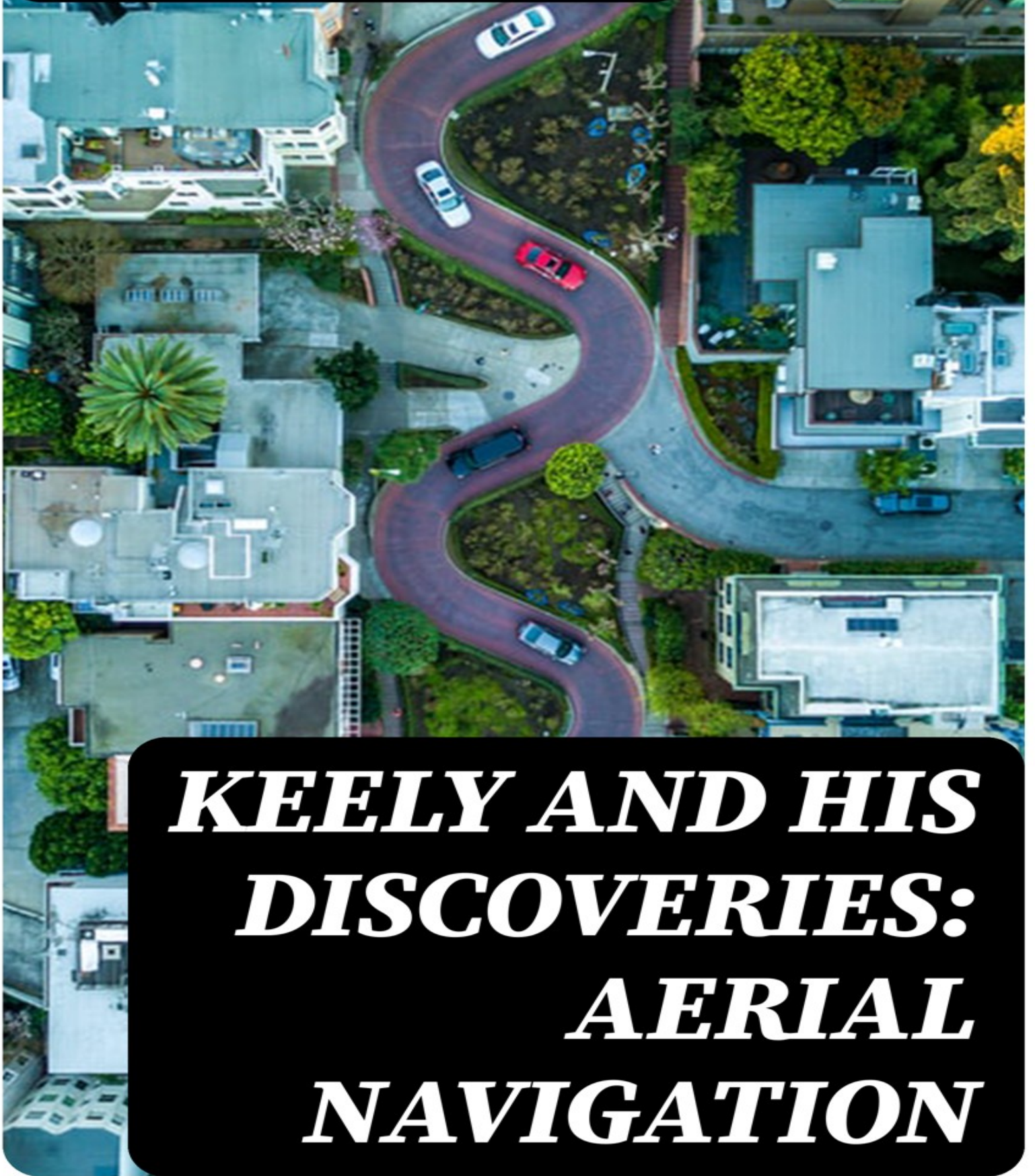
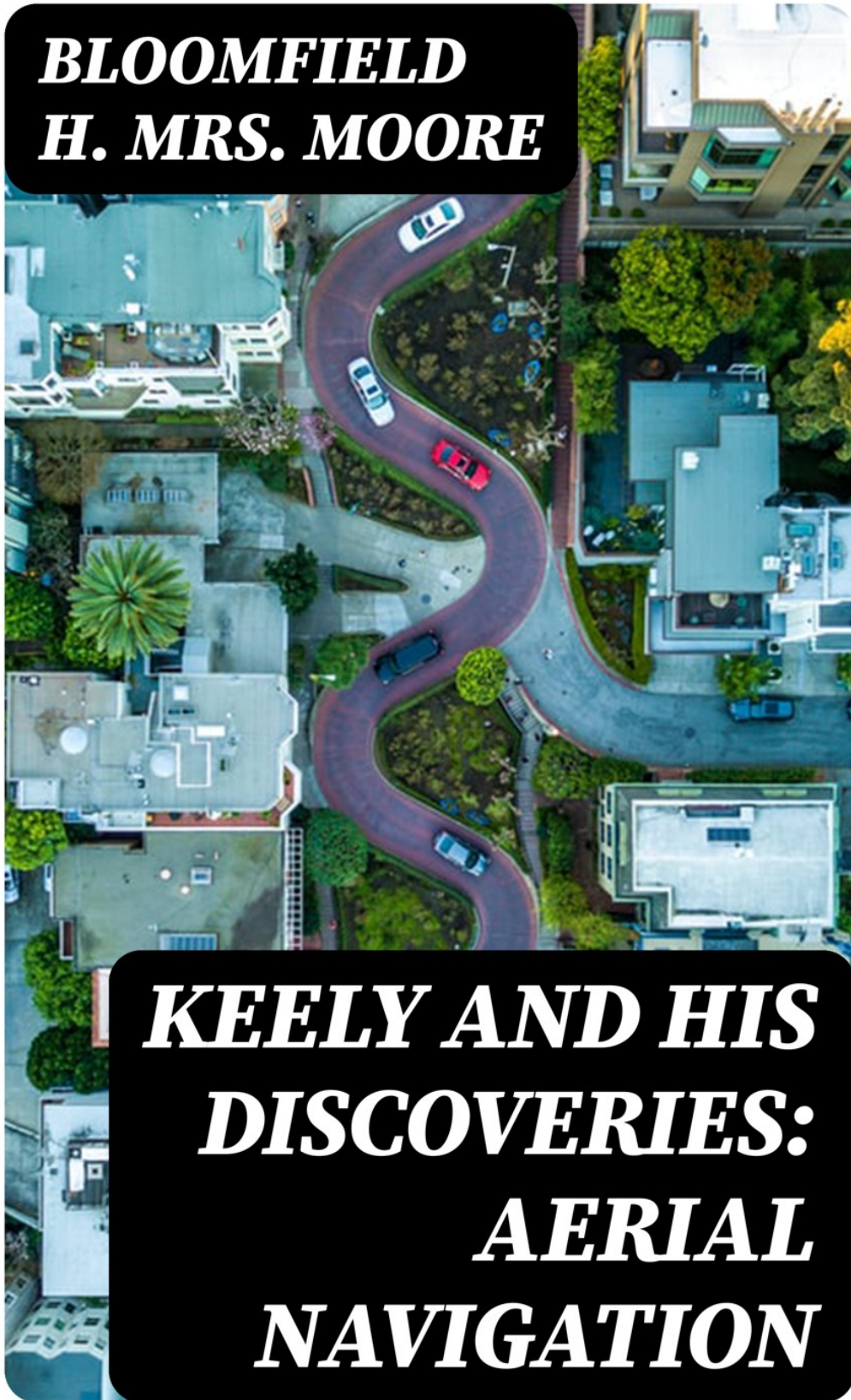


***BLOOMFIELD
H. MRS. MOORE***

***KEELY AND HIS
DISCOVERIES:
AERIAL
NAVIGATION***



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By the Rev. John Andrew, of Belfast.

“Wait on the Lord.”

When the Almighty is taking men into His deeper confidence as to His Creation ways, and how His ways may be taken advantage of for man’s service and benefit, the gifted one through whom such revealing is being made should not be hurried by the common bustle of the world, but should be protected in the privacy where the Creator and he are closeted together in the giving and receiving which is thus transpiring.

Scientific patience is, in all such cases, imperative. When the gifted one is hustled by the world, as Mr. Keely has been, his inspiration is disturbed and his advance hindered. If the first inkling of some great revealing thus in progress should promise some mighty find for the material advantage of mankind, there is naturally a quickened desire to gain possession; but if in such an event impatience should impel the seer, ere his far-visioned sight has reached the end, deplorable delay may be the result.

This is the thing which has happened in the case which this little volume comes forth to relate and explain. It is not intended to unfold the systematic methods of the gifted genius concerning whom it speaks; that will come, in his own words, in due time. The aim of this volume is to show the course of events in relation to his researches; and to open the mystery of how it came about that he should have been so much misunderstood and hindered. It tells how he, in the dim dawn of initial inspiration, first glimpsed and touched The Power which is about to be given to the possession of mankind for the supply of wants, and the relief of toil. How he struggled and wrestled like the patriarch of old who said, “I will not let Thee go, except Thou bless me.” How men of the world, seeing the struggle and estimating the power, said, “Make haste and harness this power to our machinery, and we shall pay you.” How, in his need of means, he was tempted and fell; making an attempt to harness to machinery a power whose very form and kind he had not yet been given to discern. And then, when this too hasty attempt had failed, how the disappointed world laughed and mocked, and fumed, and called him an impostor.

This volume seeks to explain this Keely Mystery; and to show that although a mistake was made, it was only a passing mistake. The mistake has been rectified; and the seer, now in possession of peace and privacy, has fully sighted the power, and is making progress in bringing it into subjugation.

He has been interviewed by competent men, men of enlarged scientific vision; and in the protection of their esteem, and by the liberal pecuniary aid of

one who has made scientific interests an object of sacred solicitude, Mr. Keely is likely to succeed in opening to the world another of the stores which the Almighty Creator and Preserver, ever provident of His children's needs, has prepared in reserve against the time of their necessity. We may theorize, but God alone knows the means by which the regeneration of mankind, and the establishment of the kingdom of righteousness and peace shall come about. The All-merciful has a purpose and plan of His own. The power which Mr. Keely is dealing with belongs to the ways and means of the evolution of civilization and material providence; and it will depend on how men make use of it how far it may clear or block the way of this planet's highest weal. The power, however, which Mr. Keely is dealing with lies so close to the spiritual realm of things, and brings us so near to the point at which the Almighty is in immediate touch of His Creation in His unceasing upholding of it, that all Christian men might be expected to take a deep interest in researches which promise so much. It may reasonably be hoped that this volume may promote this interest, and turn the attention to coming events which are casting more than shadows before. With this hope we commend it to the reading of the wise. Those who delight in yellow-covered literature may pass it by; it contains no plot for the excitement of such.

INTRODUCTION.

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Ex Vivo Omnia.

We stand before the dawning of a new day in science and humanity,—a new discovery, surpassing any that has been hitherto made; which promises to afford us a key to some of the most recondite secrets of nature, and to open up to our view a new world.—Dr. Hufeland.

The error of our century in questions of research seems to have been in the persistent investigation of the phenomena of matter (or material organization) as the sole province of physics, regarding psychical research as lying outside. The term physics is derived from a Greek word signifying "nature." Nature does not limit herself to matter and mechanism. The phenomena of spirit are as much a part of Nature as are those of matter. The psychological theories of our physicists display a decided leaning towards materialism, disregarding the manifestations of the vital principle,—the *vis motrix*,—and refusing to investigate beyond the limits which they have imposed upon themselves, and which, if accepted by all, would take us back to the belief of the pagans, as echoed by Voltaire:

Est-ce-là ce rayon de l'Essence Suprême
Que l'on nous peint si lumineux?

Est-ce-là cet Esprit survivant à nous-même?

Il naît avec nos sens, croît, s'affaiblit comme eux:

Hélas! il périra de même.

Sympathetic philosophy teaches that the various phenomena of the human constitution cannot be properly comprehended and explained without observing the distinction between the physical and material, and the moral and spiritual nature of man. It demonstrates incontrovertibly the separate existence and independent activity of the soul of man, and that the spirit governs the body instead of being governed by the body. As Spenser has said,—

For of the soul the body form doth take;

For soul is form, and doth the body make.

Huxley tells us that science prospers exactly in proportion as it is religious, and that religion flourishes in exact proportion to the scientific depth and firmness of its basis. "Civilization, society, and morals," says Figuier, "are like a string of beads, whose fastening is the belief in the immortality of the soul. Break the fastening and the beads are scattered."

Now, as Nature nowhere exhibits to our visual perceptions a soul acting without a body, and as we do not know in what manner the spiritual faculties are united to the organization, psychology is compelled to investigate the operations of the intellect as if they were performed altogether independently of the body; whereas they are only manifested, in the ordinary state of existence, through the intermediate agency of the corporeal organs.

The accumulation of psychological facts and speculations which characterize this age appears to have made little or no permanent impression upon the minds of our scientists and our philosophers. Bishop Berkeley asks, "Have not Fatalism and Sadducism gained ground during the general passion for the corpuscularian and mechanical philosophy which hath prevailed?" Buffon, in writing of the sympathy, or relation, which exists throughout the whole animal economy, said, "Let us, with the ancients, call this singular correspondence of the different parts of the body a sympathy, or, with the moderns consider it as an unknown relation in the action of the nervous system, we cannot too carefully observe its effects, if we wish to perfect the theory of medicine." Colquhoun, commenting upon Buffon's statement, says that far too little attention has been paid to the spiritual nature of man,—to the effects of those immaterial and invisible influences *which, analogous to the chemical and electrical agents, are the true springs of our organization*, continually producing changes internally which are externally perceived as the marked effects of unseen causes, and which cannot be explained upon the principles of any law of mechanism.

These unseen causes are now made clear to us by the truths which Vibratory Physics and Sympathetic Philosophy demonstrate and sustain. The prophecy of Dr. Hufeland (made in connection with an account of certain phenomena arising

from the unchangeable laws of sympathetic association) is soon to be fulfilled, and the door thrown open to “a new world” of research. Professor Rücker in his papers on “Molecular Forces,” William Crookes in his lecture on “The Genesis of Elements,” Norman Lockyer in his book on “The Chemistry of the Sun,”—all these scientists have approached so near to this hitherto bolted, double-barred and locked portal that the wonder is not so much that they have approached as that, drawing so near, they have not passed within.

Professor Rücker, in his papers (read before the Royal Institution of Great Britain) explaining the attractive and repulsive action of molecules, found himself obliged to apologize to scientists for suggesting the possibility of an intelligence by which alone he could explain certain phenomena unaccounted for by science; but do we not find proof in ourselves that the action of molecules is an intelligent action? For we must admit the individuality of the molecules in our organisms, in order to understand how it is that nourishment maintains life. Try as we may to account for the action of aliment upon the system, all is resolved into the fact that there must be some intelligent force at work. Do we ourselves disunite and intermingle, by myriad channels, in order to rejoin and replace a molecule which awaits this aid? We must either affirm that it is so, that we place them where we think they are needed, or that it is the molecules that find a place of themselves. We know that we are occupied in other ways which demand all our thoughts. It must, therefore, be that these molecules find their own place. Admit this, and we accord life and intelligence to them. If we reason that it is our nerves which appropriate substances that they need for the maintenance of their energy and their harmonious action, we then concede to the nerves what we deny to the molecules. Or, if we think it more natural to attribute this power to the viscera,—the stomach, for example,—we only change the thesis.

It will be said that it is pantheism to assert that matter, under all the forms which it presents, is only groups of aggregates of sympathetic molecules, of a substance unalterable in its individualities; a thinking, acting substance. Let us not deny what we are unable to explain. God is all that *is*, without everything that *is* being individually God. Etheric force has been compared to the trunk of a tree, the roots of which rest in Infinity. The branches of the tree correspond to the various modifications of this one force,—heat, light, electricity, and its close companion force, magnetism. It is held in suspension in our atmosphere. It exists throughout the universe. Actual science not admitting a void, then all things must touch one another. To touch is to be but one by contiguity, or there would be between one thing and another something which might be termed space, or nothing. Now, as nothing cannot exist, there must be something between “the atomic triplets” which are, according to the Keely theory, found in each molecule. This something in the molecule he affirms to be “the universal

fluid," or molecular ether. One thing touching another, all must therefore be all in all, and through all, by the sensitive combination of all the molecules in the universe, as is demonstrated by electricity, galvanism, the loadstone, etc. If we account for the intelligent action of molecules by attributing it to what has been variously called "the universal fluid," "the electric fluid," "the galvanic fluid," "the nervous fluid," "the magnetic fluid," it will only be substituting one name for another; it is still some part or other of the organization which discerns and joins to itself a portion of one of the fluids referred to, or one of these fluids which discerns and mingles with the material molecules; it is still the life of the part, the life of the molecule, life individualized in all and through all.

Admitting, then, that there is a universal fluid, it must exist in and through all things. If void does not exist, everything is full; if all is full, everything is in contact; if everything is in contact, the whole influences and is influenced because all is life; and life is movement, because movement is a continual disunion and union of all the molecules which compose the whole. The ancient philosophers admitted all this. Under the different names of "macrocosm," "microcosm," "corpuscles," "emanations," "attraction," "repulsion," "sympathy," and "antipathy,"—all names which are only one,—their various propositions were merely the product of inductions influenced by *their modes of observing*, as the deductions of scientists are influenced in our day.

Balzac tells us that everything here below is the product of an ethereal substance, the common basis of various phenomena, known under the inappropriate names of electricity, heat, light, galvanic and magnetic fluid, etc., and that the universality of its transmutations constitutes what is vulgarly called matter. We cannot take up a book on physics (written with *true* scientific knowledge) in which we do not find evidence that its author acknowledges that there is, correctly speaking, but one force in nature. Radcliffe tells us that what is called electricity is only a one-sided aspect of a law which, when fully revealed, will be found to rule over organic as well as inorganic nature—a law to which the discoveries of science and the teachings of philosophy alike bear testimony,—a law which does not entomb life in matter, but which transfigures matter with a life which, when traced to its source, will prove only to be the effluence of the Divine life.

Macvicar teaches that 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 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 inertiae* is alone admitted.

There is in Professor Crookes's "Genesis of the Elements" an hypothesis of great interest,—a projectment of philosophical truth which brings him nearer than any known living scientist to the ground held by Keely. Davy defines hypothesis as the scaffolding of science, useful to build up true knowledge, but capable of being put up or taken down at pleasure, without injuring the edifice of philosophy. When we find men in different parts of the world constructing the same kind of scaffolding, we may feel fairly sure that they have an edifice to build. The scaffolding may prove to be insecure, but it can be flung away and another constructed. It is the edifice that is all-important,—the philosophy not the hypotheses. The science of learning, says Professor Lesley, and the science of knowledge are not quite identical; and learning has too often, in the case of individuals, overwhelmed and smothered to death knowledge. It is a familiar fact that great discoveries come at long intervals, brought by specially-commissioned and highly-endowed messengers; while a perpetual procession of humble servants of nature arrive with gifts of lesser moment, but equally genuine, curious, and interesting novelties. From what unknown land does all this wealth of information come? Who are these bearers of it? And who intrusted each with his particular burden, which he carries aloft as if it deserved exclusive admiration? Why do those who bring the best things walk so seriously and modestly along as if they were in the performance of a sacred duty, for which they scarcely esteem themselves worthy?

The Bishop of Carlisle, in his paper on "The Uniformity of Nature," suggests the answer to all who are prepared to approach the abyss which has hitherto divided physical science from spiritual science,—an abyss which is soon to be illumined by the sunlight of demonstration and spanned by the bridge of knowledge. To quote from the paper of the Bishop of Carlisle, "There are matters of the highest moment which manifestly do lie outside the domain of physical science. The possibility of the continuance of human existence in a spiritual form after the termination of physical life is, beyond contradiction, one of the grandest and most momentous of possibilities, but in the nature of things it lies outside physics. Yet there is nothing absolutely absurd, nothing which contradicts any human instinct, in the supposition of such possibility; consequently, the student of physical science, even if he cannot find time or inclination to look into such matters himself, may well have patience with those who can. And he may easily afford to be generous: the field of physical science is grand enough for any ambition, and there is room enough in the wide world both for physical and for psychical research."

But does psychical research lie outside the domain of physical science? What is the supernatural but the higher workings of laws which we call natural, as far

as we have been able to investigate them? Is not the supernatural, then, just as legitimate a subject of consideration, for the truly scientific mind, as is the natural? If it explains, satisfactorily, phenomena which cannot be otherwise explained, there is no good reason why its aid should not be invoked by men of science. The truth is, that the ordinary course of nature is one continued miracle, one continued manifestation of the Divine mind. "Everything which is, is thought," says Amiel, "but not conscious and individual thought. Everything is a symbol of a symbol; and a symbol of what?—of mind. We are hemmed round with mystery, and the greatest mysteries are contained in what we see, and do, every day."

Keely affirms, with other philosophers, that there is only one unique substance, and that this substance is the Divine spirit, the spirit of life, and that this spirit of life is God, who fills everything with His thoughts; disjoining and grouping together these multitudes of thoughts in different bodies called atmospheres, fluids, matters, animal, vegetable, and mineral forms.

Herbert Spencer says that amid the mysteries that become the more mysterious the more they are thought about, there will remain the one absolute certainty, that we are ever in the presence of an infinite and an eternal energy, from which all things proceed. Macvicar foreshadowed the teachings of this new philosophy when he wrote, "All motion in the universe is rhythmical. This is seen in the forward and backward movement of the pendulum, the ebb and the flow of the tides, the succession of day and night, the systolic and diastolic action of the heart, and in the inspiration and expiration of the lungs. Our breathing is a double motion of universal æther, an active and a reactive movement. This androgyne principle, with its dual motion, is the breath of God in man." The writings of the ancients teem with these ideas, which have been handed down to us from generation to generation, and are now flashing their light, like torches in the darkness, upon mysteries too long regarded as "lying outside the domains of physical science."

Twenty years ago Macvicar wrote his "Sketch of a Philosophy," in which he advanced the above views, with other views now maintained and demonstrated by Keely, who during these twenty years, without knowing Macvicar's views, or of his existence even, has been engaged in that "dead-work which cannot be delegated," the result of which is not learning, but knowledge; for learning, says Lessing, is only our knowledge of the experience of others; knowledge is our own. This burden of dead-work, writes Lesley, every great discoverer has had to carry for years and years, unknown to the world at large, before the world was electrified by his appearance as its genius. Without it, there can be no discovery of what is rightly called a scientific truth. Every advancement in science comes from this "dead-work," and creates, of its own nature, an improvement in the condition of the race; putting, as it does, the multitudes of human society on a

fairer and friendlier footing with one another. And during these twenty years of "dead-work" the discoverer of etheric force has pursued the even tenor of his way, under circumstances which show him to be a giant in intellectual greatness, insensible to paltry, hostile criticism, patient under opposition, dead to all temptations of self-interest, calmly superior to the misjudgments of the short-sighted and ignoble; noble means as indispensable to him as noble ends; fame and riches less important than his honour; his joys arising from the accomplishment of his work and the love and the sympathy of the few who have comprehended him! "Only the noble-hearted can understand the noble-hearted." Keely's chief ambition has been to utilize the force he discovered; not for his own aggrandizement, but to bless the lives of his fellow-men. He has scaled the rocks which barricade earth from heaven, and he knows that the fire which he has brought down with him is divine.

This so-called secret is an open secret, which, after it is known, may be read everywhere,—in the revolution of the planets as well as in the crystallization of minerals and in the growth of a flower.

"But why does not Keely share his knowledge with others?" "Why does he not proclaim his secret to the world?" are questions that are often asked. Keely has no secret to proclaim to the world. Not until the aerial ship is in operation will *the world* be able to comprehend the nature of Keely's discoveries. When the distinguished physicist, Professor Dewar, of the Royal Institution of Great Britain, goes to America this summer, he will be instructed by Mr. Keely in his dissociation processes. Every man who has passed the mere threshold of science ought to be aware that it is quite possible to be in possession of a series of facts long before he is capable of giving a rational and satisfactory explanation of them—in short, before he is enabled to discover their causes even. This "dead-work" has occupied many years of Keely's life; and only within the last five years has he reached that degree of perfection which warranted the erection of a scaffolding for the construction of the true edifice of philosophy.

We have only to recall the wonderful discoveries which have been made in modern times, relative to the properties of heat, of electricity, of galvanism, etc., in order to acknowledge that had any man ventured to anticipate the powers and uses of the steam-engine, the voltaic pile, the electrical battery, or of any other of those mighty instruments by means of which the mind of man has acquired so vast a dominion over the world of matter, he would probably have been considered a visionary; and had he been able to exhibit the effects of any of these instruments, before the principles which regulate their action had become generally known to philosophers, they would in all likelihood have been attributed to fraud or to juggling. Herein lies the secret of Keely's delay. His work is not yet completed to that point where he can cease experimenting and publish the results of his "dead-work" to the world.

“When will he be ready?” is a question often asked; but it is one that God only can answer, as to the year and day. It now seems as if the time were near at hand,—within this very year; but not even Keely himself can fix the date, until he has finished his present course of experiments, his “graduation” of his twenty-seventh and last group of depolar disks, for effecting change and interchange with polar force.

“But what are his hypotheses? And what the tenets of his new philosophy?” His hypotheses are as antithetic to existing hypotheses in chemistry as the Newtonian system, at its first publication, was antithetic to the vortices of Descartes. The philosophy is not of his creation; nor is it a new philosophy. It is as old as the universe. Its tenets are unpopular, heterodox tenets, but their grandeur, when compared with prevailing theories, will cause the latter to appear like the soap-bubbles that Sir William Drummond said the grown-up children of science amuse themselves with; whilst the honest vulgar stand gazing in stupid admiration, dignifying these learned vagaries with the name of science. It is the sole edifice of true philosophy, the corner-stone of which was laid at Creation, when God said, “Let there be light; and there was light.” The scaffolding which our modern Prometheus has built is not the airy fabric of delusion, nor the baser fabric of a fraud, as has been so often asserted. It has been built plank by plank, upon firm ground, and every plank is of pure gold, as will be seen in due time.

It has been justly said that we have no ground for assuming that we have approached a limit in the field of discovery, or for claiming finality in our interpretations of Nature. We have, as yet, only lifted one corner of the curtain, enabling us to peep at some of the machinery by which her operations are effected, while much more remains concealed; and we know little of the marvels which in course of time may be made clear to us.

Earnest minds in all ages and in all countries have arrived at the same inferences which Keely has reached in his researches,—viz., that the one intelligent force in nature is not a mere mathematical dynamism in space and time, but a true Power existing in its type and fulness,—deity. You may say that such an inference belongs to religion, not to science, but you cannot divorce the two. No systematic distinction between philosophical, religious, and scientific ideas can be maintained. All the three run into one another with the most perfect legitimacy. Their dissociation can be effected only by art, their divorce only by violence. Great as is the revolution in mechanics which is to take place through this discovery, it has an equally important bearing on all questions connected with psychical research. Once demonstrated, we shall hear no more of the brain secreting thought, as the liver secretes bile. The laws of “rhythmical harmony,” of “assimilation,” of “sympathetic association,” will be found governing all things, in the glorious heavens above us, down to the least atom

upon our earth. Leibnitz's assertion, that "perceptivity and its correlative perceptibility are coextensive with the whole sphere of individualized being," will be accounted for without depriving us of a Creator. "The music of the spheres" will be proved a reality, instead of a figure of speech. St. Paul's words, "In Him we live, and move, and have our being," will be better understood. The power of mind over matter will be incontrovertibly demonstrated.

"The requirement of every demonstration is that it shall give sufficient proof of the truth it asserts." This Keely is prepared to give,—mechanical demonstration; and should he really have discovered the fundamental creative law, which he long since divined must exist, proving that the universal ether which permeates all molecules is the tangible link between God and man, connecting the infinite with the finite,—that it is the true protoplasm, or mother element of everything,—we may look for a philosophy which will explain all unexplained phenomena and reconcile the conflicting opinions of scientists.

The great law of sympathetic association, once understood, will become known as it is,—viz., as the governing medium of the universe. Herein lies the secret, the revelation of which will usher in the spiritual age foretold by the Prophets of the Old Testament and the Apostles of the New Testament. Inspiration is not confined to prophets and apostles and poets: the man of science, the writer, all who reach out after the Infinite, receive their measure of inspiration according to their capacity. We need a new revelation to turn back "the tidal wave of materialism" which has rolled in upon the scientific world, as much as Moses needed one when he sought to penetrate the mysteries of the Creation; and our revelation is near at hand,—a revelation which will change the statical "I am" into the dynamical "I will,"—a revelation which, while teaching us to look from Nature up to Nature's God, will reveal to us our own powers as "children of God," as "heirs of immortality."

"Knowledge," said Lord Beaconsfield, "is like the mystic ladder in the Patriarch's dream. Its base rests on the primeval earth—its crest is lost in the shadowy splendour of the empyrean; while the great authors who, for traditionary ages, have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, maintaining, as it were, the communication between man and heaven."

This beautiful imagery holds within it that seed of truth, which is said to exist in the wildest fable; for, although all great discoveries, pertaining to the material world, have been made gradually, with much starting on the wrong track, much false deduction and much worthless result, spiritual truths can be revealed to man in no other way than by that spiritual influence which maintains communication between the terrestrial and the celestial, or the material and the spiritual. "Truth is attained through immediate intuition," say the Aryan teachers; but only by those who have educated their sixth sense; as will be seen

in Mr. Sinclair's new work, "Vera Vita; or, the Philosophy of Sympathy." While the imaginative scientist is puzzling himself about new natural forces and the apparent suspension of old and hitherto invariable laws, Sinclair, in his writings, shows us that it is because we do not recognize the elements of nature that their influences remain mysterious to us.

Mr. Sinclair is as firm in his belief as is Mr. Keely that this element is the great connecting link between the Creator and the created, and that it is capable of rendering more marvellous services to man than all the discovered uses of electricity.

The coincidences in the theories of these two philosophers are the more remarkable, inasmuch as Mr. Sinclair's have their origin, as set forth in his book "A New Creed," in metaphysics; while "Keely's wide and far-reaching philosophy" (to quote the words of a distinguished physicist) "has a physical genesis, and has been developed by long years of patient and persistent research." But it is an undisputed fact that, in countries far distant from each other, different men have fallen into the same lines of research; and have made correspondent discoveries, at the same time, without having had any communication with each other; and never has there been a time when so many were testing all things that appear to give proof of the super-sensual element in man. There is a very general impression all over the world, says Marie Correlli, that the time is ripe for a clearer revelation of God and "the hidden things of God" than we have ever had before.

All persons who are interested in Keely's discoveries and the nature of the unknown element discovered by Keely and Sinclair, will find in the writings of the latter a more lucid explanation of sympathetic association than Keely himself has ever been able to give in writing. The title of this remarkable book would have been more wisely chosen had its author called it "A New Element and a New Order of Things." The Rev. Philip Schaff, D.D., says of creeds:—"The Bible is the word of God to man: the Creed is the answer of man to God. The Bible is the book to be explained and applied; the Creed is the Church's understanding and summary of the Bible." It is in this light that Mr. Sinclair's new creed, human and humane, should be read.

There is no conductivity in the ether lines, writes Sinclair, for selfish desires and motives; for they are not of the soul, but are only sounds of the lips (or wishes of the material part of us), so that the established connecting-rod between the living soul and the source of life is insulated from desires that are not begotten in sympathy, and they at once run to earth. Where there is no connection there can be no communion. Without the natural sympathetic etheric connection between the source of life and the soul, there can be no communication. "A New Creed," like the sympathetic etheric philosophy of Keely, reveals the connecting link between the finite and the Infinite, and

teaches us that the primal law of evolution and of progress is slowly but surely preparing our race for the time when Christianity will be something more than a mere profession, and "the brotherhood of humanity" will no longer be the meaningless phrase that it now is. We are led to see, by this pure philosophy, that "our solar system is a type of a healthy social system; that in it each one affects, binds, controls, sustains, helps, makes free each other; that no star lives for itself alone;" that man was not made to mourn, and that our sufferings arise from our ignorance of the laws governing the innate motive power within us.

*The times are not degenerate! Men's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul its need
Of something greater than itself. The wraith
Of dead belief we cherished in our youth,
Fades but to let us welcome new born truth.
Man may not worship at the ancient shrine,
Prone on his face, in self-accusing scorn.
That night is passed; he hails a fairer morn,
And knows himself a something half divine!
No humble worm whose heritage is sin,
But part of God—he feels the Christ within!
No fierce Jehovah with a frowning mien
He worships. Nay, through love, and not through fear,
He seeks the truth, and *finds its source is near!*
He feels and owns the power of things unseen,
Where once he scoffed. *God's great primeval plan
Is fast unfolding in the soul of man.*—Ella W. Wilcox.*

KEELY AND HIS DISCOVERIES.

CHAPTER I.

1872 TO 1882.

INTRODUCTORY.

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Within the half-century the hypothetical ether has amply vindicated its novel claim to take its place as a mysterious entity side by side with matter and energy among the ultimate components of the objective universe.... Modern science sets before our eyes the comprehensive and glorious idea of a cosmos which is one and the same throughout, in sun and star and world and atom, in light and heat and life and mechanism, in herb and tree and man and animal, in body, soul, and spirit, mind and matter.— Grant Allen on *Evolution*.

The man who can demonstrate the existence of an unsuspected and unknown force has a right, in the absence of demonstrative proof to the contrary, to form his own theory of its origin, and to make it the basis of his own system. Keely is looking at physical phenomena and their explanations from a point of view so different from that of the inductive school, that we hardly know how to combine the two, or show their bearings upon each other. For myself, I think now, as I thought and said in my address, that the absolutely exclusive position, taken up by Huxley,

Tyndall, and the so-called Material School, is ludicrously indefensible; and that we should be as perfectly open to evidence in any direction, as we were 2000 years ago.—The Rev. H. W. Watson, D.Sc., F.R.S.

So many men of learning are now holding Dr. Watson's views that the time seems to have arrived, in which the theories of Keely will receive, from those who are competent to judge of their value, the attention that they deserve. Before entering upon their merits, or setting them down for others to judge of their worth, the way must be prepared by showing the claims which they possess from their correspondence with some of the most advanced ideas of the present day, as well as with the teachings of the wisest men in past centuries.

The mode which is the least laborious to accomplish this end, is by collecting what has been written and printed, which bears upon, and elucidates this subject.

It is now very generally known that Mr. Keely, while pursuing a line of experiment in vibrations, "accidentally" as Edison would say, made his discovery of an energy, the origin of which was unknown to himself; and six years passed, in experiment, before he was able to repeat its production at will. In the meantime he had exhausted his resources and willingly accepted the proposal of men, who, after witnessing the operation of the energy that he was able to show with this unknown

force, offered to organize a company to furnish him with the means to construct an engine to use this force as the motive power, anticipating immediate success.

But discovery is one thing, invention quite another thing, and the years rolled on without Mr. Keely's being able to fulfil his promises. In 1882, which was about ten years after the company was formed, an action at law was brought against him for non-fulfilment of his contract. The *Evening Bulletin* of March 30th of that year thus explains, truthfully, the position.

THE KEELY MOTOR.

A STATEMENT FROM ONE OF THE INVENTOR'S STOCKHOLDERS.

"To the Editor of the Evening Bulletin: In your issue of last Tuesday appears an article which deserves attention, and also calls for some explanation upon that very much misunderstood question of the Keely motor. From some cause not easy to learn, there seems to be a tendency to keep only one side of that subject before the public.

"Being one of the unfortunates of the Keely motor speculation, interest has led me to investigate not only the invention and the man who has everything to do with it, but also the management of the company, which is equally important to those who put their money into the enterprise as an investment. Permit me,

therefore, to state a few of the facts which, if known, would very much change some of the popular views now held.

“There are perhaps a thousand stockholders in the Keely Motor Company. The mass of these, like myself, are not the prosecutors in this case against Mr. Keely. We do not believe that Mr. Keely can be forced to divulge any valuable secrets if he possesses them. We do not believe that a case in court is calculated to prolong the inventor’s life, or render it more safe from the accidents to which he is exposed. We do not believe that these proceedings are likely to increase his good will towards the company. *Some* of us know that by purchasing Keely motor stock, we have not thereby put our money into the invention, nor has Mr. Keely had the benefit of it. We also know that some, if not all, of the parties to this prosecution, especially those who are most vehement in its favour under the pretence of protecting the common stockholders, are selfish to the last degree, while for themselves they have the least cause to complain. Their official records show an utter disregard of the interests of stockholders or the rights of the inventor: while the success of the invention is to them a secondary consideration. It is they, and not the inventor, who have drummed up the customers, and recommended and sold the stock. They, and not he, are answerable to

the purchasers. If Mr. Keely is guilty of deception, they are to say the least equally so. Look at a few statements:

“When the Keely Motor Company was started, in 1874, its organizers received their stock without paying for it. About three-fourths of the whole amount were thus given away by Mr. Keely. He retained about one-seventh, and was cheated out of a good portion of that before he had gone far. Only 400 shares out of 20,000 were retained in the treasury, and that but a short time; for these recipients of the “dead-head stock” made hasty havoc of the market by a rapid unloading of their shares and pocketing the proceeds. So the poor little 400 shares of treasury stock brought only the minimum price to afford temporary relief to a distressed company.

“The bankrupt condition of this incipient corporation threatened it with a cessation of existence, unless somebody came to the rescue, for the ‘originals,’ who had received a harvest by the sale of their ‘free stock,’ would not now give a dollar to save the concern. They were all fixed, but what of the innocent stockholders who had purchased this stock? They should not be allowed to suffer, as they must if the company went out. So Mr. Keely came to the rescue, and consented to the following scheme, which was prepared by schemers, as the sequel proved. He had two inventions besides the motor, and they could be

handled to advantage in this emergency. These Mr. Keely assigned to the company, and the stock was increased from 20,000 to 100,000 shares. The 80,000 new shares were to be divided equally: 40,000 to pay for the inventions, and 40,000 went to the company *without one dollar of pay*. So, Mr. Keely received no money in this transaction; and of the 40,000 shares which he should have received, not 5000 ever reached him; fraudulent claims having captured the rest while in the hands of the 'trustee.' Of the 5000 shares also, much had been obligated in advance by the inventor to carry forward the work which otherwise must have been delayed, so that he had less than 1000 shares left when all claims were settled. This grand act is called the 'consolidation,' which took place in 1879, and since which all moneys raised by the company have come from the sale of shares out of this 40,000, which Mr. Keely then gave to the company. By some mysterious operations in the 'management' this 'Treasury Stock' has shrunk away very rapidly, bringing at times only a fraction of the price which other stocks of the same kind were selling for in the market, while the little cash which it has brought has only in part been used by Mr. Keely, and that has been served out to him in a sparing way, which would be shameful even if he had not furnished it all to begin with. The company now owe to Mr. Keely

fifty thousand dollars loaned outright in its early history. To this indebtedness considerable has since been added. The public statements that Mr. Keely has been supplied with large amounts of money from the company are untrue, while it is true that of those who are regarded as his dupes a half dozen or more have made on an average at least \$50,000 each from the 'enterprise.' The money with which Mr. Keely capitalized the company, in the first place, was obtained from the sale of territorial rights to men who have formed other companies for the purpose.

"If Mr. Keely deserves prosecution by any parties, it is those who bought these rights, and not the ring who now control the company with stock which has cost them nothing.

"If anybody deserves to be sued by the stockholders it is these very persons who recommended and sold them the stock, and have taken the benefit of it, and who at the same time are responsible for the miserable management which has caused detention of the work, distress in the company, depreciation in the stock and dissatisfaction among stockholders.

"One."

The further history of "The Keely Motor Bubble" will be given later on, but it is the position in earlier years, that we must first deal with, to get a clear comprehension of the causes of the delays which again and again shattered the hopes of the sanguine

investors just when they were the most buoyant, from an apparent increased control of the mysterious force Keely was handling. Further quotations from the press will best show the light in which Keely's work was regarded by those who considered themselves competent to pass judgment upon him and his efforts. The *Daily News* in Philadelphia, on May 25th, 1886, contained a most sensible editorial, with the heading

What has Keely Discovered?

“For a number of years Mr. John W. Keely, of this city, and various associates have occupied the attention of the public to a greater or less extent, from time to time. The claim on behalf of Mr. Keely is that he has discovered a new motive power, so far transcending all previous achievements in this direction, as to overturn most of the universally recognized conclusions regarding dynamics. Of course such a claim was sure to be met with derision, and the derision was sure of continuance until silenced by the most thorough practical demonstration.

“Discussion of the matter has not seemed profitable in the absence of such a demonstration; but now it seems proper to note an apparently new status of Mr. Keely's affairs, as shown by some experiments conducted last Saturday in the presence of a number of visitors. Some, at least, of these visitors were qualified for critical observation, and the noteworthy fact

is that Mr. Keely was able to produce, under their close inspection, a dynamic result which none of them pretended to account for by any known law of physics, outside of that which Mr. Keely claims as the base of his operation. He evolved, almost instantaneously, according to the united report of those who were present, a substance having an elastic energy varying from 10,000 to 20,000 pounds per square inch, and instantly discharged or liberated it into the atmosphere, without the evolution of heat in its production, or of cold on its sudden liberation. These phenomena alone would seem to establish that the substance he is dealing with is one not hitherto known to science.

“It seems rather frivolous to dismiss this matter with the supposition that trained specialists are to be hoodwinked by concealed springs, buried pipes for the introduction of compressed air and the like. Surely such gentlemen ought very easily to determine at once whether the surroundings and conditions of the experiments were such as to favour any kind of legerdemain; and if they found them so, it is strange that they should spend some hours in investigating that which has been asserted to be ‘a transparent humbug.’

“The appearances are that Mr. Keely has at least removed his enterprise from the domain of

ridicule to that of respectful investigation, and this, after all, is great progress.”

On Wednesday, July 28th, 1886, the *Public Ledger* had a leader headed,

Let us have some actual useful Work.

“With regard to the occasional revivals of the Keely motor, whether annual, semi-annual, or biennial, as they have come along in the last ten or a dozen years, the *Ledger* has paid but little attention to them for a long time; and possibly this last display last week might have been allowed to take the same unnoticed course, but that the “whizz” of the big sphere seems to have been so rapid, and the racket so stunning, as to more greatly puzzle those present at the exhibition than on any former occasion. The matter for a long time has presented itself to us in but two aspects mainly. First, there was large public interest in the asserted development of physical force by new and very strange means—very interesting if there really was a probability of a new device or new means of developing power that could be harnessed and made to do useful work; and second, so far as the matter took the form of exploiting a private enterprise or stimulating a boom for a private speculation, there was but very limited interest for the public. In this latter aspect it was almost exclusively an affair between Mr. Keely and the stockholders of

his company, who felt willing to back their faith in the substantiality of his invention or discovery, by investing their money in the company's stock. This was no affair for a public journal to meddle in, unless some imposture was designed that might affect the general public.

“That is the way the *Ledger* has regarded the matter for several years; and, as during that period it seemed to be almost exclusively a private matter of little public interest, we have had little or no concern with it. Of course the *Ledger* stood ready all the time, as it stands now ready, to welcome anything that promises to be useful or of advantage in any way as an addition to the mechanical or other working facilities of our day. That Mr. Keely might have a clue to such an addition we did not dispute on the mere ground that it was new or strange, or because experts pronounced it impossible; for many stranger things have happened. Mankind, even those who are illumined by the highest human knowledge and intelligence, do not yet know all that is to be known, as we are reminded almost every day by the strides of scientific and mechanical progress. We would rather have found Mr. Keely less inclined to be mysterious; we could have wished him to have been less disposed to talk in terms that sound very like meaningless jargon to most well-informed persons; but still we did not think it proper, or

fair, or wise, to reject his claims on these grounds, but have simply let them rest in abeyance, so far as the *Ledger* is concerned, because behind all this, and behind many more such essays, is the possibility that the success of some one of them may solve the problem of what is to be done when the world's supply of fuel, whether in form of wood, or coal, or peat, or gas, is either practically exhausted or to be got at only at a cost that would largely preclude its use. Mr. Keely, we say, may have a clue to that, as also may some one of those who are experimenting with the several manifestations of electric or magnetic force.

“What we would have had Mr. Keely do, and, until he does it, his operations have but little practical value in the sight of the *Ledger*, would have been to harness his motor to do some useful work, to gear it by cogwheel or by belt and pulley, or by some other mechanical device, to a main shaft that has driving lathes, or planers, or other machines—something that was doing actual useful work, day in and day out, as other machines do. Of machines that will manifest great pressure on a gauge, of contrivances that have enormous lifting power, of explosives that demonstrate stupendous force, the appliances of science and the mechanic arts have large numbers, and they are handier and more manageable than any Mr. Keely has shown. These