evolved affords a demonstration of a certain connection between that vibration and the colors it educes. Under different conditions, using films suspended in the air, and light passing through these films under polarization, (polarized light) the vibrations influence the molecules in the film, producing again exhibitions of varying colors when projected upon a screen. Experiments of this kind are most difficult, on account of the unstable conditions found everywhere.

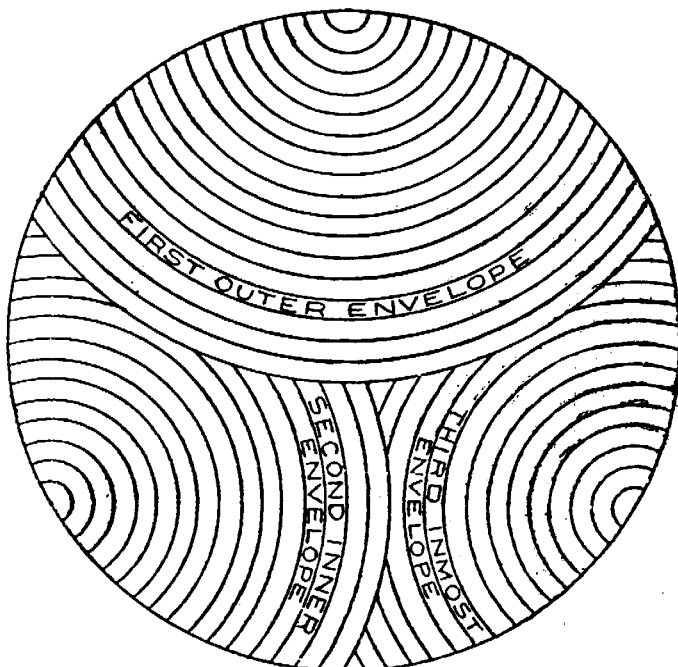
Keely's Secrets

DIAGRAM 1.



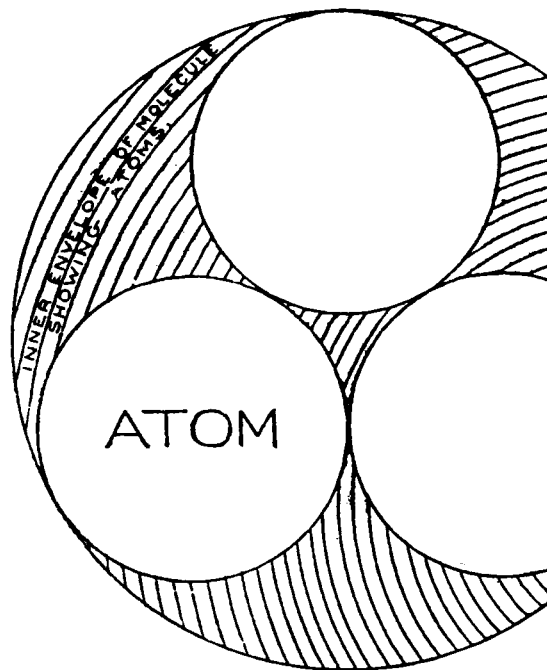
External View of Atom.

DIAGRAM 2.



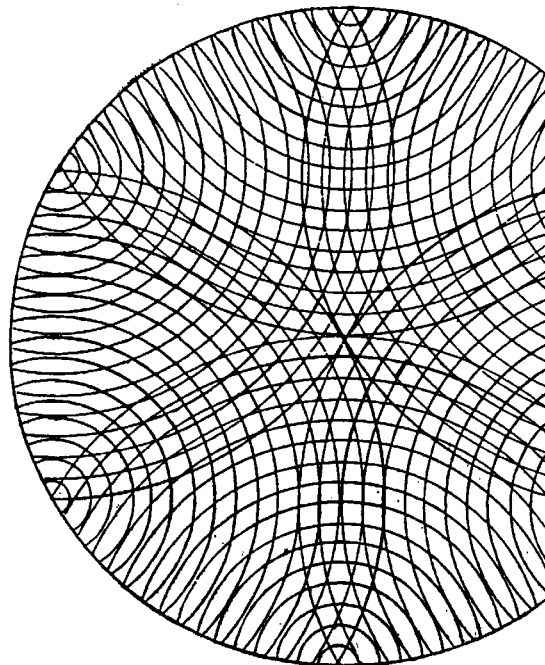
Showing Sections of the Three Envelopes.

DIAGRAM 3.



Showing Positions of Atoms in Inner Envelope.

DIAGRAM 4.



Showing Lines of Interference of Triple Envelope.

Levitation

John Ernst Worrell Keely
from Dashed Against the Rock

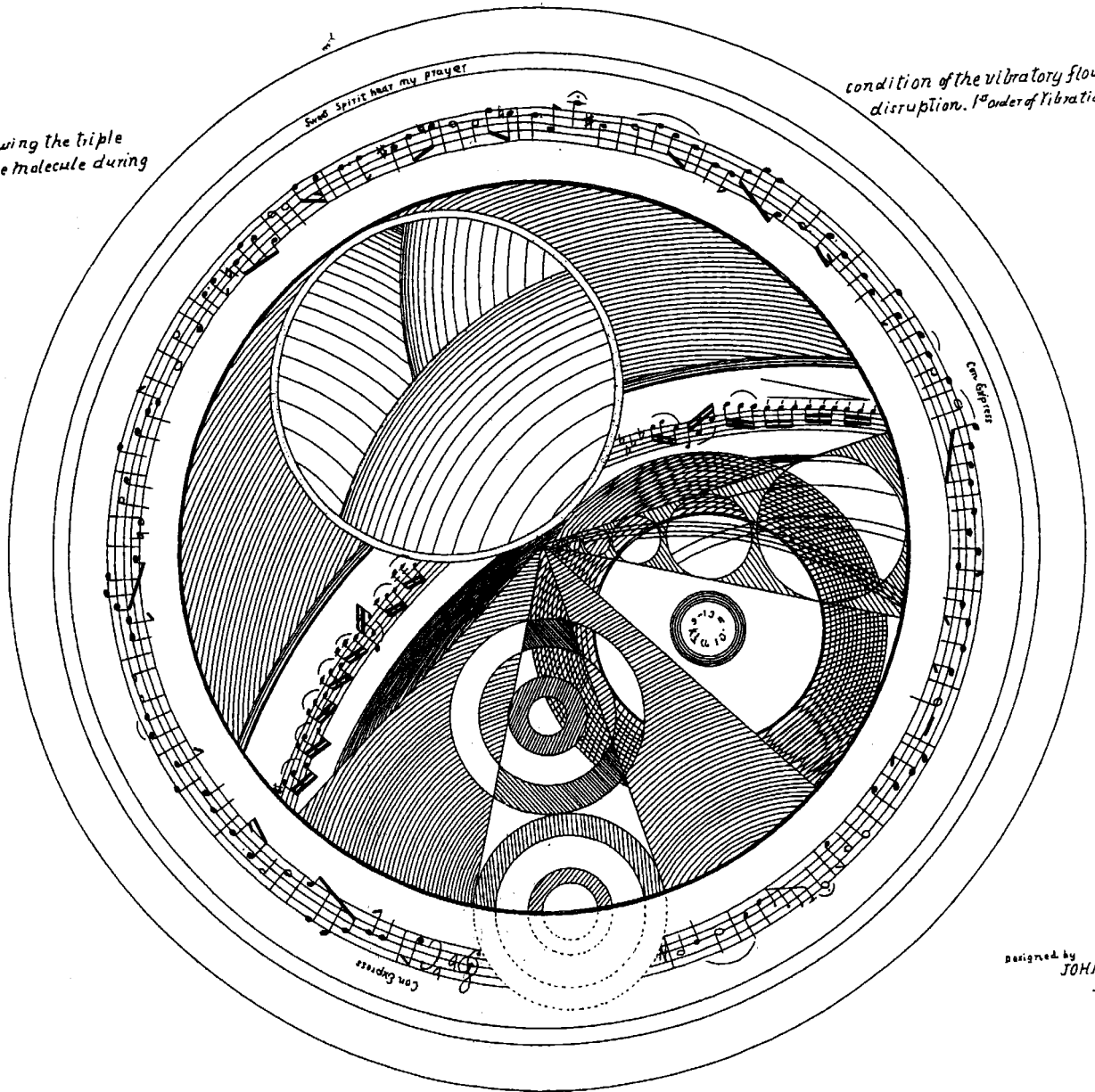
A small instrument, having three gyroscopes as a principal part of its construction, is used to demonstrate the facts of aerial navigation. These gyroscopes are attached to a heavy, inert mass of metal, weighing about one ton. The other part of the apparatus consists of tubes, enclosed in as small a space as possible, being clustered in a circle. These tubes, represent certain chords, which were coincident to the streams of force acting upon the planet, focalizing and defocalizing upon its neutral center. The action upon the molecular structure of the mass lifted was based upon the fact that each molecule in the mass possessed a north and south pole, - more strictly speaking, a positive and negative pole, - situated through the center, formed by the three atoms which compose it. No matter which way the mass of metal is turned, the poles of the molecule point undeviatingly to the polar center of the earth, acting almost exactly as the dip-needle when uninfluenced by extraneous conditions, electrical and otherwise. The rotation of the discs of the gyroscopes produces an action upon the molecules of the mass to be lifted, reversing their poles, causing repulsion from the earth in the same way as like poles of a magnet repel each other. This repulsion can be diminished and increased according as the mechanical conditions are operated. By operating the three discs, starting them at full speed, then touching two of them, so as to bring them, according to the tone they represented by their rotation, to a certain vibratory ratio, the weight then slowly sways from side to side leaves the floor, rising several feet in the air, remaining in that position, and as the discs gradually decrease their speed of rotation the weight sinks to the floor, settling down as lightly as thistle-down. Where one molecule can be lifted, there need be no limit as to the number in a

structure that may be operated upon as easily as one. The vessel in contemplation, the aerial navigator, will be over two hundred feet long, over sixty feet in diameter, tapering at both ends to a point, made of polished steel, and will be capable of being driven under the power of depolar repulsion, at the rate of three hundred miles an hour. It can be far more easily controlled than any instrument now in use for any phase of transit. Another very remarkable feature connected with this system of aerial navigation, is that the vessel is not buoyed up or floated in the air through the medium of the air, so that if there were no atmosphere it would float just as readily; hence, under mechanical conditions most certainly capable of production, involving massive strength of resistance to interstellar vacuity this can be made capable of navigating even the remote depth of space, positions between planets where polarity changes being controlled by other adjuncts of concentration for that purpose.

Safely enclosed within this structure, a man possessing the chemical knowledge these new laws give, with sufficient supply of material from which to make oxygen, by the enormously increased rate of speed attained by such navigator where atmospheric friction is avoided, the time occupied in traveling from one planet to another would be amazingly brief, and one can travel to other planets in this system of worlds as easily as the same ship could navigate the depths of the ocean.

The great obstacle hitherto preventing the solution of this problem has been the strength of structure needed under conditions above presented. With this knowledge of matter, the size of structure is unimportant; the heaviest can be as easily controlled as the lightest.

Chart showing the triple
governing the molecule during



condition of the vibratory flow
disruption. 1st order of vibration.

Designed by
JOHN
J.

Amplitude of Force

John Ernst Worrell Keely
from Dashed Against the Rock

The amplitude of vibrations is directly increased or diminished by increasing or diminishing the size or number of creative aggregates.

The human EGO, subject to the forces of love or hate, kindness or cruelty, forgiveness or revenge, is according to circumstances ruled or dominated by these forces in proportion to their intensity.

The intensity of a force is precisely proportionate to the number of units vibrating at that particular pitch. For instance, let fear assail one man, and according to its intensity will be the effect; but let a crowd of men experience fear, see the result in the augmentation of fear, though its source be relatively insignificant. A curtain in a theater, for example, takes fire; one or two persons, cowardly at heart, become afraid through the dominance of the purely animal instinct of bodily preservation; there is actually no real danger, but these two or three persons are sufficient to arouse the unreasoning dread which lies latent in every breast, with perhaps a very few remarkable exceptions. The fire burns nobody; but blind fear, which is extremely contagious among people mutually sympathetic, by reason of the rapidity with which etheric waves transmit all feeling, occasions a terrible panic, during which many severe accidents and many instances of fierce cruelty occur, all because of this sympathetic transfer of feeling starting from one or two augmented or intensified fear-centers, each person being a center emanating the feeling of fear. Were there no counter-acting centers of influence in an audience, radiating contrary feelings, the result of a panic would be the total bodily extinction of a very large percentage of the assembled multitude.

Thus the human race is immersed in

forces whose intensity is vast in proportion to the number of EGOS adding each its quota to the already intense vibration, tending either to love or hate, kindness or cruelty, timidity or bravery. Those who intensify the force of cruelty in the place where they reside, may be strengthening a murder's hand to strike the deadly blow in a distant land. This result is brought about through the agency of etheric waves, which transmit forces with undiminished intensity even to uncalculated distances. This phenomenon may be termed *transympathetic*.

They who feel that force called *love*, which on higher planes is known as *sympathy*, thrill with waves of force which are already strong, augmenting them or increasing their intensity. They who indulge such sentiments and encourage such forces may stop the falling hand on evil sped.

In order to protect ourselves effectually from becoming the dispensers or propagators of deadly force, we must consciously and deliberately relate ourselves by resolute determination, to awaken within us such centers only as are concordantly sympathetic with all force radiating in the interest of universal goodwill, thereby aiding the establishment of universal brotherhood.

All ye who feel a longing for a better life or nobler existence draw to yourselves streams of force which they alone feel who have attuned their bodies to the higher harmonies. For a moment you feel as they who dwell perpetually in communion with higher harmonies, living immersed in that higher force; they are the true heirophants, and you, O neophytes, struggling to attain the goal which they have reached, do not despair though at present you find yourselves unable to maintain this high altitude for

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long together. Though you fall many times, be not discouraged, for as yet your organisms and all their centers of resonance are not yet concordant to the focalized vibrations of the higher harmonies; being still related to the mass, you are drawn again and again into the whirlpool of the vibrations which affect the mass, for these you cannot resist. But know that you can change all this rapidly or slowly as your purpose is steadily intense or vacillating.

With the cessation of your lower desires comes the cessation of the action upon you of the lower forces; the resonating centers which formerly distributed this force, no longer active, become latent and are absorbed back to an embryonic condition.

Let him realize fully the transient character of his own personality and contrast therewith his eager longing to know the immortal.

Every man contains, developed or embryonic, all conditions of the Infinite; therefore no height is too great to reach. Impossibility is a meaningless word to the man who apprehends the fathomless contents of his own nature. Thou comest here, O man, with the instrument thou hast graduated in thy many past existences; how few of thy chord-settings, if thou art numbered with the many, respond to the higher harmonies! Universal unity or fraternity has been absorbed to almost embryonic conditions by the prevalence of material self-regard. Charity has been rendered almost latent, that beautiful chord-setting found even in the lowest forms of creation - LOVE, the dominant chord of the cycles. Love has an amplitude of action in the brute which may well make the selfish man ashamed, but until the crust of selfishness is broken through, the beauty of love is obscured, and though it exists all about him, the poor blind egotist has no eye to discern it. The centers of love, brotherhood, charity, voice their music loud and clear, yet the masses will not listen. I do not mean the immortal EGO when I say man will not listen; I refer to the personality which is the resultant of

all the ages of action in this, now rapidly closing, cycle.

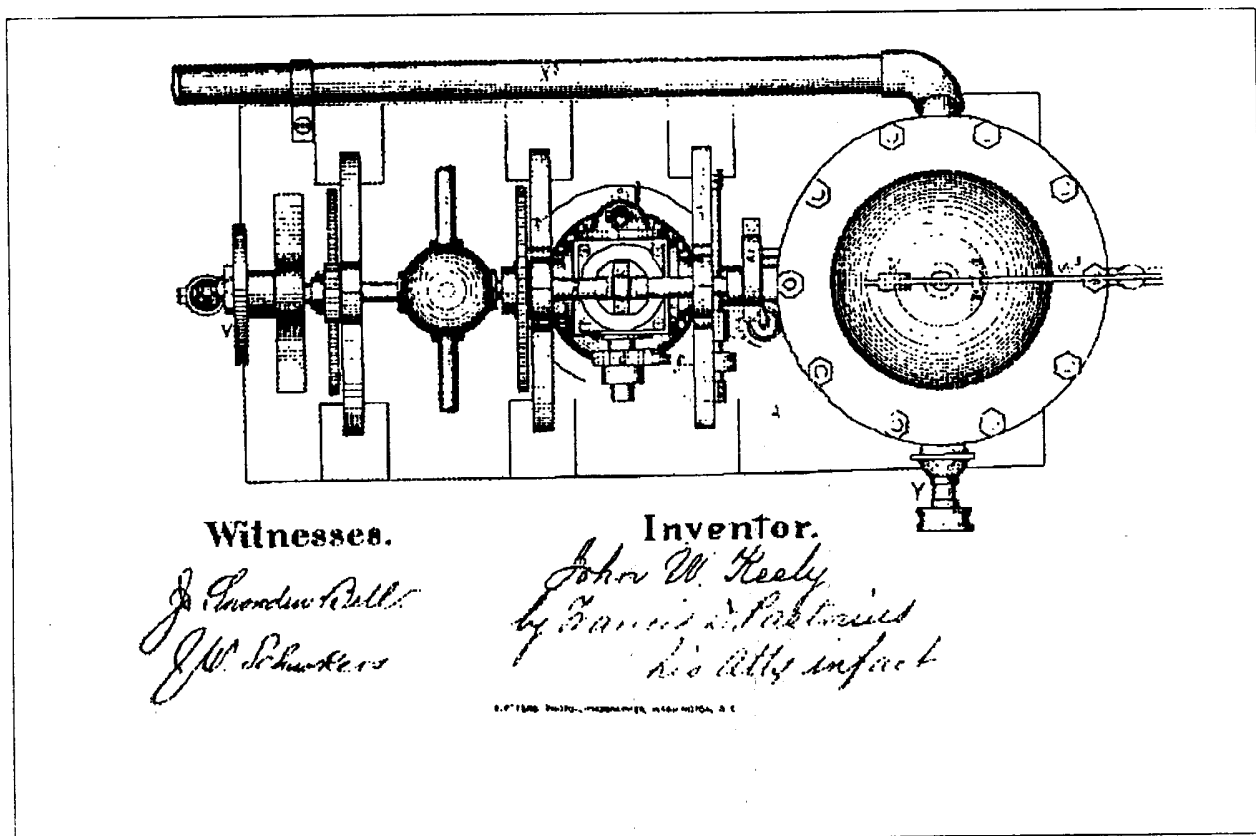
You who exist to-day, to-morrow would exist no longer in your present personalities did you but dare to yield to these higher harmonies. I say YIELD because it is a *yielding* process for this personality. In a moment your outer life would end, and you, the warrior, would enter peace.

The immortal EGO is an entity of which man can become thoroughly conscious while here on earth, but to arrive at this consciousness necessitates the entire abandonment of all the petty considerations involved in the transient and subordinate EGO, which is the only self of which the unenlightened man is conscious. Let him who desires to reach this inner consciousness enter his inner sanctuary, wherever that sanctuary may be; it matters not whether it be his own chamber, the open field, the mountain top, the seashore, the stately cathedral, or the humble village chapel. Let him realize fully the transient character of his own personality and contrast therewith his eager longing to know the immortal. Let him concentrate his whole consciousness upon his personality, fully arousing all his personal conditions as a distinct individual; then with all the aspiration of which this personality is capable, let him beseech of the immortal EGO - which is eternal and does not incarnate, but overshadows all incarnations, waiting until one is formed capable of illumination, to whom it may reveal itself - to consider him worthy of illumination, and according to his preparedness to receive illumination will it then be granted. He who asks this, knows not what he asks; for were the prayer answered, life henceforth for such an one would be a weary round, as Hamlet says: "to-morrow and to-morrow and to-morrow brings in this weary round of life"; for, having seen the glory of this immortal EGO, all else seems so base, so commonplace and mean, so inglorious, that oftentimes the personality has utterly collapsed when thrown back from the radiant vision of this glorious immortal entity possessed by all alike, though scarcely dreamed of by any save the very few who, discontented with the

Amplitude of Force

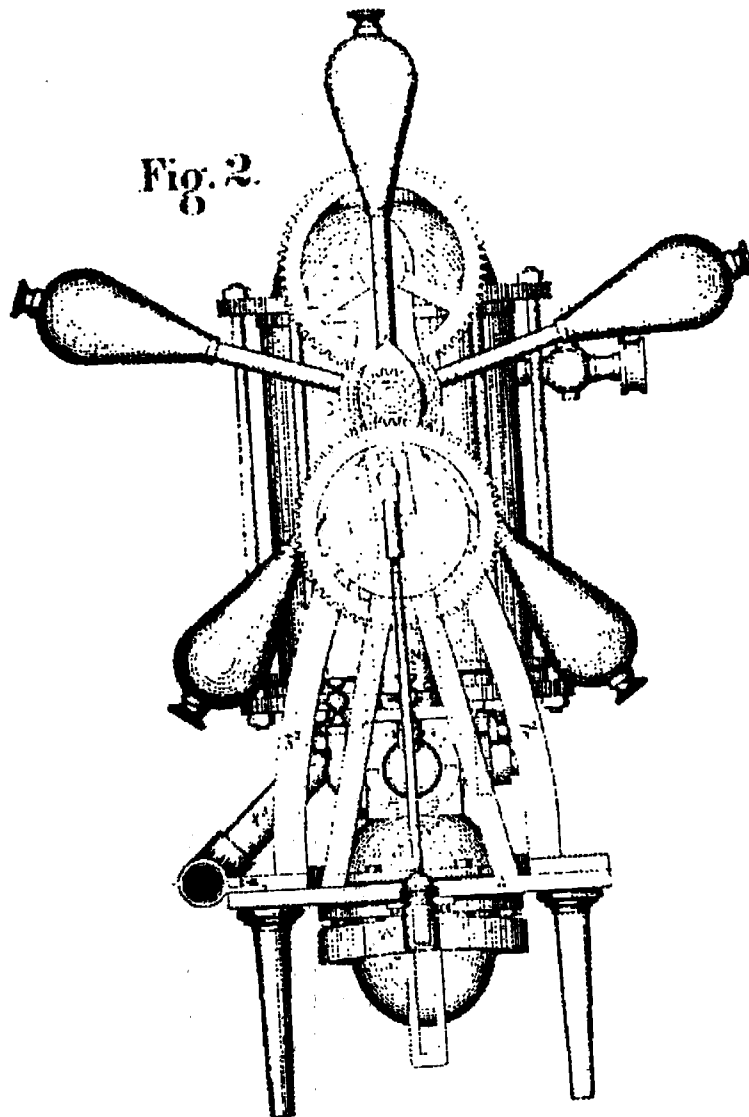
ignorance and emptiness of terrene existence, aspire to know the great reality of the supernal. As the incarnations of every entity, passing through certain orders of experience through numerous lives, inevitably culminate in this moment of conscious realization of the immortal entity; the Buddha says: "All shall reach the sunlit snows."

You who through your daily life move on unthinking, not caring, inactive, you shall hear when your supplications reach this high entity, "Lo! thou didst not even try, knowing that even thy failures were acceptable to me."



Front view looking straight on the original Keely motor.
Scanned image from original patent drawings.

Fig. 2.



The Chord Settings of Life

John Ernst Worrell Keely
from *Dashed Against the Rock*

Question: "By what term shall we define that force which, when differentiated, expresses itself on the lower planes of manifestation as charity, self-forgetfulness, compassion, and the tendency of all illuminated ones to association in universal brotherhood?"

Keely's reply: "I hold that ONE SUPREME FORCE, which we may term the incomprehensible, holds within itself all these sublime qualities, as an octave embraces its many tones. This force expressed in the human organism, has what may be termed CONCORDANT CHORDSETTINGS dominated by one or other of the above-named differentiations of this supreme force.

Now let us ask what makes human beings differ the one from the other. The reason we give for this striking natural phenomenon is that in one individual these chord-settings are allowed full amplitude in action, while in others they are suppressed, and by suppression rendered latent. To illustrate: we will picture a beggar asking alms of a richly dressed gentleman, who passes by entirely oblivious of the suppliant's needs; but here the wonderful law of sympathetic action intercedes, making the wealthy individual comprehend the necessitous condition of the pauper.

At this point the *ego* enters the chamber of the ordeal; here, in commonplace life, in everyday surroundings, man is tried; this is *initiation*.

The well-to-do man goes on his way, not caring to stop, hurried perchance by the urgency of worldly affairs; the chord-setting representing that differentiation of infinite force called by us *compassion*, acting upon its concordant chord-setting, loudly proclaims to the *ego* what is right action, and the opportunity passing when it should be seized,

powerfully exerts its force against the will of the personality that would suppress its action. Here is where the battle is fought; simple though the illustration may appear, it forcibly sets forth the actual conflict continually waging between divine wisdom and mortal error, carelessness, and ignorance.

The man of wealth and position goes on, perhaps, for some distance, the battle all the while continuing; finally, he stops and turns back, he yields to the dominating influence of that chord-setting; he gives the beggar alms and goes on his way with the skies bright above him; he has won a battle he will not have to fight again. Understand that victory is won, *not by the giving of alms*, but by *yielding to that divine force-differentiation*. If this chord-setting had not retained its dominance, it would only require a few instances of the above type to render it latent, and when latent the person is no longer amenable to influences calculated to arouse compassion. In like manner, other centers may be rendered latent by repeated suppression, until we find a person so dead to all appeals from the various chord-settings that his whole course in life is represented by the sum-total of the antagonisms internally produced; results proving this are seen everyday.

You ask why do people commit such blunders and perform such acts as they do, all the while seemingly unable to help themselves. The reason is that they have rendered latent these centers which otherwise would have given them the power to rightly control their deeds instead of being, as they now are, dominated exclusively by the forces of aggregated matter which we usually call the self-will of the outer personality, as distinguished from the distinctly humane individuality which always responds to

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a divine appeal.

It can be readily seen from this example that a man can mould himself practically as he chooses; though he may have to encounter many obstacles erected by himself in past periods of earthly existence, as he comes to earth anew with these chord-settings latent, or developed to the extent they were so, at the conclusion of his earth-embodiment; a man has therefore only to carefully examine the condition of these settings to learn whether they are latent or developed; if latent, he knows well that if he yields to the dominance of the chord-settings of the supreme force - and he needs no monitor other than these to instruct him, their voice being loud-toned, full, strong, deep, and high - to carry him on to the consummation of his highest ideal, their suppression leading him to the lowest condition in which we behold that section of humanity which is dominated by the action of the blind forces inherent in aggregated matter, - forces which are at all times powerfully and intimately associated with everyone who possess a material body.

The work of arousing to activity the latent chord-settings is sometimes equivalent to giving birth to an entirely new condition in the person, the intellect and the imagination having to actively cooperate in the endeavor to produce even the minutest degree of activity.

In such persons their hardest experiences may be the greatest benefit to them, if rightly taken; for it is through certain orders of experience - not unattended with suffering - that these centers are powerfully acted upon. The foregoing illustrations of the merchant and the beggar introduces one in whom the action of the centers is to a certain degree active.

In experiences where the emotions are *intensely* aroused their action is far greater, and we may see the result of the conflict, in the event of a person of hitherto unnoticeable traits being developed either into a person of crabbed, irritable disposition or into one of considerable

moral beauty and attractiveness, and all because a center hitherto dormant has been powerfully aroused or more completely suppressed.

Who knows but that all the varieties of disposition we see expressed every hour in the persons of those about us is due to HABIT; in the case of the sweet and lovable, to the habit of constant yielding to the dominance of what we may term super-celestial force, while on the other hand, the sour and morose are but the suffering victims of their own habitual suppression of these same divine centers of radiation, which are continually dispersing the divine energy focalized upon them throughout the eternal ages of unwasting life.

Concerning *circumstance* let it be most emphatically stated that they never need be permitted to suppress the upward tendencies of our nature; that they have, like *all* experiences, and opportunity contained within them, to act either for the more perfect dominance of the celestial or the terrestrial, none need deny; but it rests with every individual to *embrace* or *reject* opportunities as he will, to accept the honors of initiation or undergo the regrets consequent upon failure.

Only the keen, sensitive soul can understand when these opportunities come and go, for only such have won this right by successive victories gained through yielding to these celestial streams of force, and the conqueror over himself is the victor *always*, though he may seem sometimes to yield obedience to a force greater than himself. Let the supreme desire of each one of us ever be that these resonating centers, permanent throughout measureless cycles of time, graduated by the all-wise builders of the universe to perfect concordance with the Divine Force which is in essence incomprehensible, - shall vibrate to fullest amplitude of action; so shall we each escape from the pains, sorrows, and disappointments associated with their suppression and *inevitably* resulting from it."

The Dynamics of Mind

Henry Wood

reprinted from ARENA, #LXIII February, 1895

In the light of recent psychical demonstrations, it has been said that thoughts are things, perhaps a more exact statement would be that they are forces.

In physical science, the present trend of teaching is distinctly from the former accepted atomic basis, which included the solidity and potency of matter, towards a hypothesis in which energy is regarded as the underlying principle of all phenomena. Thus the atom, which has never been discovered, and is not likely to be, is no longer recognized as the real unit in the physical economy, energy being now accepted as the primal starting point.

Manifestations to our senses, which we call light, heat and sound, are only differentiated modes of vibratory forces. Primal energy, unitary in its essence, and always conserved in the aggregate, takes on, to us, one of several qualitative appearances, according to the form of its waves, or rather, perhaps, the rapidity of its vibrations. Under certain circumstances and through the action of laws yet imperfectly understood, these various modes of manifestation are interchangeably transformed in constant repetition.

Modern science has accepted the conclusion that vibration is a universal law, and the recognition of this fact is the key which is unlocking mysteries and solving phenomena hitherto unexplainable. It has furnished an all-comprehensive working hypothesis. Beginning with an inter-molecular rhythm of inconceivable rapidity in all bodies, even those that appear to be solid and at rest, its domain of wave movements extends through all space, and its impulses are coursing in every conceivable direction. They are ceaseless and endless. The cosmos may truly be said to be "all

of a quiver."

The basic medium of these enumerable wavy motions is undoubtedly the universal ether, the nature of which can only be dimly conjectured through its multiform manifestations. Who can say that this is not the boundless common meeting ground between the spiritual and the material? Unaccountably enough, the myriads of vibrations of different kinds and velocities that are sweeping through space do not appear to disturb or neutralize each other in the least. There is a clear path for all.

These late developments in physical science, which have only been hinted at in the most general of terms, carry with them necessary inferences and correlations, the scope of which can yet hardly be imagined. The dematerialization, or perhaps what may even be called the *spiritualization of physics*, as a science, is one of the marked logical tendencies. There is also a growing demonstration and conviction of the deceptive and utterly unreliable nature of sensuous appearances. Science, before finally accepting any proposition as proven, has always insisted upon material and mathematical demonstration. This is well in its place but it is not all, in fact it is only the lower and cruder side.

Matter, as formerly regarded, seems to be consciously melting into mind or spirit. It is no longer inert or dead, but instinct with life. Its transformations are ceaseless and mysterious. Can any one explain just how and why a visible solid can take the form of an invisible gas and *vice versa*?

The theoretical boundary line between the immaterial and the material is getting very faint if not actually disappearing. Let us drop our crude, childish materialism and rise easily and reasonably to the grand conception that differ-

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entiated forces are being traced back, even through the methods of the physicist to the *One Primal Energy* - INFINITE MIND. The veils which in our infantile development we have hung around external nature are growing so attenuated that we can almost discern with unaided vision the active operation of Supreme Intelligence, Goodness and Beneficence.

All profound discernment and analogy lead back to the grand fundamental premise, that behind all manifestations, energy is One, that it is an Intelligent Energy, and is therefore Omni-present Mind. Monism, or the inherent unity of all things, is the growing inspiration of science. It is thereby confirming the impressions already received through the delicate vision of the unfolded interior faculties. Paul's immortal aphorism, that "in Him we live and move and have our being" has waited long for scientific endorsement, but it is apparently soon to be realized. We behold the universe as soulful and not mechanical. This is no ancient superstitious pantheism resurrected. Rather the Deity is infinitely honored as compared with any and all past human concepts.

If all energy, in its last analysis, be Intelligent Mind, and vibration the universal method, we may reasonably infer that human mind or volition, being in, and a part of the whole, should form no exception in the working plan of its orderly activities. If essential, potential and ideal man be the "offspring," "image" and manifestor of God, nothing unlike it could be normal. As the former ideals of a Deity, localized, personified, changeable and in every way unconsciously limited, are slowly replaced by the transcendent ideal of the unconditioned "All in All," the interrelation of all things, to and in God, is being grasped. When man refines, enlarges and elevates his consciousness of Divinity, he does the same for his own deeper and generic spiritual nature, which though temporarily obscured, is in reality, himself. If God be spirit, man, His reflection and likeness, must also be spirit and not dust. By a traditional and distorted self consciousness he has thought himself to be a poor, sinful, *material* being, and the formative power of his mental specification has

externally actualized his model. He is mind or spirit, but his physical expression, which should be of ideal quality, outpictures his perverted estimate of himself. Not recognizing his true being, he has drawn a mistaken outline and then naturally filled it out. He has thus unwittingly hidden his own potential and divine forces, though they are still within. The mirror of false consciousness has reflected a doleful image which he has seriously taken for himself.

The purer and higher trend of science is characterized by a gradual refinement and immateriality. The laboratory should become a sanctuary, for in it are gained glimpses of the Eternal. Man himself is being more truly interpreted as the highest expression of divinity. He is a concrete manifestation of the One Mind, finite, but with unlimited possibilities. He is inconceivably great, though ignorantly unaware of it. But a significant indication of his growing consciousness of the possession of supernatural power is found in the recent discovery of the dynamic and formative potency of his thought. The Infinite Uncreate is the primal and universal energy, but man is its embodier and manifestor. His mental forces cannot create *de novo*, but they can mould, utilize and express. The unfolded soul having developed a self-consciousness of its transcendent power, intelligently sends out its own vibrations from its own center. Conforming to the divine plan and chord, it becomes a reflection, or secondary radiator of rhythms which are concordant with the Original.

We are logically led to the conclusion that the recent recognition of the potency and utility of the projective vibration of thought, is an unprecedented and immense step in scientific achievement, human unfoldment and spiritual evolution. Man is finding his rightful dominant place in nature, in the arcana of soul force and expression, and in his relation to the Infinite.

Before considering specifically the dynamic relations between mind and mind, it may be well to note briefly these relations as they exist between a human mind and its physical counterpart, Man is mind, and this statement implies that

The Dynamics of Mind

the physical organism is not man, but only his visible index or expression. To attempt to prove this is like demonstrating an axiom, but yet mankind at large indicate by their action that they do not practically believe it. Nine-tenths of the care, labor, and attention of the world is bestowed upon the body and its gratification, or upon those subordinate mental powers, the product of which will command the greatest commercial value. Most of the prevailing systems of education, so called, have the same end more or less directly in view. The trained intellect, including not only technical and professional attainment, but also the powers of literary, poetic and dramatic ability, eloquence and wit, are largely rated and valued on an economic and material basis. To train, control and uplift the mind, and develop its higher faculties for its own sake, and that of others, is not common. The world is still endeavoring to "live by bread alone."

Prevailing systems of philosophy, science, theology, therapeutics, sociology and charity, including Darwinian evolution, all proceed upon the general hypothesis that man is intrinsically a *material* being. He has an attenuated quality called a soul, dependent upon fleshly brain cells.

The "fall," not historic but continuous, is from the ideal, potential and in mostly actual, into the external of appearances, and this comprises the Adamic consciousness. Men cling to the sensuous Eden until they are started and driven from it by the loud calling of the divine voice within. The beneficent expulsion from that Eden, and the succeeding necessary restlessness, furnish the true and only impetus for voluntary moral and spiritual evolution. The world is still largely peopled with Adams who practically believe that they are made of red earth or dust.

Is man to grasp, mould and rule that little portion of dust that he has temporarily taken on, and which before has often been used to express and embody other qualities of life, or must he believe himself in bondage to it? Shall the shadow, even though real as a shadow, dominate the substance? Not forever, even in what is called this life. So soon

as man recognizes the fact that he is a mental and spiritual dynamo he will no longer remain a vassal in his own legitimate kingdom. But the more specific treatment of the relations of mind to body must be reserved for a subsequent paper.

A dominant vibration in the thought-atmosphere is able to arouse a nation, or a continent. Great minds, as well as those of less development, are submerged and swept along by it. Crusades, reformations, revolutions, and reforms, furnish numberless illustrations of psychic upheaval and contagion. *Through sympathetic vibration a vast number of responsive mental strings are stirred into action.* As the rhythmical step of a regiment will powerfully shake a strong bridge, so the concerted energy of mind will generate tidal waves of tremendous import. The result is not merely from a contemporaneous logical process, carried on respectively by many individuals, but from a great immaterial gulf stream, deep and mighty, though silent and unconscious.

Mind, as a *force*, is no more unintelligible or unthinkable than other vibrations of unseen energy. And there lies the tremendous significance of the new psychology or recognition of soul force. Till recently conventional science, as taught in all accepted textbooks, recognized no extension of the dynamics of thought beyond the confines of the physical organism. The mind, with feeble domination, through nerve channels, could transmit its orders to different parts of its visible counterpart, but it was not believed that it could go one inch beyond that limit. Any suggestion that telepathy, or thought transference, could take place at a distance of a thousand miles, or even one mile, would have been pronounced impossible.

We shall waste no time in the mere attempt to prove the fact that thought is, and can be, projected through space, both consciously and unconsciously. No well-informed individual who has given any adequate attention to the subject now questions it. Scores of pages might be filled with examples, now on record, which are entirely beyond collusion or coincidence. Every one of thousands of

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hypnotic experiences proves it, and every case of healing through mental treatment attests it. There is no fact in physical science better assured.

And how has the world received this transcendent truth which is transforming in its potency, all-inclusive in its sequences, and divine in its possibilities? Very much as it would a new *curio* or an ingenious toy. The institutional psychologist fondles it, turns it over, weighs and measures its properties in his laboratory, speculates *about* it, and makes a profession of it. But the last thing to be thought of, is to make it useful to mankind. That would be unprofessional. To harness and utilize this force of all forces for the good of humanity would lower it from the select and charmed circle of professional theory and speculation to the broad plane of practical and beneficent agencies.

The average psychical researcher shows much of the same indifference as to any utilization of his favorite principles of pursuits. He is engaged in a never-ending pursuit of phenomena. He will strain his investigative powers, and burn midnight oil in testing, comparing and recording curious manifestations, and in interpreting their methods and laws, but as to their practical application in ethical culture, therapeutic potency or spiritual unfoldment he is as innocent as a child. It has not occurred to him. These reflections are made in no impatient spirit as applied to individuals, but rather to show the negative character of systems of thought into which we have allowed ourselves to become crystallized. How much freedom, originality and progress would at once be manifest if the fear of being called unprofessional and unconventional, which now holds men in bondage, could be eliminated!

Besides the classes already noted there are many excellent people, lovely in character and pure in motive, whose temperamental fondness for the mystical leads them to seek visions, dream dreams, and to cultivate an order of phenomena more dramatic than profitable. Abstract truth and vivid demonstration are well, but the world is hungering for their application to its woes.

If we gained some knowledge of the

laws which govern a force inconceivably grander and higher than electricity, may we not dismiss undue sensitiveness as to deviations from traditional scholasticism, and for the sake of humanity, step out of the ruts which have been grooved by the schoolment of the darker and narrower past? All great advances in their earlier aspects have been irrational innovations.

Regarding the fundamental basis of psycho-dynamics, not only as admitted but overwhelming proven, let us now concisely sum up a few of the results which logically should be realized. They are of stupendous significance, but surrounded as we are by the blank walls of our self-imposed and traditional limitations we can hardly picture them even to the imagination.

Thoughts being forces, every mind is a creative center from which rhythms of qualitative energy are going out in all directions. By their impact upon corresponding chords in other minds, these are also swept into active vibration. Throw a pebble into a lake and the placid surface at once becomes vibrant with a series of ever-widening circles which go out to its utmost boundary. They are never quite lost, or neutralized, though we may be unable to trace them to their final destination. So every soul is the seat of a great centrifugal current, which is generated and set free in the simple process of thinking. This is true - though less in degree - of desultory or aimless thought, as well as of that which is concentrated and projected with definite intent. *Every thinker is a battery of positive forces even though he utter never a word.*

The soul - which is the man - is a resonant instrument with innumerable tremulous strings of the most delicate quality. The water in the lake responds to the pebble, but the medium through which thought-waves pass is infinitely more subtle and elastic.

What volumes of potential energy are wasted and far worse, in negative and discordant mental activities! We are not thinking for ourselves but for the world. With the shuttle of thought in the loom of the mind, we are weaving the multi-colored fabric of conditions, and these

The Dynamics of Mind

not merely immaterial but to be outwardly actualized and manifested. If one in his own soul strikes the discordant notes of anger, envy, avarice, selfishness or even those seemingly more harmless ones of simple fear, weakness, grief, pessimism or depression, he is creating and vibrating those conditions far and near, thereby stirring the corresponding chords in other souls into sympathetic activity. The sphere of outward action is limited, while that of thought is boundless. Mere doing makes ephemeral reputation, while quality of thinking determines, or rather is, vital character.

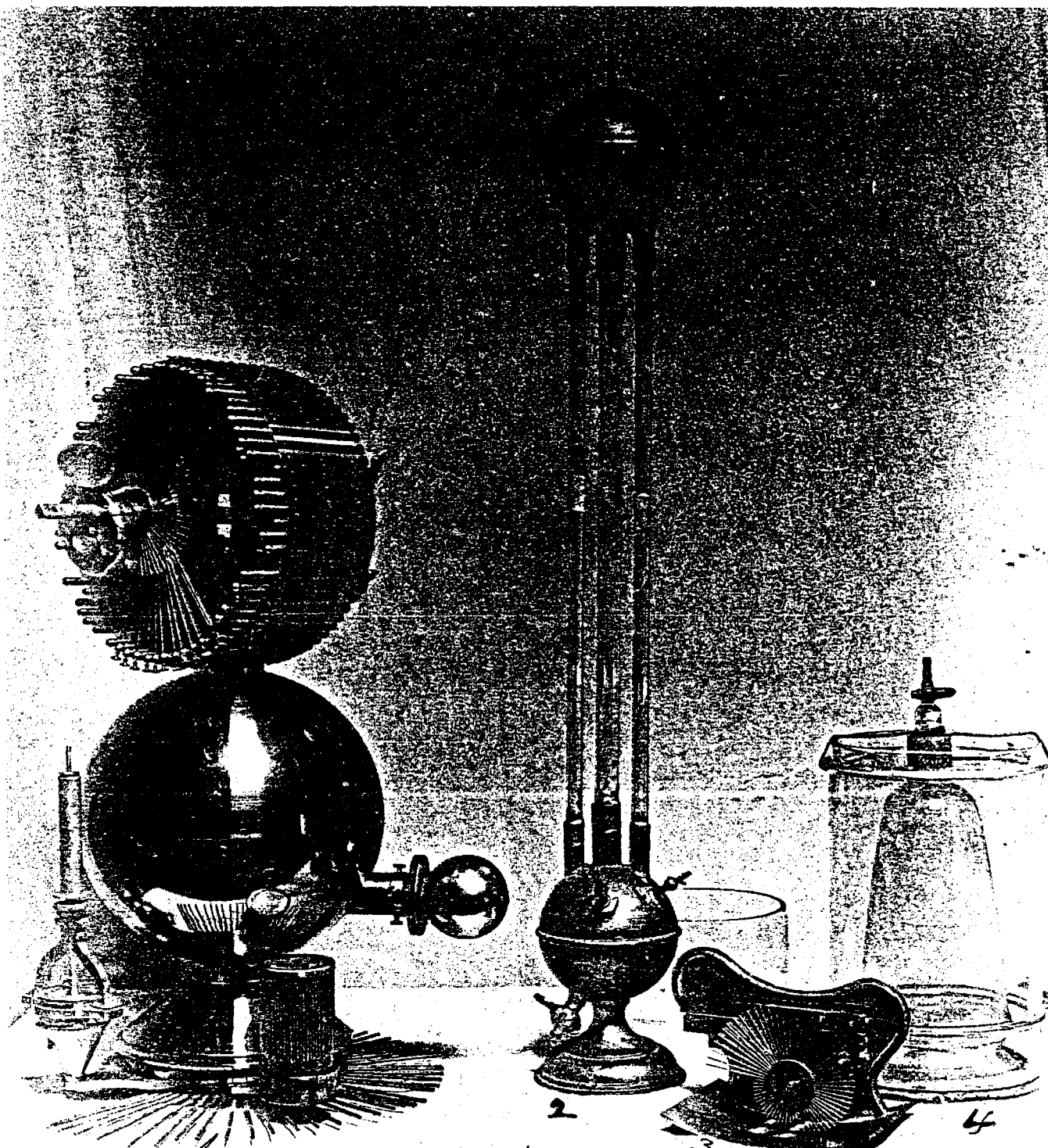
Every one's thought-images are being constantly impressed both upon himself and others. His mind is a busy factory where conditions are positively manufactured. He weaves their quality, consciously or unconsciously, into every nerve, muscle and tissue of his own body. His materialistic thought tethers him in a little circle of limitation, while boundless green fields lie beyond waiting for occupation. His mental pictures of evil, disorder and disease, photograph themselves not only upon his own mind and body but upon those of his fellows.

One cannot afford to think much about evil, even for the well-intentioned purpose of its suppression. The true remedy is its displacement. Thought-space given to it confers realism, familiarity and finally dominion. To silence discordant strings in ourselves or others we must vibrate their opposites. To truly sympathize with a friend who is quivering with trouble or sorrow, is not to drop into his rhythm and intensifying it - as is usual - but to lift his consciousness by striking a higher chord in unison. The road to mental and physical invigoration

lies through the dynamics of formative thought. Our way to elevate other lives is also through their creative mental energies.

When the art of projecting thought vibrations on a high plane is systematically cultivated, and the concentrative habit developed, potency for good is increased a hundredfold. Force is no longer squandered in worse than useless discordant negations, but intelligently conserved in positive vigor and exuberance. *Purposeful thought ministrations, spiritual and pure in quality, accurately and scientifically projected, like an arrow towards a target, will be the great harmonizing and uplifting agency that will transform the world.* Vibrations of love, peace, spirituality, health, sanity and harmony, will be radiated in ever widening circles, striking responsive unisons that are only waiting for a well-directed concordant impulse.

The dynamics of mind, when generally utilized, will be the sovereign balm that with scientific accuracy will heal all the infelicities of society. It will usher in not only reform but regeneration. In its copious fulness it will overflow from the altitude of spiritual development, until the subordinate plains of intellectuality, ethics, therapeutics, sociology, economics and physics are swept purified and uplifted. The highest includes everything below. With the kingdom of heaven - which is subjective harmony - first sought, "all these things" will be added.



(from left to right) - Sympathetic Negative Transmitter; Triple Column for Measuring Specific Gravity of Gases; Dominat Scale and Resonator; Hydrogen Generator

The Neutral Center

John Ernst Worrell Keely

"A center of introductory action is necessary in all operations of Nature."

All structures require a foundation. This neutral center is the foundation.

"Every molecule, every mass, every moving body in space, every solar system, every stellar system, EVERY ROTATORY SYSTEM, is built about a NEUTRAL CENTER. It is the indestructible unit around which all that we recognize as matter is built. Immovable itself, it moves all things. Indestructible itself throughout infinity of time, it creates all things. It produced and preserves the incalculable energy of motion of the entire Universe. It bears the unthinkable burden of the mass of the Universe. It is the most wonderful thing Man has discovered in the Universe since he discovered fire.

"If we should take a planet of say 20,000 miles diameter and should displace a portion of the interior so as to have a crust of say 5,000 miles thickness, and at the center of the planet, place a billiard ball, that small mass, immeasurably smaller than the bulk of the earth, would bear the entire burden of the mass of the crust 5,000 miles thick and would keep it equidistant from itself. No power, however great, could possibly displace this central mass so as to bring it into contact with the crust. Furthermore, to move this central mass in any direction, would require a force sufficient to move the entire mass of the planet, and in propagating or continuing any such motion the neutral center, this billiard ball, will at all time periods remain still in the exact center, bearing the same equidistant relation to its hollow shell. The mind staggers in contemplating the burden borne by this neutral center, where weight ceases." No less wonderful

are other properties of the neutral center.

"It is the cause of the physical Universe. Its attraction condensed that which we recognize as substance. Matter was evolved from the affinity of this neutral center for sympathetic streams and since it is immovable, it caused, through negative attraction the formation of nodes in these streams, where the vibrations thereafter continued to meet in a center of sympathetic coincidence causing the permanence of form and matter. Every nebula, an embryonic world, is acted upon, created and preserved by this neutral center, and at the termination of its cycle, it is ultimately also destroyed by it, causing its absorption into the Unknown from whence it came.

"The actual neutral center of the earth is, in fact, even infinitely smaller than the billiard ball referred to above. It consists of a compound interetheric point in space, so small that were we to magnify a pin head to the size of the sun, and from that substance take a particle of matter the same size, again magnifying it to the size of the sun, the neutral center would still be invisible, even though the structure of this last substance was examined through the highest powered microscope ever created, or to be created. For the neutral center is INDIVISIBLE. Its attributes do not belong to matter, and pertain in no way to matter, which is but its exterior manifestation.

"Every aggregate mass consists of molecules, each of which has its neutral center where the three modes of vibration, dominant, harmonic, and enharmonic, meet in a center of sympathetic coincidence and are equated without cancellation of their energy."

"The fixed neutral center of the earth

Universal Laws Never Before Revealed.. Keely's Secrets

is the concentration or totalized power of all the several molecular neutral centers in the earth's mass. This neutral center, which is absolutely WITHOUT WEIGHT, an interetheric point in space, communicates direct by means of its outflow of sympathy, with every planetary mass in the Universe. Through its inflow of sympathy, through the solar intermediate, the sun, it receives the life flow from the SUPREME NEUTRAL CENTER that enables it to perpetuate its existence. Thus through the outflow from this Supreme Neutral Center that pivoting point of the Universe controls the existence and motion of not only every stellar, solar and planetary mass in space, but also the rotatory vibration, in every individual molecule, intermolecule, etc. through all the subdivisions of matter, thereby sustaining their existence and motion with the life flow.

"All foundations must be sufficient to bear their burden. Conceive then the Universe centered upon and resting the burden of its incalculable mass and kinetic energy on a vacuous interetheric point in space, so minute that it is actually INDIVISIBLE. This conception can only be fully comprehended by an infinite mind. Independent of time, because indestructible in its unity, independent in space, because through its properties space itself exists and without it would not exist, independent of matter because its properties in an external direction created all that we know as matter and gave it seeming permanence, the neutral center is that protean, uncreated, indestructible, forever-existing FIRST CAUSE. Without hands, without tools, without thought, without emotion, without love, without form, without substance, it, of itself, created all these. All that we see or can see in the objective Universe exists because of and by means of the properties and powers of the NEUTRAL CENTER.

"No machine heretofore constructed has been made with a neutral center. This conception of mechanics has never

before dawned on man's thought field. Had this been done, perpetual motion would have become a demonstrated fact. Were a machine so constructed as to use its properties, an introductory impulse would suffice to run it for centuries. However, this would not be a useful mechanical contrivance for no more energy could be obtained from it than was originally given, and its only value would be as a timekeeper." Keely did not seek to invent, nor did he claim to have invented, perpetual motion.

"The neutral center is only established when rotation exceeds 100 revolutions per minute, which is sufficient, with the vibratory circuit running at 100,000 per second, to neutralize the influence of gravity on the volume of the neutral third of the sphere." The neutral center controls its sphere of operation, whether that mass controlled by it be homogeneous or complex. All differential mass antagonism is equated on the induction of certain orders of vibration. The structural conditions can be entirely adverse, even of unlike states --- gases with liquids, liquids with solids, solids with gases, its control will be as complete in one case as in the other.

"The condition of unstable equilibrium was born in each neutral center, that by means of this arrangement, the neutral center might become the connective link or controlling tendency, holding these two properties in balance and assuming either phase at will. Between the dispersing positive and the attractive negative it stands, the deciding factor, the Universal Will. "The action that induces this property I call the connective link is sympathetic planetary oscillation."

Theory And Formula Of Aqueous Disintegration

by John Keely

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 favoring the antagonistic thirds as to become thoroughly repellant. 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 of both simple and 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 center of said instrument so as to induce perfect harmony or concordance to the chord note of the mass chord of the instruments 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 transmitter and the disintegrator. This is done by rotating the siren so as to induce a sympathetic communication along the nodal transmitter, or wire, that associates the two instruments. When the note of the siren becomes concordant to the neutral center 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 center of the diatonic and enharmonic ring, at the top of the 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: ninths, 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 ninths are reached; which is 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 focalization to the neutral center is then established by dampening the steel rods, on the back of the scale, representing the thirds, sixths and ninths, 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 ninths of the scale at base of transmitters 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 accommodations.

The next step is to establish pure harmony between the transmitter and the disintegrator, which is done by spinning the siren disk, then waiting until the sympathetic note is reached, as the siren chord, decreasing in velocity, descends 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 from five to ten, fifteen, twenty, and thirty thousand pounds to the

Universal Laws Never Before Revealed.. Keely's Secr

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."

"When moist air is subdivided by atomic vibration, the hydrogen is dissociated or separated from the oxygen but neither of them pass from the intermolecular state. Not until the intermolecular structure of hydrogen is subdivided by interatomic vibrations can it assimilate with the introductory etheric element."

"The latent force from liquids and gases differs from that liberated in metals in that it results from the breaking up of their rotating etheric envelopes, increasing simultaneously the range of their corpuscular action giving under confinement forces of almost infinite variety of pressures. When liberated from the tube it is confined in it seeks its medium of corresponding tenuity with a velocity exceeding that of light."

"The sympathetic neutral flow (from the molecular neutral centers to the mass neutral center) is the latent power liberated in the disintegration of water. In water this power is dispersive, liberating latent elastic energy, while in metals the latent force manifests itself only in negative attraction and when these vibrations are applied to minerals, there is evolved the primal ether which is dissipated, leaving behind only an impalpable intermolecular dust, in which is contained in virgin form an metals originally in the mineral mass."

A non-intermittent flow of sympathy must flow along the Trexar, consisting of harmoniously adjusted thirds. Differential molecular weight is required, that is, the gas must contain heavy atoms and light atoms. This condition is satisfied by water, which consists of two light atoms of hydrogen and one heavy atom of oxygen. The oxygen atom weighs sixteen times as much as the hydrogen.

It is absolutely necessary to release the molecular ether by reducing the water to the interatomic state, before the atoms within the intermolecules can be released. Also the etheric capsules of the atomic and interatomic must be ruptured before the interatomic force can be produced. The ether from one subdivision is essential to subdividing the next higher.

Keely systemized the proper vibratory chords progressively, from the introductory molecular to the interetheric, embracing seven distinct orders of triple subdivision. He proved to his own satisfaction that progressive subdivision evolves new and distinct elements "too multiple to enumer-

ate."

Water is a ready and fit subject for vibratory research on account of its "differential volume" and gravity of its gases. Even on simple thirds the differential action between hydrogen and oxygen causes antagonism and dissociation. The differential of mass is such that the hydrogen and oxygen become thoroughly repellant and thereby exhibit thousands of times more force than could be induced by heat on the same amount of water. Vibration of antagonistic thirds, sixths and ninths on the mass chord will compel progressive subdivisions and to get the best effect on water, the instrument is set on all of these. First, the focalizing chord of sixths induces perfect harmony to the mass chord. Then the diatonic scale and enharmonic scale at the top of the instrument (or ring) is harmonized with the scale of the ninths at the base of his Trexar with the telephone transmitter. His next procedure was to disturb the harmony between the transmitter and disintegrator on the concentrative thirds or sixths, by rotating a siren. This he used to induce sympathetic communication along the Trexnonar between the vibrator and disintegrator. When the siren concurred to the neutral center it established the highest order of sympathy. He then operated the "transferable vibratory negatizer" or "vibratory accelerator" in the center of the "diatonic and enharmonic ring" at the top of the disintegrator and complete disintegration followed. The thirds first resolved the water molecules into hydrogen and oxygen, then the sixths resolved the hydrogen and oxygen into new elements by dissociation, producing "low atomic ether." Then the ninths resolved the low atomic ether into a new element or "high or second atomic harmonic." All these transmissions were simultaneous on the sympathetic equilibrium being disturbed by the negative accelerator.

Keely's first efforts toward disintegration of the elements of water were successful because of the differential weight of the respective atoms composing its molecules. Subsequently, he discovered that this same method, disintegration by differential mass, may be carried out with any gas, in other words, it must contain heavy atoms and light atoms. The heavy atom or oxygen in water weighs just sixteen times as much as either of the hydrogen atoms to which it is joined by chemical affinity.

"In the dissociation of water, molecular and intermolecular dissociation produces the first order of ozone, which is refreshing and vitalizing to breathe. Atomic and interatomic dissociation produces the second order of ozone, which is too pure to breathe, for it produces insensibility." The third order of ozone, produced by etheric and interetheric dissociation, Keely used in his "carbon

Theory and Formula of Aqueous Disintegration

register" to produce a high vibratory circuit to break up cohesion, which he recognized as molecular magnetism. It is possible that this "dissociation" in the "carbon register" depolarized the iron molecules by allowing the corpuscular outreach to return within the molecular embrace. The acceleration of vibration producing these different orders is governed by the introductory impulse and the subsequent chords, as arranged in his Liberator, by which he dissociated water. In molecular dissociation he used one fork of 620, setting chords on the first octave. In atomic separation, he used two forks, one of 620 and one of 630, setting chords on the second octave. In etheric separation he used three forks, one of 620, one of 630 and one of 12,000, setting the chords on the third octave.

"Not until the intermolecular structure of hydrogen is subdivided by interatomic vibrations, can it assimilate with the introductory etheric element."

Certain differential, dual, triple or quadruple chords act as an introductory impulse exciting action on molecular masses (liquid or gaseous) decreasing molecular oscillation. They are then in a receptive state for vibratory disintegration. The diatonic-enharmonic is sounded, increasing molecular oscillation. Molecular subdivision takes place when oscillation exceeds 50% of their diameters. (Molecular or intermolecular?) The gas is now molecularly subdivided and assumes a high velocity of rotation in any confining container, be it sphere or tube and becomes the medium or prepared subject for further disintegration. At this particular time Keely sought to further excite this preparatory medium by the use of an "illuminated revolving prism" a condenser (concave mirror or convex lens) and colored lenses, thereby giving the vibratory frequencies of their respective colors. In his disintegrator a glass tube of sufficient strength to withstand a pressure of 1000 lbs. per square inch was arranged leading to the neutral center and the Trexar was attached to the external end of this glass tube. His use of this tube was probably also to convince the skeptics that the production of his power was genuine and possibly also was used to transmit color vibrations of such frequencies as to release the energy in the neutral center of the sphere.

When the triple introductory impulse or chords in three octaves, are transmitted to the disintegrator it **SUBSERVES OR RENDERS NON-OPERATIVE THE MOLECULAR CONCORDANT THIRDS AND ANTAGONIZES WITH DISCORDANT THIRDS**, extending their range of oscillation and thereby inducing the highest degree of repellant antagonism or repulsion toward the neutral center of the sphere volume.

The etheric dominant or celestial current induces aqueous disintegration and thermal concentration which two prime conductors display a coincident chord of sympathy with the celestial current. These two prime conductors link the terrestrial to the celestial, without which electricity and magnetism would tend to become static or stable, all life and motion are governed by a dual power disturbance of equilibrium and sympathetic equation, both of which are in turn moved and regulated by electricity and magnetism.

Progressive molecular and intermolecular dissociation reproduces on a small scale Nature's system of light production and also invariably results in vortex motion. All corpuscular action in Nature is vortex motion. The vortex action between the terrestrial and celestial streams, terrestrial condensation against solar tensions, shows conditions analogous to those displayed in the dissociation of water into hydrogen and oxygen, that is, vortex motion of the highest order, but peripheral only.

EXAMPLE OF DISINTEGRATION

If the mass chord of the disintegrator is B flat, the resonators of that structure are set at B flat first octave, B flat third octave and B flat ninth octave, by drawing out the resonator caps and clamping the set screws. A simple movement of the fingers on the diatonic scale at the head will determine by the tremulous action of the caps when exactly resonant. Neutral focalization is then established by dampening the steel rods on the back of the scale representing thirds, sixths, and ninths, by drawing a piece of small gum tube over them, which establishes harmony to the mass chord of the instrument. This effects concordance between the disintegrator and the ninths of the scale at base of transmitter with telephone head.

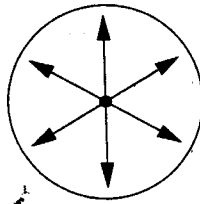
This instrument had a universal accommodator for all ninths in all multiple variations. This was possibly his sphere resonator.

Concordant harmony must now be established between the transmitter and the disintegrator by spinning the siren disk and waiting for the sympathetic note as its velocity decreases. As soon as this note sounds, the negative accelerator must be rapidly rotated inducing high disturbance of equilibrium between the disintegrator and the transmitter by triple negative evolution resulting in enormous pressure. By triple negative evolution he doubtless means disintegration to the etheric stage.

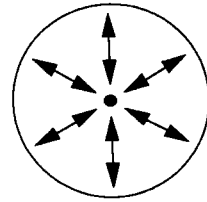
"In the beginning was the word"



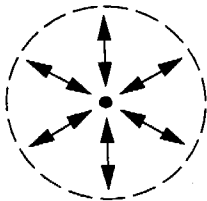
The neutral negative center



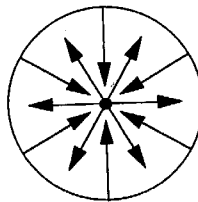
Sensitized - reaching out



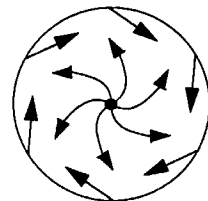
Establishing range of outreach



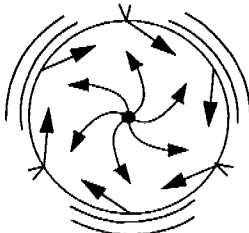
Positive Propulsive
Establishing Resonance



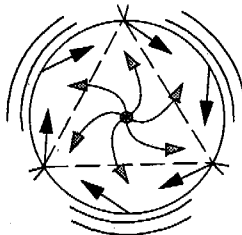
Equilibrium or
Harmony



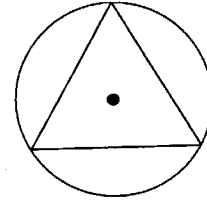
Introductory Impulse
Giving Vortex Motion



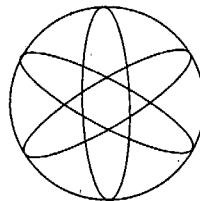
Vibration into
Thirds at Nodes



Nodes forming
Tensorial Lines of
Negative Force



Completed Unit
of Duality



solid matter
in 3 dimensions

Keely's Motor Secret Revealed at Long Last

by Dale Pond

For over 120 years the secret concerning the function and operation of the Keely Hydro-Pneumo-Pulsating-Vacuo motor has baffled all the scientists and engineers who saw it. This mystery of mysteries has been solved.

I had developed a theory of operation over the past several years regarding its secret of operation. What was needed was to rebuild and run the motor to prove the theory.

During the second week of August, Vic Hansen and I resolved to recondition the original Keely motor in his possession. Extraordinary care was taken not to damage any part and all gaskets were replaced and all leaks fixed. We succeeded in recuperating only one of the two pistons as a valve in the second piston was frozen and we loathed to dismember the motor that this second piston would function. We were able to reestablish the functionality in only one piston. This proved to be sufficient for the test. Running on only one cylinder was not sufficient for the motor to run on its own power so we ran water through it in reverse. This was sufficient to prove the principle as we could clearly hear the "pop" of the one live cylinder coinciding with the timing and function of principles. As the piston "popped" the crank and connections responded to the momentary decrease in pressure. Yes, I said decrease in pressure.

This function of this motor represents the female or night-side forces at work. The force is one of implosion or centralization of vibratory forces. It is exactly opposite in function to every known type and manner used to today to derive motive power. This explains, in part, why it has remained a mystery all these years. Because they were looking for expansive force or the male, propulsive type forces,

they remained baffled because no such force exists in its function. Two other notable things can be said about its function: one, it uses a lot of water to run, second, there is no heat whatsoever as it operates. The need for so much water can be resolved with better engineering - this should be simple feat as we know Keely eventually generated thousands of psi using but a few drops of water as he improved the design of the motor. The coldness of operation is a boon just the way it is. This means new models can be built of PVC or other plastics.

The importance of this discovery cannot be over stated: 1) It proves Keely wasn't a fraud as some allege. 2) It gives mankind a whole new energy source that is clean, powerful and simple. 3) It uses a plentiful and costless fuel - water. 4) It gets us into the doorway to reach for his greater and more wonderful discoveries based on his etheric vapor. This motor, as simple as it is, led Keely to the discovery and development of his etheric vapor and etheric force. By understanding its prime principle of function, we too, can make this giant step into the far reaches of applied physics.

So, how does it work? Where does the energy come from to propel itself? From cavitation of water. You are no doubt familiar with the phenomenon of water hammer. This is cavitation and is the very same source of energy in the Keely Motor. Water hammer is the development of a negative pressure cell in a flowing stream of water by cutting off its supply quite suddenly. The resulting partial vacuum collapses (implodes) with a force that can reach several thousand pounds per square inch instantly. In his motor this pressure was controlled to around 50 psi which was sufficient to run this little model.

Universal Laws Never Before Revealed.. Keely's Secret

Those of you working with implosion forces will be glad to see this practical application of the phenomenon of cavitation and the resulting implosive force.

Thus, the engineers investigating Keely's Motor were all looking for a male or explosive force and found none. During the collapse of the cavitation bubble formed in the piston chamber the piston was sucked down and not pushed up as in our "modern" engineering concepts.

The design of Keely's motor is so simple and basic that anyone with a modicum of talent can replicate and even improve on his design. He built his machine over 120 years ago and was hindered by not having the convenience we have of modern valves, ready made materials and 120 years of hydraulic engineering as support. Since the motor runs cold and with ordinary water the parts to build a unit can be had at your nearest hardware store. I suggest looking into PVC pipe and automatic valves such as are used in building sprinkler systems. Two valves, one for intake and one for exhaust coupled to a PVC cylinder should be all that is needed.

To go about building your own working model of his motor you should first acquire a copy of the book *Cavitation* by F. Ronald Young, MacMillan and Co. This book is now out of print. This book is the first and hence only book detailing cavitation. The different kinds of cavitation and their technical parameters are explored very thoroughly. The resulting effects of cavitation such as sonoluminescence and sonochemistry are all explored. The book further gives hundreds of references for source materials or previous research and lab work on this most fascinating of subjects. There is also a very good technical description of water hammer on page 249.

How the motor works

Water hammer is caused by a stream of water being shut off quickly. The trailing edge of the water stream (next to the shutoff valve) becomes rarefied (partial vacuum) and forms into a negative pressure area filled with a *sensitized* vapor composed of water, air and any gases that

may have been present in the water. This vapor is the first stage or the basic form of Keely's etheric vapor. The negative pressure cell collapses when the water stream bounces back against the shutoff valve. The physics of these actions and reactions is fascinating and promises so much for development that we will all be very busy developing them for years to come.

In the Keely Motor the water is first drawn into the central pulsating vacuum chamber by a light vacuum formed when the pistons pull water into the system. This vacuum chamber maintains a steady negative pressure on the water from this point on. Between the vacuum chamber and the pistons are two valves. The first is a one-way check valve which serves to maintain the vacuum in the central pulsating vacuum chamber yet allows the pistons to pull water into itself as it is needed. The second valve is quite ingenious and simple. Its function is: 1) to allow water into the piston, 2) close for implosion and then 3) to allow drainage of the spent water.

The water then passes directly into the piston during its up (suction) stroke. The valve rotates shutting off the water stream just as the piston reaches its apex and cavitates which brings the piston down again. Instantly the valve rotates a little more opening two exhaust ports and the water is pushed and drained out through the bottom. This is all there is to the Keely motor. It is simple, elegant and functional. Rules of thumb are: 1) the more vacuum the better the cavitation, 2) the greater the velocity of the water the better the cavitation. The book "Cavitation" has more ideas on improving cavitation than we have space here to list.

Editor's Note (June, 1994): Since this article was written much more has been learned about this motor. Please refer to booklet *The Keely Motor* available from Delta Spectrum Research P. O. Box 316 Valentine, Nebraska 69201 (402) 376-1523.

Sympathetic Vibratory Physics

The Science and Technology of John Ernst Worrell Keely

Lecture given by Dale Pond before the
Swiss Association of Free Energy,
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Mankind has placed himself in a grave situation. He has divorced himself from Nature with his current attitudes towards Science and Religion. The study of Nature is really a study of Science and Religion. Science is man's effort to know about Nature. Religion is man's effort to reconnect with that Nature. Hence through the arts of science and religion Mankind is attempting to know what Nature is in its truest sense and by way of this ever-expanding understanding to establish his kinship with Nature. These two subjects are bound together as a two sided unit. Science on the one side is ever expanding understanding and Religion is the assimilation of himself into this ever growing awareness of all that is around him. This concept is of course the ideal situation. Mankind has rarely attained this ideal state.

In actuality Mankind has separated himself from Nature with his ever increasing materialistic views embodied in both Science and Religion. His Science admits no connection between himself and his experiments. Atheistic attitudes separates him from Nature and natural processes. This is in error and has lead ultimately to the abysmal situation we find on earth today. Pollution is rampant and uncontrolled. Hunger, pain and suffering, and a lack of the basic material necessities plagues people in all countries. In fact, this century has been the bloodiest time in all of Mankind's history with nearly 100 million souls destroyed in all parts of the globe.

It would seem, at first glance, that with all the modernizations and increases in human science and technology, that we are living in the greatest age of

history. But this is not so. To those who have perished and those who now suffer this is a terrible time in history. The question remains "why is this so?"

It is an easy thing to point one's finger at the "bad guys" and lay blame at someone else's feet. It is easy to say one political group is evil and one's own political group is innocent. The truth of the matter is these problems were not created by any one or several groups of politically oriented peoples. These problems were created and perpetuated by ignorance. This ignorance is a lack of awareness that all of Mankind is a part of Nature. This materialistic ignorance does not recognize that we are all part of a single natural scheme closely bound together in our actions and circumstances. A concept of Oneness, an idea that Mankind is a valuable part of Nature, has long been held and preserved through the centuries most conspicuously by the religious and metaphysical organizations. Materialistic science has cut off these tried and true ideas at the knees and left man bereft of his common foundation. Materialistic science has left mankind with nowhere to go except along the paths he has established in this century. These paths have lead to more bloodshed, pain and suffering than all previous paths he has ever chosen.

Free energy will not liberate Mankind from these evils. Neither will faster and more powerful machines free him of these self imposed burdens. Certainly more money, more people and more bureaucracies will not help either. We already have cheaper energy, more people, more bureaucracies and have spend vast amounts of human effort towards the solution of these problems

Universal Laws Never Before Revealed.. Keely's Seci

and the net result has been an increase of the same problems. Mankind is on the wrong path.

What is needed is a comprehensive awareness that binds Mankind together within a wholistic knowledge that he is a part, an important part, in the natural processes of Nature in which he finds himself. What one man does has an effect on his neighbor and the natural processes surrounding them both. This dual view of nature is fundamental to science, religion and common sense. It is called the Law of Cause and Effect by science and karma by certain religions. This is an almost impossible law for most science or most religions to accept because it implies responsibility to one's self. It also implies that the perpetrator be charitable. He must concede that his neighbor have as much importance to him as himself. Another false premise of materialistic science is that of insufficiency. The establishment of monopolistic and totalitarian organizations is based on this false idea of there not being enough energy or materialistic substances to go around. With a broader paradigm that concedes the Universal Forces of Nature are limitless mankind can then be charitable. But to even concede this much many are hesitant because it implies their knowledge and power structures are based erroneously on false premises. These ideas of endless abundance implies sharing and most refuse to share because they believe in limited materialities as opposed to limitless potentialities. -- Hence, the exercise of charity has not been one of Mankind's greatest achievements.

My message to you today is that there is a paradigm of both Science and Religion that encompasses the highest of virtues expressible by Man. There is a field of science so powerful that it can build a new and better future for Mankind. There is a philosophy and science so all-encompassing that it can bring Mankind to a realization of his Oneness with his neighbors and with all of Nature. This paradigm has latent within itself, because of its breadth and scope, more than enough material and spiritu-

al benefits for everyone because it recognizes and uses the very foundation principles of Nature itself. Because of its recognition and acceptance of its role in life it does not trample human rights or the rights of Nature and assumes full responsibility for itself within its own scope of possibilities. More than all this, it recognizes the valuable parts of all sciences and religions and merges them into a comprehensive and usable paradigm that has within itself seeds for unlimited growth and expansion. This paradigm of science is called Sympathetic Vibratory Physics.

What is Sympathetic Vibratory Physics? It is the science of Harmony, of Oneness. It holds the concept that all comes from One Source, One Force. It maintains that the fantastic array of things and activities throughout the universe are related in a simple manner. This simple basis of relativity is called vibration. It has been long recognized that everything in the universe vibrates. Thus, a study of vibrations is the study of the very foundation of Nature. For once we grasp the inner functioning of the vibratory Universal Creative Forces as they operate throughout the universe, then, and only then, can we correlate them into a comprehensive paradigm and bring them into practical modes of usefulness for the benefit of mankind. Unlike dogmatic, cold science, Sympathetic Vibratory Physics does not isolate one phenomena from another but accepts and shows the inter-connectivity between all things and forces. This interconnection between all things is vibration and related vibratory phenomena. To understand vibration we must develop a comprehensive organized science of vibration governed by laws and principles. Fortunately a great deal of this development work has already been done. We have a well developed science of music. Music is an organized art and science of vibrations found within the audible range of the infinite Electromagnetic Scale. A major segment of Sympathetic Vibratory Physics is therefore a study of music, its arithmetical and philosophical basis of development and how these may be