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PART TWO
The Thirty-three Years' Work

This period of his lifework completed at the Chevy Chase laboratories, which he called the Thirty-three Years' work, disclosed and formulated the methods for psychotaxically organizing operations of the intellect that comprise the sciences and arts. The next Twelve Years' work would formulate methods of organizing the feelings, emotions, and subconscious processes that comprise the esthetic arts. The next Seven Years' work would organize the volitions and conations that comprise the industrial arts.

These periods rose naturally out of steps unfolding in his mind and out of classic steps of the subject, determined by the relative amounts of work to be done along his main lines. These periods were not arbitrarily fixed and have no mystical meaning.

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I have tried to describe my ideas as I first get them, to write them out under that mood and thereby reproduce in myself the mood and mental attitude towards the subject and the universe so through my description I may again get a glimpse of the reality. Many philosophers have contemplated Truth as being "necessary and eternal," but who has described his real lesson derived from that insight? If he could reproduce in his readers the emotional state and mental attitude which he had, to cause them to get the same insight, it would not matter whether he described it accurately or not. My mind tells me that Eternal Truth rules and reigns in all phenomena, but I cannot easily put my insight perspicuously in words so others will see it as I do. But if I indicate it so a reader may acquire the same insight, it will not matter if my formulation is accurate or not—he will know what each word means if he gets the insight. My interpretations may often be wrong but my facts are right and my attitude is right. If I can place others mentally where I stand, they will see and feel the same truths and perhaps describe them more correctly, at least recognizing what I have tried to define, and it will ever after influence and console them. If with complete frankness I describe my thought and emotional and volitional attitude towards The Whole, I will teach more than if I try strictly to formulate and systematize everything I say.

—ELMER GATES, diary

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CHAPTER 10
A Final Test

It seems to me all the past years have been a preparation, a study, and now is coming the final test of fitness for work that shall become more or less public. I feel this with great emotional conviction. I have so far avoided business, which could have made me a commercial success and even very wealthy, but I should have died considering my life a failure if I had not carried out my earlier and irrevocable aspirations.

—ELMER GATES, diary, May 8, 1892

“Why cannot I give definite shape to convictions? I am conscious of a terrible ability to do something; long to fathom the depth of the unknown, to wrest from nature by the key of knowledge and invention some unknown impressive fact or principle. Yet all is indistinct and I am certain that the mission and message of my life has not yet been quite entered upon. Invention shall always be my passion without reference to purpose; discovery is an equal passion. To finish the studies and experiments I *must* make will take great wealth, and I can get that. Aerial navigation and other difficult things I can accomplish; I want a good home. Have some ideas I want to teach. But when I conceive it all accomplished, that is not what I am driving at. I don't know what it is, yet I know I am going to get it. I am conscious of

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greater ability than required in the inventions now in the list. Does nature hold some great law or secret I am about to discover and utilize? Is there some greater incarnation of the beautiful than has been realized in the fine arts, and poetry and drama? and is there some secret to a higher happiness? Must I live in strict accord with health and mind laws and commune with nature and keep my mind open and look with original eyes on science and try to find out what it is I can and want to do? Am I influenced in my conception of nature by books or can I throw out of mind the author's coloring? Has not the scientist's habit of education and the genesis of language moulded the shape a subject takes in his mind, and has not this influence hidden some great and obvious truth? Can't I throw off the veil and look at facts with the mind of one who has never seen them before? Almost! Almost I grasp at the idea of something. I almost perceive what this thing is I want to discover or do and yet it eludes. Is my mind and character yet unformed

and must I wait a few years? Am I in a state to science and invention and philosophy as Wagner was to poetry and music and drama—seeing indistinctly a possible unity and higher beauty and yet unable to completely grasp it? I think, I feel so.” So Elmer Gates, at age twenty-five, wrote in July, 1884, at the start of this important transitional period in his life.

In his account of the development of the art of mentation, as followed in Part One, he wrote that no attempt was made to follow the chronological order of experimental results and insights. For years he engaged in at least eleven different lines of research, all occasionally producing results, sometimes in physics or physiology or introspective psychology or other science. An exact chronology would have been equivalent to his entire diary, ranging over forty years and encompassing five hundred to two thousand pages a year, with all varieties of subjects on a page—and the result would be confusion. Very often topics in a subject were discovered at intervals over a third of a century. Often a law and its corollaries were worked out at successive intervals long after the original discovery. Sometimes parts of

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several discoveries made at widely separated intervals were combined into a new step. These numerous topics, many times condensed and reclassified and generalized, became mere data in a newer and truer conception, and he thus considered them no longer of interest, even from the standpoint of individual psychology.

Continuously interwoven with his diaries were his studies in introspective guidance for his plans and purposes. It was as early as his fifteenth year, in 1874, that he first began definitely to study his mind and the world from the standpoint of his foremost hopes to discover the great law of mind, to organize actual scientific knowledge, to expound Cosmic Immanency of mind, to organize cooperative mentation. In 1886, at age twenty-seven, he first began the series of subconsciousness and Awareness introspections that constituted his definite study of the immanent cosmic mind in him. (In 1890 he began to organize his major laboratory, for which buildings were actually started in 1896.)

What he believed the most instructive parts of this study for individual psychology he preserved in a selection from his diaries of about twenty-seven hundred pages covering periods from 1899 (and a few earlier ones) to 1909—his fortieth to fiftieth years. It was originally entitled “A Chapter in Individual Psychology, Being an Introspective Search for Guidance,” but he soon noted it should have been called “An Experiment in Introspective Dirigation and Awareness Functioning for Conscious Guidance.” Included was an “Interlude and Retrospect,” started early in 1899, reviewing in

chronological order some of his earlier studies. He considered a study of the actual motives, emotions, mental attitudes, and processes of any individual who seriously approached a great problem, worthy of scientific investigation and practically a new field in psychology. The confessions of Jean Jacques Rousseau and similar literary efforts did not contain the data for psychological judgments; Gates was trying to give the actual steps of psychological importance (intellectual, emotional, volitional) that led to definite results.

The period 1886-91 (age twenty-seven to thirty-two) he

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considered a transitional one emphasizing the necessity for growth in his moral disposition, which led in 1891 to another step higher in moral growth and motives, purposes, and plans. "I have not referred to ordinary laxness with reference to usual moral duties," he wrote; "I have, I hope, fully fulfilled them. I allude to those higher questions of complete justice, truth, and love—of total unselfishness in all my relations; of strength of character to act wisely when my affections are concerned and not to be misled by sentiment."

To reproduce all his diaries would require many dozens of volumes, he noted; so he selected certain days and data that seemed to give most clearly the general trend of his introspective search for guidance. Excerpts from this "Introspective Diary" will help to reveal the motives, emotions, and prospectations that led to one of the outstanding practical successes of his life, the great Chevy Chase laboratories, and to the culminating period of even greater discoveries that followed.

"Feb. 6, 1899: In 1886 or thereabouts I began a 'New Method of Introspective Seeking for an Understanding of My Mind's Own Tendencies and judgments' which had in view the adjustment of my knowledge, motives, plans, and daily work to the highest ideals and intuitions, and the elimination of the lower ideals and tendencies. For this purpose I went much alone, practiced quiescence as an aid to systematic introspection and began to drop all plans not consistent with my highest purposes. This led to a radical breaking up of many of my undertakings and it was difficult to alter all my plans, for my ideals now required the abandonment of all purely personal and selfish ends, which to my surprise still lurked within my incentives. For some time my affairs, so far as finances, moved slowly, but in general intellectual and especially in emotional and moral growth I advanced rapidly; my progress in the study of Awareness and elimination of wrong or weak tendencies was great and satisfactory.

“It was at first my intention to place my previous studies in introspective guidance in chronological order, but recently I have

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seen their bearing on the whole question of introspective psychology apart from my own interpretations and conclusions. There has not been made, or at least reported, psychologic studies of the introspective life of an individual extending over a definite series of weeks or years with direct reference to successes or failures; neither has a study been made of introspective guidance to seek the inward and highest promptings of the mind and adjust motive and action thereto. Previous to 1886 my studies in this line related wholly to the natural history of my own introspections, including their psychophysical study, making them an inductive basis for an introspective psychology. This introspective seeking for guidance rapidly altered my plans, the transitional period extending to the close of 1891, five years during which scarcely a day passed without my devoting some time to a careful introspective study and reorganization of my life.

“Dec. 26, 1891: I began a series of insights which carried me another step in moral growth and motives. I had concluded that the business venture I was in was destined to fail because of the nature of my partners and of its entire uncongeniality to my tastes and motives. It was my first business venture and from a commercial standpoint, my last. There was no failure in method or process but to continue would have required my sole time for some years with further obligations, to the exclusion of my studies. . . .

“Today and for some time I have been unusually destitute of ideas and all capacity for originality. It has been a period of rest and recuperation, but inwardly I feel some kind of growth has been taking place. There are periods in life more favorable than others; certain years, days, hours when a thinker does his best work. Undoubtedly there are similar periods in the Cosmos and functional periods in the individual bearing directly on these points. The emotional, intellectual, and conative must alternate and perhaps it is so in nature as in the individual, and in a larger sense in psychal periods also. Such periods as the philosophic cycle through which India has passed was an emotional dominancy with philosophic aspects; or England's highly

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commercial and industrial period which was conative; or the period of ancient Greece which was esthetic. There are sociological indications that psychologic eras dominate races. When there is an era of dominant feeling or emotion it has never

been characterized by efficient intellectual results and vice versa. That is, there are data which lead me to conclude that there is something approximating a definite quantity of mental effort possible on earth at one time; which is corroborated by the determination of the conservation of energy.

“Originality is obviously the most potent source of human progress. To embody the discoveries of one creative mind thousands must labor and learn. What produced the conditions under which the new idea appeared? Are there moral considerations? I am far from being ignorant of the modus operandi of getting new ideas, but why in given instances I should get ideas, and not associates who seemed in every way better fitted to work them out, is being slowly answered in my mind. It was because in reference to this particular principle I have since found myself to be morally better fitted. And this gives me a clue to the next step in my career.

“In all instances, thinking and research and introspectively directing my mind to the subject preceded the new insight. As far as I have been able to learn from biography, the advent of a great and true idea always came only to those who intended their mind seriously upon the subject; and the amount of reflection had some determinable relation to the moral standards that were then active in their lives. It seems that other requirements are necessary than mere intellectual capacity; namely, moral fitness. Also conative fitness; that is, skill and technical knowledge to give the reflection conative and inductive application. So strongly do I feel this that my life has risen to a different plane of exaltation; in addition to the extreme intellectual and emotive efforts which I have made I must make great moral effort, not merely in the normalization of emotions, but in modification of plans and motives with reference to complete justice, truthfulness,

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and particularly to needs of the human race or rather, all evolving life. So I feel I have taken a new step.

“Jan. 16, 1892: I want to discover some truth, new idea, solution to my enigmas relating to vocation. I do not believe it will be found in books or conversation; I believe it relates to some discovery or new triumph in my life. I am going to commence thinking, introspecting, aspiring, writing, striving, and see what comes if I devote my whole life exclusively to this ideal of getting the greatest truth which can come through my mind, of discovering that which will be most useful to the human race. If necessary to success, when the discovery comes I will deliver it so no one will know it came from me, and so it will contribute no reward. . . .

“I have many little bills to pay which are difficult and am in much minor trouble and sorrow. Several hods of coal left; no bread, coffee; enough oil for tonight; no butter; four pounds flour and 3 cents. Much in debt; no prospective income and \$3,000 to raise in six weeks, a few hundred next week.

“Have much literary material of my own but as I review it I think I will copy only experimental facts and destroy the rest.

“I foresee imminent catastrophe in social and political matters some eight or ten years hence. Many duties and opportunities of importance to people are being neglected.

“Our teachers like Emerson have much that people want to know without giving the methods to accomplish the hopes they inspire. I want not merely a more philosophical basis but a scientific one for the evolvement of a philosophical standpoint. I am eager to start The Work in proper form and stick to it the rest of my life. Am I to oscillate continuously between different discoveries, inventions, and periods of learning? . . . I feel within ten years I shall address a large audience through literary efforts. I want to lecture and talk but little.

“I am dissatisfied with my accomplishments so far. I have thrown away many great opportunities to worldly consideration, and the truth which I know is hid under a bushel. I quote many

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things which I would now be glad to omit because I have since gotten more accurate knowledge and have slightly changed my general opinion and moral attitude; but one of the objects of such a record is to disclose not merely the order of the mind's evolution toward knowledge, but the order of its arrangement of what is wrong and weak in my life.” So Gates noted in his comments of the 1900 analysis.

“I want a way to get before the world as soon as possible the truth I have to teach, then proceed introspectively and experimentally to get more; to get people to help in organizing cooperative research, in collecting the sum of inductive knowledge, and in creating an institution devoted to study that force or thing which is more important than all others; and what do you suppose that is? With an emotion that is almost unbearable and a foresight that I shall succeed, I reply that it is THE MIND.

“If anyone shall lose time or money through my business venture I must completely reimburse him. I must absolutely expunge from my mind all feelings of bitterness or resentment toward those who have recently attempted to injure my affairs, this being one condition prerequisite to success in my introspective efforts.

“I think I have arrived at a true estimate of my degree in the scale of intellectual effort in the world and my place of usefulness. . . . My whole time has been given to the study of current scientific matters and to seeking some higher truth the nature of which I could not even picture, as a preparation for teaching in some way truths I feel I will experimentally acquire. I see that if I succeed, I shall have more apparatus and facilities than ever before, and will discover much.

“Jan. 17, 1892: I am much interested in recording anticipations which arise regarding future work. I have a fancy, for instance, that I am to know the biological and psychophysical basis of personality, and the psychological basis thereof; and to get a deeper and truer insight into Consciousness than has ever been expressed. If this is to be, I shall be truly grateful.

“Will the great Light shine within me? This finds momentary

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utterance as an inexpressible yearning that an illumination take place first for my benefit so I may prepare to be of utility to others. This feeling is so constant, so persistent, and so intense that it must be a given datum in understanding my mind and conduct at this time. I will ‘lay siege to the shrine.’ I will seek the logical conception of my work. Clearly do I see amongst other things that I must collect the inductive knowledge of the world without theory. I see the dawn of new duties, not only in my life but in all who shall study the science of mind that is slowly forming itself in my mind. I would trust the fearless logic of my intellect; knowing the premises to be true, it is the only guidance I can have.

“I am about to write something. I am under great emotional exaltation, I look out upon the world with an optimism that must prove victorious. I *must* give utterance to what the Cosmic Being—the Universe personified—would say to the people of the world if it were *compelled* to use my organism, and if its utterance were limited to my weaknesses and capacities, to my ignorance and knowledge. In other words, what is the best message my mind can deliver about The ALL if I personify the Cosmos as a speaker....

“It is impossible to express what I have felt; words but serve to indicate to me what I failed to utter. It will require some years of research and introspection before I can give explanation at all adequate....As I read these pages now,” he later wrote in the “Interlude and Retrospect” of February 1900, “I realize how totally inadequate they are to express the almost unsupportable emotion with which I wrote them, or to convey the enthusiasm and exaltation; and only in the later book, ‘The Concept of Omnicosm,’

was I able to give any adequate expression to what then formed in my mind.”

“Jan. 18, 1892: Am without sufficient to eat; coal gone; money gone. What?

“Language does not contain names for what I would utter. . . . If I could convey to another the introspective knowledge I have of the immediate presence of the Immanent Awareness, of

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the direct conscious experience I have that this Awareness is not my personality, I would compel attention and transform an immoral life into a moral one. I would not have anyone follow me: that would be the greatest wrong I could teach, but to follow that which in his own mind I have found in mine; namely, the Cosmic Awareness that reigns unsullied by all that is wrong and weak in my life, which invades and guides every conscious process to the extent that I permit it.

“That which is fully felt at first reading of a bold exposition of a familiar subject must not be above the average comprehension or involve elements beyond the reader’s experience; therefore his experience must be pointed out to him and used as the nomenclature by which to lead to the next higher set of introspective experiences, and these again used as nomenclature for the next step. This involves a new mode of teaching and exposition for which I must prepare. Teaching adapted for one class of minds is not adapted to a higher or lower class—but this does not mean that the untruthful or mythical elements in any teaching are thereby excused. In my exposition I must remember that the mind of any person must start from the standpoint of his own understanding, enthusiasm, likes and dislikes, and proceed to any given goal through the necessary intermediate steps which cannot be skipped. This can best be accomplished by personal teaching and hence my first assistants must be trained in my laboratory, for which I will need preparation, probably ten years.

“I cannot understand whether this is a normal impulse or not, which leads me to continue this introspective guidance when I have no money or food. If I were to give some attention to business I would doubtless succeed.

“If questions could be decided by any other way than experience man would be a god, working wonders, and would then not need to learn. And yet, in some certain sense, why not? My mind being part of the All Mind immanent in my consciousness, why cannot it directly shape the course of its activities without securing knowledge by other kinds of painful inductive experience? And now it comes to me that my introspection *is*

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inductive experience, and my mind's own nature is such experience. That which my mind finds necessary to think and feel must be cosmically necessary, and therefore I perceive that I have arrived at *an inductive basis for metaphysics* which I shall follow out as rapidly as possible.

"As I reread the last few weeks' writing I find six or eight important beginnings have been made that shall be new sciences and arts. They would not have been made had I not followed my impulse to carry out my introspective seeking during this very difficult period.

"Jan. 26, 1892: To be well born is what the present generation owes to the coming one. Its fate is so largely in our hands; its wars, diseases, can be increased or diminished as we will by regulating the intellectual and moral disposition of our descendants. This is a momentous responsibility; to fulfill its duty the individual parent must be full of vital energy, fully developed in intellect, emotion, volition, and moral qualities. Hence one must first adequately fulfill his duty to self. But the highest growth cannot be obtained without helping others; only thus can the highest ethical sympathies be developed. Hence individual preparation is the first step for rearing children.

"Man ever seeks happiness and rest; his duty is to seek not for its own sake but as a *means* to an end; not the object but the *method* of life; not the terminus but the road. Whatever constitutes a happy moment is worship in the truest sense. It is not any given happiness one is most in need of, it is growth to attain a higher and ever higher happiness. Pleasure, happiness, and activity is a means to prepare for the higher evolution that accompanies higher stages of happiness.

"I secured through drawing nearer to myself prospective intellection, what I wanted. A converging consummation of all moral duties, science, worship, and religion as a synthesis of these duties and opportunities from the standpoint of inductive science is, I intuitively believe, preparing itself in my consciousness. How amazing that I should feel the advent of an enlightenment, and data of specific propositions which I cannot yet cognize. For

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this I feel grateful. Some mind-using art is to be more definitely evolved. I should make as many happy experiences as possible in order to grow more rapidly into a strong personality.

"Jan. 26, 1892: I need to prepare for myself a classified presentation of my conception of the Universal Being, which would be a classification of the real knowledge the world possesses. O what a task!

“Systematization of the whole content of my mind and its extension to all the sciences seems to be a necessary next step; yet I am satisfied it will take 10-20 years.

“Jan. 28, 1892: My culminating desire that abides hour by hour, day and night, is to produce such a book or exposition that it shall lead people to an understanding of their own mind; so this knowledge may at once guide to a higher life morally, a more useful life socially, and a more successful life in practical affairs. If I can produce a book (of course I mean a series of discoveries) so important that it will sooner or later reach a majority of people, it may by simple advice and rules enable them to attain more easily those things they realize of prime importance; to get them to depend more and more on actual knowledge and less and less on theories and beliefs.

“I feel with an irrepressible conviction and joy I cannot express that in bringing forward the importance and paramount dominancy of the mind element in human evolution, I shall bring about a return to nature, and to right that shall save the next cycle from much that has disgraced the past. This work, if I do it truthfully, will at the propitious time attract the world's attention; a limited few at first will learn the practice of the *Mind-art*. (This is the first time I have used this term.)

“I am studying mind; that it happens to be my own does not alter the necessity of studying every phase of its motives. The interest does not attach to specific propositions herein stated: they are given as data to determine the order of mind growth. These were critical periods in my life and led to definite results; these pages do not state these results but sometimes indicate the steps which led to them.

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“Does not everyone feel he could do what is really best if great enough truth could enter his mind! I see that I am not sufficiently equipped in many ways to undertake the next step. I need more truth, elevation and skill. If with sufficient clearness I understand the truth I would teach, the plan to put into practice, then I shall have the emotional strength to carry it out, but how can I ever become accustomed to the recognition that I am psychologically part of The One Mind—Brother to all living things? Will my heart-throbs bear the emotion? I will try to remain impassive enough when danger comes and let it dawn slowly enough so as not to deprive myself of the intellectual discrimination which I must have at every step. And now I feel, as many times before, the *danger that is me* is a zealous fanaticism, an unreasoning enthusiasm, an impulse that would lead me, like so many unwise reformers, to oppose existing institutions and run counter to public

prejudice. The truth which I see is such that it must be extended step by step through experimental evidence; in each individual's life the over-whelming truth must be gradually disclosed or even my best friends would not hear. . . . Unmistakable are the evidences that the world is awaiting, needing, some synthesis of the sciences with the finer intuitive and so-called occult experiences that are slowly coming to the front, and some synthesis that will make religion a science and science religious.

"I would not be too original: I would like to achieve a synthesis of the truth as taught by Socrates, Plato, the Hindoo Seers, the Essenes, the Christians, Antoninus, Emerson, Shakespeare, Spencer, Darwin, the modern physicists. If what I teach does not imply and contain the truth of the past then I would stop now. If it will not lead to perpetually greater truth, if not perpetually a *method* to more truth, if it does not lead to a higher morality, then I will gladly stop now.

"I do not want to criticize anything. I shall not attack the imperfections of the past or prejudices of the present. It shall be the province of the institution which I hope to create to teach truth only. I see now why during some ten years past, when

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provocation frequently came, my inward guidance would not permit me to write a word of criticism of any religious system. They are parts of the Cosmic Process; the relatively undeveloped must ever precede the more developed. I must not deride the lower stage because it is not as high as the next step. I will therefore absorb the inductively verified truth in all these religions and adapt whatever accords with scientific criterion and my own introspective data. If the work I am doing does not, without prejudice or favoritism, equally aid all races, peoples, and creeds, then it shall not be my work. Fill me with an internal pressure that compels activity. Give me the dash of sea waves, the sweep of the storm, the elemental emphasis that shall carry conviction, that glow out of these discoveries.

"I see that I must give up every personal plan whatever; every ambition that has financial or social ends, so from a wholly unselfish standpoint I may shape my work. Only when motives are free from any desire to own the Institution can true success come. I am glad I have resolved to build the Institution and when free from debt and it contains facilities needed for cooperative mentation, to bequeath it totally to such mentators.

"Jan. 29, 1892: Must get nearer to myself, my mind—the Cosmic Process which is my mind. When I have consciousness which my mind introspects, I find it dislikes the ugly, the unbeautiful, painful, untrue; that it likes the beautiful, the

symmetrical, truthful, just. Only by contrast can we discern the nature of Consciousness, of any fact. We would not know warm if we could not know cold, or know high but for low, justice but for injustice, truth but for untruth, good but for bad. Hence I find a use for evil.

“I have intuitively known that invention would perpetually lead into business troubles until I can be entirely the owner and exploit any such inventions with my own means and handle them solely for the benefit of scientific research. . . . There seems to be some underhanded combination among certain people here against my business interests. If my scientific work

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supports me it will lead to belief that I am doing it for money. Hence I must support myself otherwise for a time at least.

“Consciousness is not a single but a *dual* phenomenon. That in me which is conscious that I am conscious, of itself implies two conscious conditions, one of which is my individual part of the consciousness, and the other is the Awareness or Supreme Consciousness and out of which my consciousness has differentiated. They are both aware of each other. How clearly can I introspectively realize this fact, that I am consciously part of a larger Consciousness. If I could teach it I would willingly spend a lifetime of misery.

“There must be no mystery, no sentiment of the occult about the Institution. Nothing can be more wonderful than a solid, simple, plain fact inductively acquired.

“I have a Hebrew friend who tells me there will soon come upon earth a great teacher—a Messiah. Another friend, a Christian, says a great Teacher will soon come, that it will be the second coming of Christ in the hearts of men. I have another friend, a Hindoo, who says an Avatar, a reincarnation of the Buddha, will appear in India. A spiritualist friend says the Millennium will be caused by spirits controlling mediums. I think all these people have an intuitive seership by which they recognize the coming of new light into the world. It is my conviction that this new light which shall dominate the next Cycle and reorganize social and political institutions is neither more nor less than the *organic body of modern science*, which shall constitute all the learning of truth and its use for all kinds of human guidance. It involves what no other movement has, the total abolition of theory and hypothesis; the stern ascertainment of facts. The mode and method of this New Era will be largely one in which mind-using methods will dominate.

“Jan. 30, 1892: Let me review what I am seeking. First: a converging philosophical summation, some central new knowledge

of such practical value it will lead men to do it, and so transform their lives. Second: many problems to solve through

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introspection and observation. Third: some higher key to the mysteries of original thinking, the method by which new revelation may be obtained, some new mode of contact with the All-Consciousness. Fourth: a classification of all the data of inductive character in my possession, and some literary form for presenting it properly. Fifth: the practical way to start my work, to manage my affairs. Sixth: if admissible, some inductive knowledge of the life-beyond, of the more immanent nature of Consciousness, Free Will, and such.

“Natural truth is more magical and wonderful than all fabled enchantments; knowledge is more weird and transcendently interesting than all the mysteries of occultism.

“Strange that in my serious business trouble I can truly keep my mind focused on these things. There must be a way out, and this introspective poise is the secret method of discovering it.

“Jan. 31, 1892: It is now the last day of January. How am I to secure money for debts? Am I to drop my ‘siege of the shrine’ and grovel for \$? What I shall do remains to be discovered. I shall soon know, the days slip by, the last of February will soon be here—how wonderfully strange!

“Feb. 1, 1892. Still awaiting something, a knowledge most valuable to the present stage of progress. What I want is the secret of mind. I am surely narrowing my prospective anticipation to one thing: the need for some great discovery relating to the mind.

“If the proper thing be done, exhibited or said to anyone, his attention will be attracted, and this can lead by unbroken sequence to increased power and higher knowledge and attention, from growth to growth, until there is attained mental skill and more mind. If properly pursued there need be no attempt at argument, no attack on error, no disabuse of prejudice; only the truth will be revealed.

“The attentive sequence is to be followed, either by the association of ideas, the order of generalization, or effective sequence. These latter are cyclical; that is, a new unit of knowledge produces a new affective state that leads to action; action

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leads to growth and new ability, and makes new knowledge possible. This is true in the individual, nation, race, and organic life as a whole.

“I received an offer from a Western University to organize psychological laboratory, which I might have accepted except for two reasons: my intuitive guidance wholly rebelled against it; some letters written by a psychologist, who knew nothing whatever of my work, caused the trustees to decide against me.

“Feb. 3, 1892: I have concluded that if I cannot arrange to repay the debt or buy out the business, to close matters by note or somehow, and go elsewhere and begin.

“Feb. 4, 1892: Moral rebirth grows out of some new knowledge and especially a new affective state, which is generally very strong. Will derives its strength, its strongest motives, from the affective state which accompanies some knowledge. In most people the strongest motive—some personal affection, passion, or interest—rules. The time will come when knowledge will rule and create these affections and passions; and this is one of the ends for which my institution must be created.

“The *points of view* constitute centers of personality, the dominance of which may control the individual. These personality dominancies, at first secondary, may become primal by education. A man feels a bitter and stirring anger against friend for some recent occurrence; his face commences to flush, strong language begins to form and he is about to utter some decisive word, or strike a blow; but immediately there steps in another series of personality tendencies which say, ‘Behave and calm yourself, this is weak and mean; be ashamed and keep quiet.’ This secondary personality complexity dominates; it consists of certain memories, precepts, affections, which collectively constitute a group of states of consciousness or a point of view while the anger personality likewise is a series of memories, emotions, comprising collectively a point of view. The secondary may obliterate the former. These personalities are points of view from which you introspectively survey the domain of mind; if your point of view consist of musical memories, motives, tendencies and

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knowledges, then you will view your mind from that dominancy. If however, the majority of your experiences and motives are mathematical, you will introspectively view your mind from that point of view. That which is most augmented by experience and influenced by affective states ultimately rules, not only your introspective view but all your conduct. In any given person I can by educational processes create other points of view by giving new groups of intellections, emotions, and volitions, and to that extent make him less one-sided. If I can induce a more powerful affective state in any one of the weaker personalities, I will make it stronger; and I see in personality dominancies a great practical

conception which must ultimately transform educational methods. To write this out now would require a volume. Any number of points of view or personality-dominancies can exist in the mind. Even in any one science or art several groups of experiences may be antagonistic and thus waste energy. A personality dominancy is at first weak like a child; it must creep before it can walk.

“Consciousness must be understood, not by calling it ‘spirit,’ ‘soul,’ or other name, but by explaining its activities as any other natural phenomenon; namely, by scientific experiment collecting fact after fact.

“There is a method and training which includes all others, the tool of tools that is the mind; it is the power of powers. It is The Way. The mind activity which the disciples of Tao considered an extraneous influence is in reality The Way itself.

“Since seeking guidance in temporal affairs, I have received first, the wisdom to await further knowledge of the Mind-art before teaching it and the full determination to carry on several years of experimental work before publishing. Also, letters and events have disclosed certain not very desirable opportunities.

“Feb. 8: Like a weather-vane in the shifting wind is a mind when it first attempts to get into the stream of highest thought.

“Feb. 12: Invented means to inoculate the soil with bacteria found in the nodules of the roots of the common pea. Invented a water lens.

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“Feb. 15: Devised an oil stove.

“Feb. 16: Devised several new forms of motor. Planets in magnetic field of sun must revolve as they do.

“Feb. 24: I feel superabundantly full of life, energy, and enthusiasm, and desire to do. Spring is almost here. Let a new spring arise in my life. . . . Intending the mind is a true prayer because it leads the mind—that is, the cosmic process called mind—to take those steps leading to discovery. Every day I feel as if in the presence of unknown means of mind-using for perfecting our existence in many ways, but too ignorant or too unobserving to know it. In the presence of so many wonderful forces, opportunities so incredible, if I just knew a little more about my mind I could discover that which would lift the race one stage higher. And this feeling does not leave me.

“On looking over this diary I see that if I had not started to write without knowing what, I would not now have certain new conceptions which I feel will turn out to be true. . . . I understand for the first time the true nature of Awareness and Consciousness, and I have no longer any doubt as to my ability to work out in practical shape the whole of the Mind-art.

“I have today been practicing an old amusement of mine which I call ‘Reading the Spectral Book.’ It has very greatly amused me at many times and sometimes instructed, and I regard it worthy of repetition by any experimenter who can introspect. If I get reposefully quiet until about to merge into sleepiness, and then dirigate to the visual cortical areas and will my mind to visualize a book, there will generally appear one in my vision. If by an effort of will I succeed in holding the book visualized, and I then open the book in imagination, I will see the memorial images of print. If I insist on reading the print it will soon assume some definite shape, and oddly disconnected words and sentences appear. To pronounce these as they come will afford amusement to anyone listening and to myself. If I do not allow any movement to disturb the process, if continued for a sufficient time and number of days, I am able to read whole sentences, paragraphs, and even whole pages. Irrelevant

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nonsense, the jumbled words of an idiot will often fill several paragraphs, and then a rational sentence will be formed and is apt to contain certain suggestions which seem new, and which in a few instances have proved to be facts and ideas capable of inductive verification.

“One of the fundamental factors in creation of a genius is a great emotional nature, out of which must come an overpowering desire which masters all adverse circumstances and will accept nothing but the results aimed at.

“March 4, 1892: One of the successful methods of coaxing nature to originate a new idea was to commence writing, to improvise, particularly about my weaknesses and strengths, aspirations, plans, failures, successes, and such. A clear and unbiased account of the good and bad, written for my inspection only; an impartial study, not trying to smooth over the evil or exaggerate the good. After sufficient effort I could clearly discriminate between what I wanted now and what I believed I ought to want, and after daily practice I soon found myself wanting the latter. This was no mere opinion of mine. I tested it very thoroughly amongst eleven people, and each gave up habits or a wrong disposition. All that was required was to sufficiently functionate the approval of what ought to be wanted now until the opposite wants became weakened. A difference could also be discriminated between what I felt sure I would want in the future. By self-examination, long continued and impartially applied, I could at last learn what was needed to satisfy my ambitions, and discover what I needed now and proceed to get it. Hence this writing about my hopes and fears put before me the real object of

my life, put me in harmony with myself, and thoughts which were really sincere began to be formed. The mind is a cosmic process, and the one evolving lifehood is attempting to express itself in me. Elimination of wrong desires and plans removed almost the only obstructions and attained the proper attitude to grow. A force greater than myself seemed to be shaping my ideation. Had I not applied this practice to others I could not have realized how difficult it was to get anyone to do it. It must be done

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seriously and requires three or four years of daily effort before that which ought to be desired begins really to be wanted spontaneously.

“March 9, 1892: Now free to leave Erie; business into P—’s hands, trusteeship of Clark. . . .

“March 12: This is the beginning of my religious conception of my relation to the Supreme Being; namely, to the extent that I rid myself of wrong motives, emotions, theories, and false knowledges, to that extent will that which is natural to mind begin to attract my attention. That which is true is the safe guidance.

“March 13: May my true hope be realized: freedom from business embarrassments, opportunity to make my way as student and teacher, access to world’s best thought and minds, facilities for research and literary work; and a home in the fullest sense. Home—how often through the long years have I longed for a home of my own with a wife capable of raising the right kind of children, and with several children—good, healthy, happy, bright. I know with a sure and certain intuition that my best work will not be done until I commence the great responsibility of parentage. I feel that I shall sooner or later marry a wife capable of raising just such children—no marriage can be considered a success unless the right kind of children result, and then it cannot be a failure. I have an irrepressible longing for parentage of the right kind. I am intuitively and prophetically certain that my public work will be shaped under the influence of a successful married life and parentage . . . but how can I be wise enough to select a wife? Some of the finest women and men I know beget sickly and mediocre children. I must be introspectively led to my wife; I think I could not trust love alone. I must have that kind of inward guidance which becomes imperative and definite in its readings, for otherwise how can I know whether the one I marry would make a good mother. No one can be unless she is physically and morally healthy. (Many notes occur through these diaries, that I intensely desired a normal and complete parental life. The longing was accompanied

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by the feeling it would soon happen; but how? That I knew not.)

“March 15 Made a number of improvements in aerial apparatus and motors, primary battery and several other electrical matters.

“March 17: Made inventions and prospections in aerial problem; added to wants necessary to culminate in Mind-art Institution, in a World Work. It would be easy for a few hundred properly trained mentators to organize the movements and institutions which are now wasting so much time at efforts that are but little fruitful.

“March 18: Wish to establish as quickly as possible an institution wherein I can demonstrate the existence of the immanency of the Cosmic Mind, the Mind-art, and thereby promote the progress of the sciences and arts, and by proper teaching arouse people to higher aims and morals. I need immediate access to scientific books, want periodicals, apparatus, museum, and means. I need to support myself by my researches and continue to seek the greatest truths that can come through me.

“March 19: Making synopsis of my inventions electric, aerial, motor, food, coal-oil. Simplest form of aerojet motor devised today.

“March 27: Been devoting time to physical research in thermodynamics and in introspection.

“April 6, 1892: Moved yesterday from the Burton Farm to Downing's residence in Erie. Did not go to Mr. C's. I will be alone and have time to study my next step.

“April 10: During the last two days have gone over all my inventions for the most desirable. Invented the two-chambered aerojet motor which directly converts molecular into molar motion. I have an instinctive feeling I should not spend my time on it. [A true one: the patent application remained in the Patent Office for the next eight years without being granted!]

“April 14: Sold an interest in frog incubator for \$100 which will carry me through the month. Sold what I know about incubating frog spawn for raising tadpoles for fowl food for \$100.

“April 24: Though I seem to be standing still, I know

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inwardly I am rapidly growing; am preparing for something much better than ever before; each experience which seems so wasteful of energy is teaching me many things I will learn to value. Out of these inner experiences will arise a moral growth and larger conception of human life. I will better sympathize with the struggles of people. I am nearer to human-kind and I do not regret these last two years at all.

“May 5, 1892: Received a proposition regarding a sanitarium which strange to say I intuitively and absolutely reject. Although it would probably bring ample means at once, which I need, it is not a realization of the World Work which I wish to start.

“Invented a sound stethoscope.

“Was offered a position as teacher in High School by Mayor Clark, which I could not force myself to accept.

“May 31: Words cannot convey the feeling which I have, or the earnestness of the prayers that involuntarily utter through my mind. My aspiration and determination have reached an intensity that makes inactivity almost unbearable, yet I cannot commence any action until I have fully tested certain practical details. May I lose no more time and make my living by my vocations study of mind and the formation of an institution.

“June 6, 1892: I have resolved to accept nothing less than the opportunity to at once start the real work of my life: to write out discoveries preparatory to organizing a laboratory to continue them.

“June 9: Impulse growing stronger to write briefly the truth from all my writings without too much reference to system or coherence so I may show them to others. Clearly this is what I must do next. Clearly is the truth presented to me that the value of all philosophical thought and scientific judgment depends on the moral integrity of the mind elements enregistered in the brain; and secondly upon the intellectual accuracy and extent of these elements; and thirdly upon the functional capacity of that brain; also upon bodily and environmental conditions, which we may regulate but which are the final and irrevocable arbiters of our thought. Different minds view the same phenomena and

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draw different conclusions because they are intellectually and morally different and contain different amounts and kinds of mental content with which to judge these same phenomena. They can only judge alike when these minds are alike, and this can take place only and rightly when they learn the same truths from each of the sciences. Real advance in philosophy does not, therefore, depend on instruction, reading, or learning experiments, but primarily on the amount of mind and the way the individual uses it. That is, on its content and functioning. It seems to me that the fundamental work is to rehabilitate or rebuild the human consciousness from sensations upward; that is, rebuild the brain and the mind, being careful that each element, each sensation, image, concept, emotion, be accurate, true, and taxic.

“June 10: Mr. F. offered to capitalize the motor; am sorry for financial reasons my highest judgment will not let me accept. ...Dr. C. proposes to build it.

“June 13: A local carriage-maker offers to build motor. I truly regret that these offers tempt me.

“June 18: Improved my aerial propulsion invention and the combustion chamber motor.

“June 24: Introspective experimentation. Have been more serious and less cheerful than at any time.

“Shall I go to San Francisco at once?

“If I can only get myself screwed up to the point of courage and strength which will not permit me to do anything I do not think best. We are prone to distrust the mind in its logical conclusions and our highest intuitive guidance. For instance, our logic is often distrusted regarding the infinite divisibility of matter and the limitlessness of space. There can be, for instance, no particle so small but the mind at once asks us to admit that it might be one-half smaller, and so on in infinite series to an infinitesimal. We are prone to believe an ultimate unit so small it cannot be smaller, but if it has size, then the mind at once compels us to think of half that size. The infinitely divisible is infinite, without end. The same is true for space; it is infinitely

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limitless. I think most people believe that though space is infinite, it has an end, which is not true. If all motion takes the direction of the least resistance and greatest traction, then there can be no free will in the sense of spontaneity. Here the old discussion ends. Many imagine that if the will have no efficient cause, it is not free; but suppose it did not have a cause, then it would be capricious: it would not follow any law and could not be utilized; it would be chaos. If a man would do from this minute on just as well as he knows how with reference to every event in his life for which he has inward guidance, how great he would soon become! I wonder if anyone has ever completely carried out in practice his highest guidance every moment?

“July 4, 1892: Sky-rockets!

“July 5: I can see no use in remaining in Erie. I cannot force myself to accept a position here, or continue in business. I feel that I shall very suddenly act. Wonder what I will do?

“July 13: Drew plans of motor. Feel that something is wrong about this motor business.

“July 16: Went to Washington to apply for patents on motor, but felt it was a waste of time and money.

“July 24: Am back here in motor business; Clark to have half and pay expenses. While in Washington spent time talking Mind-art. Was offered privilege to make tests at the Smithsonian.

“July 21: Worked at the aeroplane and aeroplane projectile.

“July 28: Concluded not to read a paper before the American Association for Experimental Science at Rochester.

“August 2, 1892: Workmen here not sufficiently skilled to make motor.

“Aug. 3: Shall I go to Philadelphia to make motor? Have offer.

“Aug. 4: The more nearly I reach success with the motor the more I am afraid it will succeed. This is the most original period of my life and I should be devoting my time to my life-work.

“Aug. 5: It is drizzling and cool. I am lonely. I desire the old companionship with men who comprehend the vaster issues of life and philosophy, the cooperation of thinkers, the aid of the

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world's best literature, apparatus, the aid of money, to advance civilization. Then greater knowledge of mind. I am now 33 years old, in fullness of my powers, ready for the completest action of which I am capable, ready to carry on the assiduous pursuit of knowledge for its own sake. I think I am as eager for knowledge through discovery as ever was a religious fanatic. With me the ascertainment of truth has become a religious motive; deeply ingrained and high above all other motives is desire for discovering truth about the mind. I have been praying daily, hourly, for at least three years that the culmination of these new insights may soon be realized, yet month by month my standpoints, my ideals, have grown so far ahead that I can scarcely find time to enlarge my plans fast enough, so rapidly have discoveries and new insights dawned.

“Aug. 14: Adopted finally as principle of institution that all existing social, religious, and other institutions should be used as they are by getting them to cooperate with work to extent it does not conflict with their principles.

“Aug. 16: Do it now. The Everlasting Now is all there is or ever will be. A succession of things done now must by its potency lead to all possible glories. The idea that becomes a deed changes the subsequent events. The scepter of right action which leads to all possible power is knowledge, normal emotion, skillful conation, then the capacity to do just as well as you know how.

“Aug. 21: Invented clay furniture.

“Aug. 26: Wrote application for patent on improved boiler and furnace.

“Aug. 28: Made a physiological study of narcotics.

“Aug. 31: Wrote on musical development of sense of hearing as cerebral dominancy. . . . With very few exceptions my friends here do not know about the Mind-art, think me to be a chemist and inventor.

“Sept. 2, 1892: I shall soon enter into my world mission, but how? I have an apprehension I shall be severely tested first. Many times at the verge of commencing I have almost been

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induced to take up some business or social problem and have been diverted. This time I will commence. I again find myself in a predicament similar to the one I just got out of; namely, I have enough money to make the motor and find it cannot be made here, and in some other city it will cost more than has been promised, and additional cannot be raised until a patent is obtained, at least a year. Nothing can be an opportunity except that which leads to immediately writing on my work as preparatory to the laboratory organization. I think I will trust my inward leading more fully than ever before.

“Sept. 10: Have been assisting Dr. C. in attending his patients.

“Sept. 13: Slowly passes the old year away and with the exception of inward growth everything I touched has been a failure. I get out of business with Mr. S. and immediately get into another with the motor, from which I am now extricating myself. Went into it knowing it was not wise, yet did not know what else to do. And still more recently seriously considered the fertilizer scheme in Florida and have even set it going. Have been promised money to make analyses and go to Washington, but why should I go there? Even my few friends there have moved away; and the friends here are very nearly as poor as am.

“Invented a double-disk toy.

“Sept. 19: Mr. F. wishes me to join him in motor business applied to automobiles and bicycles; no money in it for some months.

“Sept 28: When I think of teaching anyone I am overwhelmed with a sense of defeat. There is so much the average pupil must unlearn. So much I would teach can be done only by laboratory methods. I can talk hour after hour about the brain, the mind, cerebral location, morality, the Immanent Presence, but such talk is not teaching. Teaching can be accomplished only by first learning the sciences experimentally and rising from that knowledge through introspection to the Awareness function. I want to teach something more than knowledge,

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that will make people do; give them more mind and skill in using it. I want to bring them consciously into the presence of that Immanency that reigns as the Awareness, judging justly and truthfully every motive in their minds.

“Let the voice that is uttering in me cry out to the minds of those who in the near future would turn progress and peace into riot and vandalism.

“Oct. 2, 1892: The whole rising generation is being taught so much that is almost valueless, a great deal that is positively wrong; they are allowed to remain in ignorance of those most vital functions of daily life.

“Oct. 8: O shall I soon act? I feel the incoming enthusiasm; also of some serious struggles and trials. Could wait no longer: borrowed \$15 from Clark and \$20 from C.

“Oct. 9: Left for Washington 3:25 p.m.

“Oct. 12: Have \$3.50 left. Shall at once find something to do, no matter what, so I will not be compelled to accept any deal with inventions.

“Oct. 13: J. Elfreth Watkins, Sr. wants me to go to a Harrisburg machine shop and make inventions relating to motors and steam engines. It would give immediate income. Strange that for four hours I made up my mind to accept.

“Oct. 20: Have made many attempts to get a position without success.

“Oct. 22: Thirty cents left. Watkins has renewed his offer.

“Oct. 24 This morning finds me without a cent. Have had no breakfast but kept writing, strange to say, about my discoveries. Let me this day make no mistake.

“Oct. 25 (Tuesday): Was walking down Pennsylvania Avenue wondering what to do; met a man whose appearance interested me. Followed him, went into a room above Cornwell's Grocery Store and found he was presiding over a spiritualistic meeting. Afterward I asked him for a job; by his talk I supposed him to be a real estate man. I called on him next morning by invitation and he said. 'I know a man who I think would be interested in your writing.' He gave me a letter; I called on the

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man and he said: 'I will pay all your expenses for a year if you will do nothing but write what you have discovered.'" [The first of these two men, Captain Milan C. Edson, was destined soon to be his father-in-law; and the other, Mr. Theodore J. Mayer, was subsequently of much help.]

Elmer Gates continued in his 1900 "Review and Retrospect" as follows: "I at once engaged in writing, from notes and memory, the

experimental work and ideas of my lifetime. I dictated much to the phonograph, some to stenographers, and more directly to the typist. Among my pupils was one, Miss Phebe L. Edson, daughter of Captain Edson, who manifested great aptitude for certain lines of my work, and I became at once greatly interested in her, not so much because she had the power to assist me in my dirigative and awareness studies of introspection, but for a deep and intuitive feeling that our lives were to be closely allied and because of a love which sprang up at our earliest acquaintance. I soon decided to live in the family of Capt. Edson; and Miss Edson (who had recently graduated from the Spencerian Business College), attended to all business affairs connected with my writing the phonograph transcriptions, hiring typists, stenographers, and all outside matters, while I devoted myself to introspective studies in the quiet and seclusion of the Edson home. I soon found I could dictate directly and she would take it down on the typewriter (at which she was expert; and good in orthography and grammar), and thus save expense and get more done besides.

“I thus dictated ‘The Concept of O’—Omnicosm,” 624 pages—to her, and the book was typewritten without errors or corrections. As this book was an introspective improvisation, it required special preparation on her part to be emotionally in the state to give me proper aid and in no wise obstruct by wrong moods my very difficult task. During this time I wrote also ‘What is Mind-art? Part 1, Vol. I,’ 94 pages, which was completed in May 1893; ‘Evolution and Mind-Embodiment, Part 11, Vol. II,’ 567 pages completed in January; ‘Principles of Mind-art Education, Part III, Vol. III,’ 1020 pages. (These books of bound

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manuscript were circulated privately.) I wrote also my notes on ‘Mentypy and Menturgy,’ 70 pages; and during this time I courted Miss Edson and we became engaged to be married.”

He noted that he must still write a plain, practical outline of the Mind Art, reserving full demonstration for later volumes, including a propaedeutic giving the new psychologic nomenclature; the method and origin, with original thinking as basis and working plan; science of mind and the art of utilizing it; and under synthesis his concept of Omnism: that which is immanent functions as a whole and in every mind, constituting a personality, a Oneness, an Omnicosm. To secure facilities he must acquaint the proper person with the nature of these discoveries and offer some of the commercially practical results of past and future inventions as means for reimbursement. It was not a financial scheme, he emphasized, but a scientific, educational and philanthropic

movement: "I have a responsibility and World Work to fulfill," he wrote. "The lucrative opportunities are incidents to the method."

His diary continued: "From December 1893 to June 29, 1894 I devoted my whole time to a careful revision of my writings and to the continual getting of new ideas. Ideation was so prolific I found difficulty in recording my ideas fast enough. I had no facilities for experimenting, but I made the acquaintance of many people in Washington and elsewhere, entering the various scientific societies, and had in view the establishment of a laboratory. At the invitation of Prof. W. J. McGee and Major J. W. Powell and others, I delivered my first public lecture upon my work at the U.S. National Museum at 4:20 P.M., April 28, Saturday, 1894, under the auspices of the Anthropological and Geological Societies of Washington. It was one of a course of lectures called 'The Saturday Public Course.' The first series was on anthropology, by Gen. Geo. M. Sternberg, Dr. Frank Baker, Prof. F. A. Lucas, Prof. W. W. Rockhill, and Dr. D. G. Brinton. The second course was on Geology, by Dr. Geo. H. Williams, Dr. Geo. F. Becker, Prof. Bailey Willis, Prof. Marius R. Campbell; the third course on anthropology, by Dr. Wm. A. Hammond,

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Mr. Frank Hamilton Cushing, Dr. Cyrus Adler, the Hon. John Hoyt and myself. The lecture was well attended and enthusiastically received and was reported by several journalists, notably by Rene Bache. "A few days later I delivered at the Philosophical Society of Washington a lecture on 'The Artificial Evolutionary Transformation of Lower Organisms,' and this, together with several other lectures' was widely reported. Without having intended it, the character and importance of my work was widely discussed, and it led in a short time to the beginning of my Germantown laboratory.

"During this period I received encouragement and aid in every way from the Hon. W. T. Harris, U.S. Commissioner of Education, who placed at my disposal the facilities of that Bureau and introduced me to many people of distinction. Major J. W. Powell, Director of the U.S. Geological Survey and of the American Bureau of Ethnology, gave me the full facilities of these Bureaus and he, in connection with Prof. W. J. McGee and Frank Hamilton Cushing, gave me every possible encouragement, help, and moral support. These friends remained warm supporters of my work and were the means of my entering various societies. Furthermore they gave me the privilege to order books I wished in the line of psychological investigation, purchasing them for the Bureau with funds appropriated for the purpose; books which the Bureau would be likely to need, and which they permitted me to use first. During

this time I met Thomas H. Hovenden and others who played a significant part in the important events of my life during that period. Hovenden painted a portrait of me in oils and presented it to my fiancée.”

Gates considered Professor McGee the ablest intellect in Washington. The “fabulous McGee” as he was often called, was ethnologist in charge of the Bureau of Ethnology and held other important posts. He was called by Pinchot the scientific brains of the conservation movement. An outspoken admirer of Gates, McGee wrote to him: “It is a satisfaction to learn that the upward curve of your career continues and to learn of the

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continued success of the Mentative Art. . . . It seems to me that this subject is the most important among the many which have engaged attention during recent decades, if not during the entire history of civilization. I think the line of work in which you are engaged will revolutionize education and lead to further intellectual progress in the next quarter century than in A centuries before.

“You are yourself the best example of the practical value of your mentative art.”

Frank Hamilton Cushing, of the Bureau of Ethnology, lived with the Zuni Indians for five years, studied their customs and learned to make some of their artifacts. His poetic nature appreciated the intense zeal behind the efforts of Gates, while his scientific training valued the accomplishments. His letters, always signed with the three full names in old-fashioned John Hancock flourish, were full of affectionate regard. He wrote to Gates: “Believe me when I say that my concern for your welfare and success is not from the selfish wish to have Prof. McGee’s and my predictions concerning you to come true, but it is to have the world benefited by what we know as well as you know, the supreme good that lies in your proposed mode of education, if illumined without too much delay by your equally supreme and in some ways unconscious genius.”

Gates’ first lecture, on “Psychology as Science and Art,” aroused the great popular interest in self-improvement and individual psychology that is still prevalent today, and overnight made him a public figure. Rene Bache’s special correspondence to the *Boston Transcript*, for example, headlined the lecture this way:

NEWEST OF THE SCIENCES
UNCLE SAM ABOUT TO START A PSYCHO-PHYSICAL
LABORATORY
POISONS PRODUCED BY EMOTIONS

EMOTIONS DIAGNOSED BY PERSPIRATION
BUILDING THE BRAIN BY SYSTEM
MORAL KINDERGARTENS FOR BAD CHILDREN
PUPPIES EDUCATED TO MATCH SHADES
MAKING A GENIUS TO ORDER

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The *Transcript* is said to have reprinted the identical text one month later, then published it in pamphlet form that sold thousands of copies.

The distinguished and popular journalist, Kate Field, in her weekly published simultaneously in Chicago and Washington wrote: "Notices of these lectures appeared in nearly all the papers in the U.S. and in many foreign countries. He has received a vast number of letters from all parts of the world requesting full information regarding his re-searches." In an interview on the *Mind Art* published in 1895 she declared, "This is almost incredible, almost too good to be true," and closed with this challenge that was also a fervent hope:

"Prove your faith by your work, Elmer Gates, and you will be the greatest benefactor of the age."

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