

# TRUE SCIENCE

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

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## PART - 3 -

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Believe nothing which is unreasonable,  
and reject nothing as unreasonable without proper examination.

— Gautama Buddha

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Science is a lucid madness occupied with tabulating its own hallucinations.

— Amiel's Journal

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"Too much has been conceded to science;  
too little to those divine laws which make science possible."

"Science is to know things"

— Herodotus

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Wide through the waste of ether, sun, or star,  
All linked by Harmony. which is the chain  
That binds to earth the orbs that wheel afar  
Through the blue fields of Nature's wide domain.

— PERCIVAL.

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HISTORY tells us that "Pythagoras would not allow himself to be called a sage as his predecessors had done, but designated himself as a lover of wisdom; ardent in the pursuit of wisdom, he could not arrogate to himself the possession of wisdom". Yet, in our time, so unwilling are the searchers after wisdom to admit that there can be anything "new under the sun", anything that they do not already know, that we find the number of men of science to be marvellously small who possess the first condition of success in scientific research, as set down by Herbert Spencer, very few who do not arrogate to themselves too much learning to permit them to admit the possibility of any new revelation of truth. In every age of our world, to meet the requirements of the age, in its step-by-step progress from barbarism to civilization and enlightenment, there have appeared extraordinary men, having knowledge far in advance of the era in which they lived. Of such among many, were Moses, Zoroaster, Confucius, Plato, and above these, Gautama, the Buddha. But Moses, with all his knowledge of bacilli, and bacteria, could not have met the requirements of any later age. The "eye for an eye" and "tooth for a tooth" period passed, and King David, who was so superior to other Kings of marauding tribes, that he was called "a man after God's own heart", satisfied his desire for punishment, to be meted out to his personal enemies, by prayer to God to "put out their eyes", and to "let them fall from one wickedness to another". This was a [Page 4] step in advance, for it gave those who had offended him a chance to escape all such summary proceedings as Moses had authorised. Still, the time was a long way off before a greater than Moses appeared to teach the world that such prayers are unavailing, that we can hate sin without hating the sinner, and that the Alpha and Omega of religion is to live in love and in the performance of duty. The Jewish prophets foretold the coming of Jesus of Nazareth; and the interpreters of Scripture are not alone now in having predicted that we are approaching a new dispensation, an age of harmony, which the 20th century is to usher in, according to Biblical prophets. Renan has said that he envies those who shall live to see the wonders which the light of the new dawn that is breaking upon the world of science will unfold, that those who live in this coming age will know things of which we have no conception. Morley, in the spirit of prophecy, has said that in the near future a great intellectual giant will arise to bless our globe, who will surpass all other men of genius, reasoning that the representative of a larger age must be greater in genius than any predecessor. When the system is made known by which Keely dissociates the molecule and atoms by successive orders of vibration, proving two laws in physics as fallacious, there will be no man who will hesitate to say that "the light of the new dawn" has now broken upon the world of science, and that the discoverer of the divisibility of the atom and of the absorption of energy in all molecular aggregation is the genius foretold by Morley. One quality of true genius is humility. "What a brain you must have!" said a man of science to Keely, not long since, "to have thought this all out". This man of genius replied, "I was but the

instrument of a Higher Power". We are all instruments of a Higher Power, but the instruments chosen and set apart for any special work are always choice instruments which have been fitted or adapted to that work — the furnace perhaps seven times heated before the annealing was perfected.

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

When reign the world's great bridal, chaste and calm,  
Then springs the coming race that rules mankind.

Not the least among the many applications of Keely's discoveries will be that which will prove by demonstration! whether the chord of mass in [Page 5] a man and woman is near enough in the octaves to be beneficial, or so far apart as to be deteriorating.

"There is no truer truth obtainable  
By man than comes of music."

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

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

asks Barry Cornwall. But now that we have entered upon a more advanced age in thought, as in all things pertaining to discovery and practical application, or invention, a critical defining intellectual age, we must henceforth depend upon true science for our progress toward a higher enlightenment. Science, as will be seen, embraces religion, and must become, as Keely asserts, the religion of the world, when it is made known in all its glory and grandeur, sweeping away all footholds for scepticism, and spreading the knowledge of God, as a God of love, until this knowledge covers the earth as the waters cover the sea. As has been said, the word science, in its largest signification, covers intellectual achievement in every direction open to the mind, and the co-ordination of the results in a progressive philosophy of life. Philosophy has been defined as the science of causes or of first principles, and should be limited, almost exclusively, to the mental sciences. This is the field which Keely is exploring; the knowledge of the "hidden things" which he is bringing to the light is pure philosophical knowledge, in the widest acceptance of the term: the knowledge of effects as dependent on their causes.

“Behold an infinite of floating worlds  
Dividing crystal waves of ether pure  
In endless voyage without port,”

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

God hath chosen, as Paul said, the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world: and things which are despised hath God chosen, yea, and things which are not [Page 6] to bring to naught things which are: that no flesh should glory in his presence.

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

Truth never changes; but as new truths are revealed to us, to meet the necessities of progress (in our development from idiots into the wisdom of angels), our point of view is ever changing, like the landscape which we look out upon from the swiftly gliding railway-carriage that bears us to our destination.

As yet, "Earth has shown us only the title-page of a book" that we may, if we will, read its first pages here, and continue reading throughout eternity.

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

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

On this subject Simmons has written: —

"Shall impalpable light speed so swiftly and safely through infinite space — and the mind that measures its speed, and makes it tell its secrets in the spectroscope, be buried with the body ? Shall mere breath send its pulsation? through the wire, and after fifty miles of silence, sound again in speech or music in a far-off city, or stamp itself in the phonograph to sound again in far-off centuries — and the soul that has wrought these wonders pass to eternal silence? Shall physical force persist for ever — and this love, which is the strongest force in nature, perish? It would seem wiser to trust that the infinite law, which is everywhere else so true, will take care of this human longing which it has made, and fulfill it in eternal safety. We make no argument, but we cannot ignore all the intimations of immortality. Cyrus Field tells us of the night when, after his weary search for that long-lost cable two miles deep in mid-ocean, the grapnel [Page 7] caught it, and, trembling with suspense, they drew it to the deck, hardly trusting their eyes, but creeping to feel it, and make sure it was there. But when, as they watched, a spark soon came from a finger in England, showing that the line was sound, strong men wept, and rockets rent the midnight darkness. We and our world float like a ship on the mysterious sea of being, in whose abysses the grapnel of science touches no solid line of logic connecting us to another land. But now and then there come from convictions, stronger than cables, flashes of light bidding us trust that our dead share in divine immortality, and are safe in the arms of Infinite Law and Eternal Love."

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

All thoughtful men who have witnessed the latest developments of the force displayed by Keely in his researching experiments for aerial navigation, are made to realize that more through his discoveries, than by the progressive development of the altruistic element in humanity (dreamed of by speculative optimists) our race will be brought into that dispensation of peace and harmony, anticipated by "seers", and foretold by prophets as the millennial age. It requires no great measure of foresight to discern, as a natural consequence of the control and application of this force in art and commerce, that ameliorated condition of the masses which will end the mighty conflict now so blindly being waged between capital and labour. [The steam engines

of the world now represent the work of 1,000,000,000 men, or more than double the working population of the earth, whose total population is about 1,500,000,000 inhabitants. Steam has accordingly trebled man's working power, enabling him to economise his physical strength while attending to his intellectual development. Our race, which seems to have reached its limit of physical development, is ready to enter upon the foretold stage of psychical evolution.] And to the eye of faith, it is not difficult to look beyond the intervening aeons of centuries, to the literal fulfilment of the promise of that millennial [Page 8] period when men shall live in brotherly love together, making heaven of earth, as even now it is in our power to do, if we live up to Christ's command: "Whatsoever ye would that others should do unto you, that do ye also unto them". Had some of the dogmatic scientists of this age followed this command, Keely's discovery might have been sooner known in all its importance, protecting him, as their acknowledgment would have done, from the persecutions that have operated so detrimentally against the completion of researches which should have been finished before any attempt was made to apply the discovery to commercial ends. No scientist who witnessed the production of the force displayed by Keely, in a proper spirit, but would have been welcomed by him to further experiments in its operations, as were Professor Leidy and Dr. Willcox in 1889. So, in truth, those who printed their edicts against Keely about ten years since are, in part, responsible for the loss to the world which this long delay has occasioned. Still, in view of the acknowledged fact that "not one of the great laws which science now accepts as incontrovertible truths, but was vehemently denied by the scientists of its time, declared to be *à priori* impossible; its discoverers and *supporters* denounced as fools or charlatans, and even investigation refused, as being a waste of time and thought"; it would be too much to expect from the "thinkers of this age" any greater degree of readiness to investigate claims that threatened to demolish their cherished notions than characterised their predecessors.

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

Had the discoverer of this new law of nature not been dependent upon a company, "a ring", for funds to pursue his investigations, scientists would have been put in possession of this law at an earlier stage of his experimental research; but following close upon his production of the latent force carried in all forms of aggregated matter, he became entangled in the meshes of an organization that cared nothing for science, and a great deal for the wealth which, it was seen by practical business men, must sooner or later accrue as the result of a costless motive power. In other words, those who interested themselves in Keely's discoveries were interested solely in their marketable value; or if there chanced to be one who was not so interested, that one was not of sufficient influence in the scientific [Page 9] world to be able to induce capitalists to come forward and contribute toward saving the discovery to this age, by protecting the discoverer from the persecution that he was subjected to from those who had the management of the commercial affairs of the company. "When the history of his discoveries and inventions come to be written, there will be no more pathetic story in the annals of genius than that of John Worrell Keely" wrote Harte, in

1888. "The world hereafter will find it hard to believe that in the last quarter of the 19th century a man with an insight into the secret workings of Nature, and a knowledge of her subtler forces, which, whenever utilized, will relieve mankind from much of the grinding toil that now makes bitter the existence of the vast majority of mortals, that such a man should have been persecuted, because in all the ranks of science there was not found one man capable of understanding his colossal work! — because in all the ranks of religion there was not found one man able to realize the enlarged conception of Deity immanent in Keely's great thoughts! — because in all the ranks of commerce, of speculation, of literature, of art, there was not found one man large enough, generous enough, unselfish enough to furnish money for a purpose that did not promise an immediate dividend!"

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

We call this the sphere of the natural; but, when we come to higher workings of natural laws with which we are not familiar, we designate them [Page 10] as "supernatural" ; and scientists, witnessing some of Keely's experiments, like those of overcoming gravity, of rotation of the needle of a compass, [This is effected by polarization and depolarization, and the rotation of a non-magnetic needle by molecular differentiation; both needles revolving nearly 120 times in a second] of the disintegration of water, *etc.*, and not believing in any workings of laws unknown to them, have followed in the footsteps, still un-obliterated, of the narrow-minded, bigoted persecutors of Galileo; and have denounced Keely as "a modern Cagliostro". When men of more extended research have been on the eve of investigating for themselves they have, until 1889, been deterred from doing so by the representations made to them that Keely was "using compressed air to humbug his audiences". Until Professor Leidy and Dr. Willcox gave their attention to Mr. Keely's claims as the discoverer of a new form of energy, the way was not open for Mr. Keely to disclose his conjectures, his hypotheses and his theories. Regrettable as this fact has seemed to be, it is now seen that any previous revelation of his discovery, other than to scientists, might have been premature, so little did Keely himself know, until within two years, of the developments he has at last reached in his work of evolution. The time was not ripe for the disclosure: "God never hurries". He counts the centuries

as we count the seconds, and the nearer that we approach to the least comprehension of his "underlying purpose," the better fitted are we to do the work he assigns us, while waiting patiently for our path of duty to be made clear to us; like the labourer, in Tolstoi's Confession, who completed the work that had been laid out for him, without understanding what the result would be, and unable to judge whether his master had planned well. If the prophecies of Scripture are fulfilled, the twentieth century will usher in the commencement of that age in which men and women will become aware of the great powers which they inherit, and of which Oliphant has said that we are so ignorant that we wholly fail to see them, though they sweep like mighty seas throughout all human nature.

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

If we are the offspring of God, how rich must be our inheritance ! If we are the children of God, why do we not trust our Father ? But this is not science! A philosopher has said that if ever a human being needed divine pity, it is the man of science, who believes in nothing but what he can prove by scientific methods. Scientists will have to admit, in the light of Keely's discoveries, that the sensibility and intelligence, which confer [Page 11] it upon us our self-directive power, do not have their origin in our molecular structures. That they take their first beginning in matter is one of the most inadequate conceptions that was ever proposed for scientific belief. If it were so, we could not claim to be the offspring of God, who is the Fountain of all life, the ever living, from whom, as "His very kind", we inherit this self-directive power; not the molecular bodies which are our clothing. God is our Father. The material structure is the mother and nurse. The hypothesis that there are no beings in the universe but those which possess molecular bodies, is the conjecture of a mind that has no conception of the illimitable power of the All Mighty. The link, which connects mind with matter, gives us a higher conception of the Deity. Keely places it in the mind flow, the result of the sixth sub-division. When that order of dissociation is reached, and not before, we are ready to rise out of our molecular bondage into the freedom we inherit as heirs of God and co-heirs with Christ of immortality.

"The problem of the origin of life would become a matter of easy analysis", writes Keely, "if the properties governing the different orders of matter could be understood in their different evolutions. Disturbance of equilibrium is the prime mover, aggregator and disperser of all forces that exist in nature. The force of the mind on matter is a grand illustration of the power of the finer over the crude, of the etheric over the molecular. If the differential forces of the brain could become equated, eternal perpetuity would be the result. Under such a condition the physical would remain free of disintegration or decomposition.

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

Some of our men of science once settled the problem of the origin of life to their own



satisfaction, only to learn that "speculation is not science", for a substance which, when dissolved, crystallises as gypsum, cannot produce vital force; and it is like groping among the bones of a graveyard to look for spontaneous generation in a shining heap of jelly on the floor of the sea.

When our learned men are forced to admit that "all motion is thought", that "all nature is the language of One in whom we live, and are moved, and have our being", the attempts to evolve life out of chemical elements will cease; the Mosaic records will no longer be denied, which tell us that the Creator's law for living organisms is that each plant seeds, and each animal bears, after his kind; not that each seeds and bears after **[Page 12]** *another* kind. The doctrine of evolution, as made known to us in Geology, is a fundamental truth; proving that "there has been a plan, glorious in its scheme, perfect in system, progressing through unmeasured ages, and looking ever toward man and a spiritual end".

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

There is no missing link in the evolution theory, as laid down in Keely's pure philosophy. Inasmuch as the Father of all is Himself a Spiritual Being, cosmical law leads us to expect that the type of created being, His offspring, shall be spirit also. Nor can Being in any object be so attenuated, or so far removed from Him who filleth all in all, but it must surely retain an aura of His spiritual nature. The corner-stone of this philosophy is one power, one law; order and method reigning throughout creation; spirit controlling matter, as the Divine order and law of creation that the spiritual should govern the material — that the whole realm of matter should be under the dominion of the world of spirit. Nor is this a new truth. According to Diogenes Laertius, Thales taught that souls are the motive forces of the universe. Empedocles affirms that spiritual forces move the visible world. Virgil asserted that mind animates and moves the world; that the spiritual realm is the soul of the universe. The universe is not a mass of dead matter, says Gilbert (in his work, "De Magnate"), but is pervaded with this soul, this living principle, this unseen cause of all visible phenomena, underlying all movements in the earth beneath and in the heavens above. Joseph Cook affirms that as science progresses it draws nearer in all its forms to the proof of the spiritual origin of force — that is of the Divine immanence in natural law: and that God was not transiently present in nature — that is, in a mere creative moment; nor has He left the world in a state of orphanage, bereft of a deific influence and care, but He is immanent in nature, as the Apostle Paul and Aratus and Spinoza declared. As certainly as the unborn infant's life is that of the mother, so is it divinely true that somehow God's life includes ours; and we shall understand the nature of that relationship when, in due time, we have been "born again" into the life of the spirit. "The economy of creation is not regarded in this philosophy as a theory of development all in one direction; but as a cycle in which, after development, and as its fruit, the last term gives again the first. Herein is found the link by which the law of continuity is maintained throughout — the link which is missing in the popular science of the day; with this very serious consequence that, to keep the break out of sight, the entire doctrine of spirit and the spiritual world is ignored or altogether **[Page 13]** denied". Science admits that nature works with dual force, though at rest she is a

unit. "Nature is one eternal circle". Keely's discoveries prove that the doctrine of the Trinity should be set down as an established canon of science — the Trinity of force. All nature's sympathetic streams — cerebellic, gravital, electric and magnetic— are made up of triple currents. The ancients understood this dogma in a far deeper sense than modern theology has construed it. The great and universal Trinity of cause, motion and matter — or of will, thought, and manifestation — was known to the Rosicrucians as *prima materia*. Paracelsus states that each of these three is also the "other two; for, as nothing can possibly exist without cause, matter and energy — that is, spirit, matter and soul (the ultimate cause of existence being that it exists), we may therefore look upon all forms of activity as being the action of the universal or Divine will operating upon and through the ether, as the skilled artificer uses his tools to accomplish his designs; making the comparison in all reverence.

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

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### ***What Keely means by "Sympathetic Flows"***

The action of Nature's sympathetic flows regulates the differential oscillatory range of motion of the planetary masses as regards their approach toward and recession from each other. These flows may also be compared to the flow of the magnet which permeates the field, existing between the molecules themselves, sensitising the combined neutral centres of the molecules without disturbing, in the least, the visible molecular mass itself. In the planetary masses — balanced as it were in the scales of universal space, floating like soap-bubbles in a field of atmospheric air, the concentration of these sympathetic streams evolves the universal power which moves them in their oscillating range of motion to and from each other. This sympathetic triple stream focalises and defocalises on the neutrals of all such masses polarising and depolarising, positive and negative action, planetary [Page 14] rotation, *etc., etc.* It is thus that all the conditions governing light, heat, life, vegetation, motion, are all derived from the velocity of the positive and negative interchange of celestial sympathy with the terrestrial.

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

KEELY.

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***Sympathetic streams which control the action  
and reaction of all visible forms of matter***

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

Light and heat, considered theoretically, belong to the highest orders of the phenomenal. They can only be accounted for by the velocity of sympathetic streams, as interchangeable to and from centres of negative and attractive focalisation. In considering the velocity of vibration, as associated with the projection of a ray of light, to be at least one hundred thousand billions per second, it is easy to account for the origin and demonstration of these two elements by the action of celestial sympathetic streams.

1st . Light and heat are not evolved until the force of the vibratory sympathetic stream from the neutral centre of the sun comes into atomic percussive action as against the molecular atmosphere or envelope of our planet. It is so with all others that are perceptible to our senses. The visibility of the planets can only be accounted for in this way, some in a great degree, some in less. Innumerable thousands remain invisible to us by not having the conditions surrounding them, and associated with them, which favour the atomic and molecular antagonistic friction necessary to make them visible. The velocity of a steel ball, passing through the atmospheric envelope, at a speed of thousands of billions times less than an etheric sympathetic stream, would be dissipated into vapour in an indefinite period of a second of time. Light and heat, in a certain sense, are one and the same; light giving heat, and heat giving light. The whole mystery, as associated with their evolution, is explained by the bombardment of the [Page 15] sympathetic etheric stream on the dense portion of the molecular, in seeking the sympathetic, concordant, neutral centre of the planetary mass that surrounds the point of focalisation.

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

KEELY.

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### ***What is Electricity?***

Electricity is the result of three differentiated sympathetic flows, combining the celestial and terrestrial flows by an order of assimilation negatively attractive in its character. It is one of Nature's efforts to restore attractive differentiation. In analyzing this triple union in its vibratory philosophy, I find the highest order of perfection in this assimilative action of Nature. The whole condition is atomic, and is the introductory one which has an affinity for terrestrial centres, uniting magnetically with the Polar stream, in other words, uniting with the Polar stream by neutral affinity. The magnetic or electric forces of the earth are thus kept in stable equilibrium by this triune force, and the chords of this force may be expressed as 1st, the dominant, 2nd, the harmonic, and 3rd, the enharmonic. The value of each is, one to the other, in the rates of figures, true thirds. *Eb*, — transmissive chord or dominant; *Ab* — harmonic; *Abb* — enharmonic. The union of the two prime thirds is so rapid, when the negative and the positive conditions reach a certain range of vibratory motion, as to be compared to an explosion. During this action the positive [Page 16] electric stream is liberated, and immediately seeks its neutral terrestrial centre, or centre of highest attraction.

The power of attractive vibration of the solar forces is the great coincident towards which the terrestrial - magnetic - sympathetic flow is diverted. This force is the celestial current that makes up the prime third of the triple association. It also induces aqueous disintegration and thermal concentration, the two prime conductors towards this coincident chord of sympathy with itself. Without this aqueous disintegration there would be no connective link between the celestial and terrestrial. There would exist nothing but a condition of luminous radiation on the order of the aurora — a reaching out for the concordant without any sympathetic diversion to create unstable equilibrium of terrestrial magnetism. In fact, under such a condition the absence of the sun on one side, or the absence of water on the other, the magnetic or electric force would remain in a stable state of equilibrium, or the highest order of the chaotic. Disturbance of equilibrium and sympathetic equation constitute the dual power that governs all the varied forms of life and motion which exist terrestrially, of which the electric or magnetic is the prime mover and regulator. All electrical action, no matter of what character, has its sympathetic birth by the intervention of that current of the triune flow, which I call the dominant, with the Polar harmonic current, all sympathetic flows being composed of three currents. They become associative one with the other only near the junction of terrestrial interference. The great vacuous field which exists between the planetary ranges holds this portion of the etheric flow free of all antagonism, molecularly or otherwise, till the associative point is reached (so wonderfully planned by the Great Creator) for instant electric evolution and assimilation with terrestrial centres of attraction. I call this intervention atomic - inter - molecular, and molecular, density. The combination of the action of the triune sympathetic - celestial stream with the same intervening medium induces heat and light, as the resultant of these corpuscular confusions, with sympathetic celestial and terrestrial focalized centres of neutral radiation. I do not recognize electricity, nor light, nor heat as coming from the sun. These conditions, according to my theories, emanate from atomic and inter-atomic interference on induced molecular vibration by sympathetic etheric vibration, the celestial-attractive being the prime mover. In my estimation this is not at all phenomenal; it is only phenomenal as far as the knowledge of its action in mechanical physics is concerned. Physicists have been working in the wrong direction to lead them to associate themselves with Nature's sympathetic evolutions. [Electricians are now admitting that, in electric currents the

energy does not flow through, or along the wire, itself; but is actually transmitted by the ether vibrations outside of the wire, just as in Keely's experiments, running his musical sphere, with a fine ' thread ' of silk, the energy is not transmitted through the sewing-silk, which acts only as the medium that makes the transfer of energy, in this way possible; though not itself transferring it ] The [Page 17] expression "Electricity attracts at a distance" is as bad, if not worse, than the "microbe of the Magnet". Clerk Maxwell seems, when theorizing on sound transmission by an atmospheric medium, not to have taken into consideration the philosophy attending the phenomena of the origination of electric streams in celestial space. Light is one of the prominent evolved mediums in electric action, and is evolved by corpuscular bombardment induced by sympathetic streams acting as between the neutral centres of planetary masses, all of which are under a condition of unstable equilibrium. These unstable conditions were born in them, and were thus designed by the Architect of Creation in order to perpetuate the connective link as between the dispersing positive and the attractive negative. The action that induces this link I call sympathetic planetary oscillation.

KEELY.

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### ***Attraction, Propulsion, etc.***

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

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

Like poles do not repel each other simply because there is a perfect sympathetic equation between them; the same in unlike poles. If a differentiation of  $33\frac{1}{3}$  against 100 is established between them, whether like or unlike, they become attractive to each other. They become repellant after differentiating them,  $66\frac{2}{3}$  of the one against 100 of the other, by sympathetic vibration.

Taking into consideration even the introductory conditions of the etheric [Page 18] stage, etheric vibration has proved to me that the higher the velocity of its rotating stream the greater is its tendency towards the neutral centre, or centre of sympathetic coincidence. Were it otherwise, how could there ever be any planetary formations, or the building up of visible structures ? If a billiard ball were rotated to a certain velocity, it would separate in pieces, and the pieces would fly off in a tangent, but if it were a ball of ether, the higher the velocity of rotation, the stronger would be the tendency of its corpuscles to seek its centre of neutrality, and to hold together.

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

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

KEELY.

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### ***Energy***

Energy is a sympathetic condition inherent in all forms of aggregated matter, visible and invisible. It is ever present, in its latent condition, and is aroused by the sympathetic disturbers of its equilibrium. By this conservation it becomes transferable. The sympathetic correlation of mind force in the cerebral convolutionary centres transfers its energy to the physical organism. Bring a steel rod in contact with a magnet, and the latent energy in the rod is brought into action without its becoming impregnated by its magnetic excitor. Energy is an infinite latent force. If it did not exist it could not be generated. Consequently, there would be no energy to lose nor to conserve. The volume of latent energy in the etheric domain never increases nor ever grows less. It will remain the same as yesterday, today and for ever. [Page 19]

KEELY.

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### ***Vibratory Physics***

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

number of vibrations that are necessary to induce certain effects of mechanical combinations.

Inaudible vibrations are tested by the magnetic needle and sound colours. Every gaseous molecule is a resonator of itself, and is sensitive to any and all sounds induced, whether accordant or discordant. At the normal density of the atmosphere we hear a volume of sound, focalized of the combined association of every molecule brought under sound influence. When we reduce the atmospheric volume of a chamber to 50/100, then our ear is sensitive to the reduction of the acoustic force evolved on the same ratio, and so on, until sound becomes inaudible. This inaudibility to our organ of hearing is no proof whatever of any reduction of the acoustic force evolved on the introductory impulse given to the bell. It is only a proof that the number of the molecules left for the acoustic force to act upon has been so reduced in number (by increasing the vacuum), that the concentration of sound from the diminished number cannot be heard. The ear is not susceptible to the acoustic force emanating from one molecule, nor even from the concentration of one hundred millions of billions of molecules. The highest vacuum that can be induced, taking but a cubic inch in volume to act upon, will leave a residual number of molecules one hundred billion [Page 20] times as great as the above given number, and yet be perfectly inaudible when all their acoustic forces are focalized.

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

“The force which binds the atoms, which controls secreting glands,  
Is the same that guides the planets, acting by divine commands.”

All abnormal discordant aggregations in these resonating convolutions produce differentiation to concordant transmission, and according as these differentiations exist in volume, so the transmissions are discordantly transferred, producing antagonism to pure physical action. Thus, in motor ataxy, a differentiation of the minor thirds of the posterior parietal lobule produces the same condition between the retractors and exteriors of the leg and foot, and thus the control of the proper movements is lost through this differentiation. The same truth can be universally applied to any of the cerebral convolutions that are in a state of differential harmony to the mass of immediate cerebral surroundings. Taking the cerebral condition of the whole mass as one, it is subservient to one general head centre, although as many



neutrals are represented as there are convolutions. The introductory minors are controlled by the molecular; the next progressive third by the atomic; and the high third by the etheric. All these progressive links have their positive, negative, and neutral position. When we take into consideration the structural condition of the human brain, we ought not to be bewildered by the infinite variety of its sympathetic impulses, inasmuch as it unerringly proves the true philosophy that the mass-chords of such structures are governed by vibratory etheric flows. There is no structure whatever — animal, vegetable, mineral — that is not built up from the cosmic ether, Certain orders of [Page 21] attractive vibration produce certain orders of structure, thus the infinite variety of effects, more especially in the cerebral organs. Discordance cannot exist in the molecule proper. Discordance in any mass is the result of differentiated groups induced by antagonistic chords, and any differentiated mass can be brought to a condition of harmony or equation by proper chord media, and an equated sympathy produced, whether the mass be metal or brain.

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

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

KEELY.

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

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When we take into consideration the effect upon the nerves (in sensitive organisations) of living in the vicinity of railways, more especially of the elevated railways in cities, the incessant jarring vibrations which are [Page 22] communicated to houses, even from underground railways, to say nothing of the piercing shrieks of the



steam whistle, is it to be wondered at that mental disorders and nervous diseases are on the increase ? With this increase of the most terrible form of affliction, the remedy will follow, for our necessities are known to One who "with a Father's care and affectionate attention supplies the wants as they arise, of the worlds which lie like children in His bosom". Transcendental Physics will, in due time, make known the curableness of many disorders now considered incurable.

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

KEELY.

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God's designs are so vast and complex (writes an anonymous author) that they can only be realised in the vast sweep of ages; and one design is subordinated to another without ever being *lost sight of* until the time has arrived for its complete fulfilment. These designs of the Creator, as expounded by our latest teachers in science, have required millions of ages to carry out. Designs involving an infinitude of efforts, ending in what to our view looks like failure, to be crowned, after a long series of ages, with complete success at last.

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

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

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