

## Keely's Secrets - Part 2

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

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“ 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 imbéciles!*”

Prof. MAGENDIE (before the Students of his class in “The Allopathic College of Paris”.)

In the year 1871, the writer was sent from Paris to Schwalbach, by Dr. Beylard, and recommended to the care of Dr. Adolph Genth. She said to [Page 25] the physician, “I wish for your opinion and your advice, if you can give it to me without giving me any medicine”. He replied, “With all my heart, Madam; and I wish to God there were more women like you, but we should soon lose most of our patients if we did not dose them”.

This is a terrible excuse for the use of those agencies which Dr. John Good says have sent more human beings to their graves than war, pestilence and famine combined. Keely holds the opinion that “Nature works under the one law of Compensation and Equilibrium the law of Harmony; and that when disease indicates the disturbance of this law Nature at once seeks to banish the disease by restoring equilibrium. He seeks to render assistance on the same plan; replacing grossly material agencies by the finer forces of nature; as has been so successfully done by Dr. Pancoast and Dr. Babbitt in America. It was the intention of Dr. Franz Hartmann to establish a Theosophical Sanatorium at Goritz, in Austria, this summer, where medicine would be dispensed with: but his plans have been interfered with by his visit to America, where he went last March for the purpose of ascertaining Mr. Keely's views in reference to the best manner of conducting experimental research in reference to the restoration of equilibrium in the human system; the disturbance of which occasions local disorders and all disease, according to his ideas. Paracelsus held that “Man is made out of the four elements, and is nourished and sustained by magnetic power, which is the Universal Motor of Nature”. He treated disease in two ways — Sympathetically and Antipathetically; but only a fragmentary trace of his system can now be found. “Nature”, says Dr. Pancoast, author of *The True Science of Light*, “works by antagonism in all her operations: when one of her forces overdoes its work, disease, or at least a local disorder, is the immediate consequence; now, if we attack this force and overcome it, the opposite force has a clear field and may re-assert its rights — thus equilibrium is restored, and *Equilibrium is health*. The Sympathetic

System, instead of attacking the stronger force, sends recruits to the weaker one, and enables it to recover its powers; or, if the disorder be the result of excessive tension of Nerves or Ganglia, a negative remedy may be employed to reduce the tension. Thus, too, equilibrium is restored.”

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

“Mr. Keely is perfectly right in saying that 'all disease is a disturbance of the equilibrium between positive and negative forces'. In my opinion, no doctor ever cured any disease. All he can possibly do is to establish conditions under which the patient (or nature) may cure himself. The universal power which Mr. Keely calls the 'ether', and which Dr. Kellner calls the 'transitory element', was known to the mediaeval philosophers [Page 26] as *prima materia*, will and thought; or, according to Schopenhauer, will and imagination and substance. I recognise only one universal and fundamental power, which I call consciousness, acting within matter by means of thought; and I have no doubt that you already know that we agree all around, although we may not all use the same terms to signify the same objects. In your most important papers, I have found my own sentiments and views reflected; and I have in my books on 'Magic'. ' Paracelsus, and 'the Rosicrucians', attempted to explain these identical views. Why will our scientists insist on refusing to see the self-evident fact that all visible material substances, animal organs, etc., are nothing else than the ultimate products of pre-existing psychic (interior and invisible) forces? These facts were all known to the ancient philosophers; while the moderns insist on mistaking the effects for the cause. They reject the idea of God (the primordial cause of all in its highest aspect of spiritual consciousness) because they formed a misconception of that which is intellectually inconceivable; they found that God could not be that which they had imagined, and they logically (?) concluded that there could be no Divine power at all. But this subject is too grand, too sublime, and extensive to be more than alluded to in this letter, and I merely write these remarks to show you that your views, those of Mr. Keely, and my own are all identical, as they, indeed, must be with those who are capable to perceive self-evident truth; for the truth is only one, and all who know it possess that same identical knowledge. Mr. Keely's power seems to be derived by changing the vibrations of cosmic ether. The machine which my friend Dr. Kellner has invented seems to be based upon the same principle, only, while Mr. Keely transforms these vibrations into some force connected with sound, Dr. Kellner's machine transforms them into electricity”. ... Again, Dr. Hartmann writes: “Even to the superficial observer, the fact that the world is becoming more and more spiritualized, from top to bottom, begins to be evident. The crude scientific opinions which were prevailing in the beginning of this century are disappearing before a higher knowledge in regard to the laws of nature; the materialism which flourished twenty years ago, the offspring of animalism and ignorance, has almost disappeared from view, and has to descend to the lowest strata of society to find admirers. The iron rod, with which a self-conceited and arrogant sacerdotalism ruled the people, has been broken, and its remnants exist only in those countries where priestcraft is upheld and abetted by kings and governments.”

.....“If you enter the field of therapeutics and medicine, we, likewise, find a decided fermentation of new ideas; not among the fossil specimens of antediluvian quackery, but among those who are called 'irregulars', because they have the courage to depart from the tracks trodden out by their predecessors. The more intelligent classes of physicians have long ago realised the fact that drugs and medicines are [Page 27] perfectly useless, excepting in cases where diseases can be traced to some mechanical obstruction, in some organ that may be reached by mechanical action. In all other cases our best

physicians have become agnostics, leaving nature to have her own way, and observing the expectative method, which, in fact, is no method of cure at all, but merely consists in doing no harm to the patient. Recently, however, light, electricity, and magnetism have been employed; so that even in the medical guild the finer forces of nature are taking the place of grossly material, and, therefore, injurious, substances. The time is probably near when these finer forces will be employed universally. Everywhere 'the leaven is working', and many are asking, 'What causes it to work?' The answer is, 'It is spirit working in matter'. But the term spirit is to the majority of mankind a term without any meaning, a nonentity. Nevertheless, the action of that power which is called cohesion, and which is equally invisible, but which really holds the atoms of all bodies together and prevents them from dissolving into tangible ether, is continually manifested before their eyes. Why should not the opposite form of activity, that which enters between the atoms and separates them, likewise be a reality? The scientists will answer, 'We know this activity, and we call it heat. What has heat to do with spirit?' It has been demonstrated long ago that heat is a mode of motion, and likewise every other form of energy (including spiritual activity) is nothing else but a mode of motion. Motion is that universal agent which is fundamentally and essentially only one, but whose mode of manifestation differs according to the conditions under which it manifests itself. Acting without relative consciousness, it is known as gravitation, attraction, heat, light, sound, electricity, magnetism, etc. In a higher state it is known as life, and becomes endowed with relative consciousness, acting in the highest plane of existence it becomes self-conscious and self-existent, and is called spiritual power. But there is no motion thinkable without a substance to move; we cannot imagine a force without matter, nor matter without energy. There must, therefore, be one original substance, or primordial matter, although of a kind very different from the form in which it appears to us on the externally visible plane. The existence of this primordial substance was known to the spiritual perception of the ancient Rosicrucians, and some of the more reasonable of the modern scientists have, by logical conclusions, arrived at a belief in its existence, and named it Cosmic Ether; while by the Eastern sages it was called Akâsa. We therefore see that there is one primordial and universal power, which is Motion; and, likewise, one primordial and universal substance which we may call Ether, or Matter; and that all existing forms can be nothing else but various shapes of that Ether in various states of density, and existing under various conditions, while all forms of energy, from the most grossly material up to the highest spiritual, seem to be merely modifications of motion in Ether, manifesting themselves [Page 28] in various conditions and under various circumstances, unconsciously, consciously, and with self-consciousness. Furthermore, it may be said that if there is only one God, that is to say, if all things come from only one cause or internal source acting within itself, then motion and matter must be fundamentally and essentially one and the same, and we may look upon matter as being latent force, and upon force as being free matter. Finally, if that great first cause is not to remain eternally in a state of inactivity, or, in other words, if it is to manifest itself as matter and motion, and if motion is to act within matter, then there must be a cause why such an activity takes place, and this cause can be nothing else but the eternally active Great First Cause itself, because there can be only one universal cause and no other. This is a self-evident truth to all who are able to see it. There can be no special name for that cause, because it is in itself the all and cannot be specified, for it is, in itself, everything that exists. It, however, appears to us in manifold aspects, and according to the aspects under which it appears, we may give to it different names. Looked at in its aspect as a universal power, which causes action and reaction, we may call it the will, existing within all forms in an active or latent condition. Whenever it becomes active, it may act unconsciously, consciously, or with self-consciousness, according to the conditions under which it is active.

“The great and universal trinity of cause, motion, and matter — or, as others call it, will, thought, and manifestation — was known to the ancient Rosicrucians and adepts as *prima materia*. Paracelsus expressly states that each of the three is also the other two, for nothing can possibly exist without cause,

matter, and energy, *i.e.*, spirit, matter, and soul, the ultimate cause of existence being that it exists. We may, therefore, look upon all forms of activity as being an action of the universal or Divine will upon the ether.....It would be useless for us to speculate about the spiritual power of the will if acting through the organism of an adept; but we may study the effects of that same will-power when it acts within a more material plane, where it is known to us as causing heat, light, sound, electricity, and magnetism. All these forms of energy may theoretically be transformed one into another, because they all manifest themselves as various rates of vibrations or undulations of the ether which is contained in everything; and if we can change the rate of these vibrations, we may transform one form of energy into another.

“ For a long time it has been known to modern science that one form of energy can be transformed into another, although with a certain amount of loss; and it was believed impossible that one amount of energy, if transformed into another, would cause more than the same amount to become manifest. The cause of this false conclusion rests in the still-prevailing misconception that a form or substance creates or produces an energy, while, in fact, the form is only an instrument through which the universal and pre-existing motion acts . . . . [Page 29]

“Worlds and planets are the products of the pre-existing cosmic ether or space, and not the ether the products of the planets ! The same fundamental law evidently exists in all departments of nature, manifesting itself differently according to the difference of conditions under which it acts. Universal forces are bound into forms, and the forms dissolved into forces. Every form, on giving up its ghost, renders to the universal storehouse that which has been entombed in the form, but no more; in the same sense as steam, cooled off into water and frozen into an icicle, will, if heated, produce the same amount of heat again. The universal forces exist not merely in the form, but also in the universal storehouse in nature. By means of a glass lens we may collect the heat which exists in the light of the sun-rays and set a piece of wood on fire. No heat exists in the wood; it is merely a certain motion of the ether, which has been latent, and which is rendered free by the process of burning. As in heat, so in sound. No sound exists in a fiddle; it is the ether in the atmosphere which is transformed into vibration of sound by the instrumentality of the fiddle. No light exists in the fire; it is merely the ether which, by the process of combustion, is transformed into certain vibrations which ultimately produce the phenomenon called light. No magnetism exists in iron; but ether, in a certain state of vibration which we call magnetic, acts through the instrumentality of the iron. No life is produced by a vegetable or animal organism; but they are instruments through which the universal element may manifest itself as life. No thought is created with the brain; but the brain is an instrument through which the universal mind operates. No love, will, faith, or any other spiritual power is created by the soul; but the soul is an organism through which these eternal and self-existent powers may become manifest. . . . There is before me a little electrical instrument, invented by a well-known Austrian inventor, which collects and produces electricity directly from the ether of the atmosphere without any friction of solid corporeal substances and without any chemical agency. Moreover, the amount of electricity produced by it is far greater than that produced by a great engine with friction; a continuous stream of electric fire proceeds from it five to seven inches in length. It clearly proves that the electricity does not reside in the substance by means of which it is produced, but in the ether contained in the atmosphere, from which it is collected by means of the instrument and rendered perceptible to our senses. It also shows that electricity (*i.e.*, the ether in that state of atomic vibration which we call electricity; as this is Keely's definition of electricity, it should not be attributed to Hartmann) “is something substantial, for it produces an electric gush of wind similar to the vapour produced by an atomiser; or still more resembling the cold gushes known to the spiritualist, and which often occur at the beginning of some so-called spiritual manifestation. .... ”If we had any means to induce certain vibrations of ether in the air, or in the ether of space, by producing in them some substance able to [Page 30] communicate

them, to the ether of space, we might set the whole atmosphere, or even all the ether of space, into certain vibrations, and exercise a power whose limits cannot be estimated by our present comprehension.....“ On the material plane we can only deal with those powers which we can insulate or store up in a form. We can store up heat, light, electricity, magnetism, and motion; but we cannot store up ether in its original form, because it pervades all known substances. There is nothing which offers any resistance to it. We can, therefore, deal with ether only when it becomes manifest to us through the instrumentality of a substance or form; that is to say, we can deal with it when transformed into heat, electricity, etc. Then it has entered into a state which renders it capable to be insulated by certain substances which offer resistance to it. We must, therefore, conduct our physical experiment with ether stored up in material forms..... Everybody knows that a note struck upon an instrument will produce sound in a correspondingly attuned instrument in its vicinity. If connected with a tuning fork, it will produce a corresponding sound in the latter; and if connected with a thousand such tuning forks, it will make all the thousand sound, and produce a noise far greater than the original sound, without the latter becoming any weaker for it. Here, then, is an augmentation or multiplication of power, as it has been called by the ancient Rosicrucians, while modern scientists have called it the law of induction. If we had any means to transform sound again into mechanical motion, we would have a thousand-fold multiplication of mechanical motion. It would be presumptuous to say that it will not be as easy for the scientist of the future to transform sound into mechanical motion, as it is for the scientist of the present to transform heat into electricity. Perhaps Mr. Keely has already solved the problem. There is a fair prospect that in the very near future, we shall have, in his ethereal force, a power far surpassing that of steam or electricity. Nor does the idea seem to be Utopian if we remember that modern science heretofore only knew the law of the conservation of energy; while to the scientist of the future, the law of the augmentation of energy which was known to the Rosicrucians will be unveiled.....As the age which has passed away has been the age of steam, the coming era will be the age of induction. There will be a universal rising up of lower vibrations into higher ones, in the realm of motion, emotion, and thought. Mr. Keely will, perhaps, transform sound into mechanical motion by applying the law of augmentation and multiplication of force known to the ancient Rosicrucians; and we will apply the same law in the realm of thought, and induce people to think. Thus matter will become more subject to the action of the finer forces of nature, and the minds of men will become less gross and easier to be penetrated by the light of Divine wisdom. All this has been predicted eighty-eight years ago, at the beginning of the century.”[Page 31]

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

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

**“ BRAIN DISTURBANCE.”**

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

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

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

“Thus, in Motor Ataxis, a differentiation of the minor thirds of the posterior parietal lobule produces the same condition between the retractors and extensors of the leg and foot: and thus the control of the proper movements is lost through this differentiation. The same truth can be universally applied to any of the cerebral convolutions that are in a state of differential harmony to the mass of immediate cerebral surroundings. ' Taking the cerebral condition of the whole mass as one, it is subservient to one general head centre, although as many neutrals are represented as there are convolutions.

“The introductory minors are controlled by the molecular; the next [Page 32] progressive third by the atomic; and the high third by the Etheric. All these progressive links have their positive, negative, and neutral position. When we take into consideration the structural condition of the human brain, we ought not to be bewildered by the infinite variety of its sympathetic impulses; inasmuch as it unerringly proves the true philosophy that the mass chords of such structures are governed by vibratory etheric flows — the very material which composes them. There is no structure whatever, animal, vegetable, mineral, that is not built up from the universal cosmic ether. Certain orders of attractive vibration produce certain orders of structure; thus, the infinite variety of effects — more especially in the cerebral organs. The bar of iron or the mass of steel have, in each, all the qualifications necessary, under certain vibratory impulses, to evolve all the conditions that govern that animal organism — the brain: and it is as possible to differentiate the molecular conditions of a mass of metal of any shape so as to produce what you may express as a crazy piece of iron or a crazy piece of steel; or, *vice versa*, an intelligent condition in the same.

“I find in my researches, as to the condition of molecules under vibration, that discordance cannot exist in the molecule proper; and that it is the highest and most perfect structural condition that exists; providing that all the progressive orders are the same. Discordance in any mass is the result of differentiated groups, induced by antagonistic chords, and the flight or motions of such, when intensified by sound, are very tortuous and zig-zag; but when free of this differentiation are in straight lines. Tortuous lines denote

discord, or pain; straight lines denote harmony, or pleasure. Any differentiated mass can be brought to a condition of harmony, or equation, by proper chord media, and an equated sympathy produced.

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

“There is no condition of the human brain that ought not to be sympathetically coincident to that order of atomic flow to which its position, in the cerebral field, is fitted. Any differentiation in that special organ, or, more plainly, any discordant grouping tends to produce a discordant bombardment —an antagonistic conflict; which means the same disturbance transferred to the physical, producing inharmonious disaster to that portion of the physical field which is controlled by that especial convolution. This unstable aggregation may be compared to a knot on a violin string. As long as this knot remains it is impossible to elicit, from its sympathetic surroundings, the condition which transfers pure concordance to its resonating [Page 33] body. Discordant conditions, *i.e.*, differentiation of mass, produce *negatization* to coincident action.

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

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

“ If the sympathetic condition of any physical organism carries a positive flow of 80 per cent, on its whole combination, and a negative one of 20 per cent, it is the medium of perfect assimilation to one of the same ratio, if it is distributed under the same conditions to the mass of the other. If two masses of metal, of any shape whatever, are brought under perfect assimilation to one another, their union, when brought in contact, will be instant. If we live in a sympathetic field we become sympathetic, and a tendency from the abnormal to the normal presents itself by an evolution of a purely sympathetic flow towards its attractive centres. It is only under these conditions that differentiation can be broken up, and a pure equation established. The only condition under which equation can never be established is when a differential disaster has taken place, of  $66\frac{2}{3}$  against the 100 pure (taking the full volume as one). If it exists in one organ alone (this  $66\frac{2}{3}$  or even 100) and the surrounding ones are normal, then a condition can be easily brought about to establish the concordant harmony (or equation) to that organ. It is as rare to find a negative condition of  $66\frac{2}{3}$  against the volume of the whole cerebral mass, as it is to find a coincident between differentiation ; or, more plainly, between two individuals under a state of negative influence. Under this new system, it is as possible to induce negations alike as it is to induce positives alike.

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

(Signed) KEELY.

Until Mr. Keely's “Theoretical Exposé” is given to the world, there are few who will fathom the full meaning of these views. So little did Dr. Hartmann comprehend the principle involved that he ignored them altogether, and in the more than one hour's conversation with Mr. Keely which followed, instead of keeping to this subject matter as requested, he made no allusion to it whatever, and confined his investigations to the mechanical work of Mr. Keely in its application to machinery. In leaving, [Page 34] Mr. Keely again expressed his great delight in meeting one who knew so much of the hidden working of some of nature's laws ; whereas, after his departure, Dr. Hartmann announced it as his opinion that, although Mr. Keely had made the greatest discovery of this or of any other age, he would never be able to utilize the force in mechanics, and that his mission would be to spiritualize the world instead of advancing its material progress.

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

Dr. Hartmann knows that “everything in nature has its own appropriate 'sound', 'colour', and 'number,' and can be acted upon as soon as we are in possession of its '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 marvellous effects produced in occult experiments, while residing in India, he was inclined to attribute to Mr. Keely *natural occult* powers which could never be made available in mechanics. Mr. Keely's financial success depends upon the prolongation of his life until his “work of evolution” is completed. Therefore, the writer of this paper has never advised anyone to invest on such an uncertainty: and she requested Dr. Hartmann not to do so.



Mr. Keely's discovery embraces the manner or way of obtaining the [Page 35] 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 a question of the full understanding of the operation of this law. Herein lies Mr Keely's work of evolution.

The principal point of difference existing between Mr Keely and Dr Hartmann, in their views respecting "force", lies in the former attributing the so-called "forces" of nature to various modes of vibration, as to the length and direction of the vibrations; while the latter attributes all "forces" to various modes of vibration, as to the number of vibrations in a second. Electricity Mr Keely defines as a certain form of atomic vibration . He estimates

Molecular vibrations at	100,000,000 per second
Inter-molecular vibrations at	300,000,000 per second
Atomic vibrations at	900,000,000 per second
Inter-atomic vibrations at	2,700,000,000 per second
Aetheric vibrations at	8,100,000,000 per second
Inter-Aetheric vibrations at	24,300,000,000 per second

In such fields of research, Mr. Keely finds little leisure. Those who accuse him of "dilly-dallying" of idleness, of always "going to do" and never "doing", of "visionary plans", etc., etc., know nothing of the infinite patience, the persistent energy, which for a quarter of a century has upheld him in his struggle to attain this end. Still less, if possible, is he understood by those who think he is seeking self-aggrandizement, fame, fortune, or glory.

The time is approaching when all who have sought to defame this discoverer and inventor, all who have stabbed him with unmerited accusations, all who have denounced him as "a bogus inventor", "a fraud", "an imposter", "a charlatan", "a modern Cagliostro", will be forced to acknowledge that he has done a giant's work for true science, even though he should not live to attain commercial success. But history will not forget that, in the nineteenth century, the story of Prometheus has been repeated, and that the greatest mind of the age, seeking to scale the heavens to bring down the light of truth for mankind, met with Prometheus's reward.

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12, Great Stanhope Street, Mayfair. July 1, 1888.

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

As such a statement would lead the reader of the report to fancy that Mr. Keely expected to invent such an instrument, it is better to correct the error that Dr. Hartmann has fallen into. Mr. Keely has never dreamed of inventing such an instrument. He hopes, however, to perfect one that [Page 35] he is now at work upon, which will enable the operator to localize the seat of disturbance in the brain in mental disorders. If he succeeds, this will greatly simplify the work of “re-adjusting opposing conditions”; and will also enable the physician to decide whether the “differential disaster” has taken place which prevents the possibility of establishing the equation that is necessary to a cure.

According to Mr. Keely's theories, it is that form of force known as magnetism — *not* electricity — which is to be the curative agent of the future, thus reviving a mode of treatment handed down from the time of the earliest records, and made known to the Royal Society of London more than fifty years since by Prof. Keil, of Jena, who demonstrated the susceptibility of the nervous system to the influence of the natural magnet, and its efficacy in the cure of certain infirmities, as thousands can testify in our day who are indebted to “Parke's *Compound Magnets*” [An agency for the sale of these magnets ought to be established in every city and town. The London Agency is at 166 Fleet Street, London] for relief; trying them as the last resort after having “suffered much at the hands of many physicians”, as St. Paul said. A grandson of Goethe, after calling upon Robert Browning many years since, returned to inquire if he had dropped the magnet there which he was wearing, as he had missed it after leaving the house. The effect of the magnet is one of the effects of the law of sympathetic association, which Keely demonstrates as the governing medium of the universe throughout animate and inanimate nature. The three MS. volumes written by him on this subject bear the following titles :—

#### **VOL. I**

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

#### **VOL. II**

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

#### **VOL. III**

The Soul of Matter, or the Connective Link between the Finite and the Infinite, progressively considered from the crude Molecular to the Compound Inter-Etheric; showing also the Control of Mind over Matter in all the Variations of Mass-Chords and Molecular Groupings, both Physical and Mechanical.

These volumes are to be published by the Lippincott Publishing Company, of Philadelphia, as soon as Keely has completed his mechanical work.