

[page 249]

CHAPTER 13
The Laboratory Epic—Part Two

. . . the all-impelling inward urge which drives the mind of a discoverer ever on and on.—ELMER GATES

A new factor, Gates noted, had arisen in his mind: he must establish a writing dominancy and maintain it throughout all else he undertook, so that by the time he discovered the business plan his book would be ready. This would require much preparation, a high dominancy, and finally the writing mood and frenzy—the inspiration. He had never obtained emotive approval to publish, and saw that he would not until the book contained the business method as self-executing. In five attempts at business discoveries so far, two were productive, but all brought results regarding Consciousness, pointing unmistakably to a grand discovery about it, perhaps a new capacity. Each effort had also brought various inventions.

On October 13, 1903, he entered in his “Introspective Diary”:
“What are my immediate problems, opportunities, duties, difficulties? Let me study myself impartially, look the world squarely in the face. Let me stand remote and from a point of view one hundred years hence, judge myself.

“As I look back upon this present I say, Gates, the immediate blinds you, in a whirl of dust of details, worried by momentary

[page 250]

trivialities. You should steadfastly fix your attention only on the one great work of your life.

“And I from the Present, shout to the Future and say, alas, it is alone by hourly details that I live and work. I am immersed in the present like a fish in water. I am compelled to use means to accomplish results. I cannot well enough descry the future to be guided by it or forget the present.

“The future, from the standpoint of what shall have been accomplished a hundred years from now, sees only that part of my Work which shall then survive, and it whispers to me: ‘Your mind will solve the remaining problems for you just as it has before—you are to write the Baedeker of the Mind, to outline a mentative World Work that shall be self-executing and will set in motion the active forces of your time; you are to publish and apply your discoveries, and to seek further ones; to establish a science of Consciousness and an art of Mind-using, and perhaps a new power of Consciousness, which like the discoveries of fire and language,

shall open new capacities to humanity. The Cosmic Power is working in and through you—Tao is expressing itself, be patient and keep on!’

“Ah, how one likes to dream dreams. Yet I do truly think I have created the science of Consciousness and the art of mind-getting and using and these are fundamentally important. I do truly think I am the first to think out a self-executing method of organizing the only world movement ever possible; namely, the religion that looks upon science as its revelation, upon the Mentative art as its method, upon trained teachers as its apostles, upon trained minds as its Redeemers and Revelators, upon schoolhouses and laboratories as its churches, upon commerce and industry as its holy missionary work; the first religious movement that puts wholly aside as guidance all tradition, belief, and theory, and looks upon *knowledge* and *normal feeling* as the only direct ‘word of God.’”

He remarked about his writing that all evidences of enthusiasm and feeling should not be expunged, as is common in scientific literature; the emotional standpoint is often at least as

[page 251]

important as the intellectual. If the reader is to be persuaded to act out his convictions, his whole nature must be aroused. Gates saw as a definite goal the theme of the Twelve Years' work, to directly augment and multiply by ten the esthesias of the human race, to organize it in connection with the fine arts, to evolve it into a worship, a new continent of joy, to open up the science of esthesia and the art of it. Twenty-eight years before, he had seen the problem of the intellect to discover knowledge better and to invent ways to apply it; to get more mind and learn how to use it. But throughout these years more mind meant merely more intellect. Now he realized that it meant equally more esthesia more important even than intellect. Then he stood before the problem of intellection with insights just as crude as now before the vaster and far more difficult one of esthesia—to collect, verify, psychologically classify the esthesias, provide facilities for teaching them, to give humanity more pleasure and bliss!

He was much influenced by the law that business is a sociurgic activity and by the ethical law that business must give equal gain to all; that is, he explained, the insight is that social phenomena are largely dominated by commercial and industrial business transactions, which to the extent they are for personal gain and unregulated private enterprise are in conflict with these laws. All politico-governmental or socialistic attempts at public ownership are fraught with warfare, disaster, and failure. As soon as business is planned and carried out as a sociurgic activity by the functional

organization of the trained minds of each class scientifically and inventively solving its problems, then all private ownership and personal business ventures will not, he emphasized, be abolished, as is often thought, but directed scientifically as subordinate departments of the whole sociurgic activity of an industrial group. As soon as business is planned and carried out by the ethical law of equal gain to all, poverty and ostentatious opulence will give way to universal competency and peace. This means a sociurgic organization of other activities, which can come about not politically but sociurgically, by putting at the head something that is not a party or personal leader, something

[page 252]

impersonal whose right cannot be questioned; namely, demonstrated science.

Mentation is fundamentally a social product—the result of interaction between a living organism and its cosmic environment. Sensating, imaging, and other intellections are social products. Language is wholly social. Mind has no meaning except as an adaptation to environment.

Gates marveled at the elaborate and well-tested techniques for business in use throughout the world. Amazing were the many methods and means for detecting dishonesty and speculation “so one feels ashamed that the race to which he belongs has to be so systematically and carefully watched to keep it from stealing, as if barbarians not to be trusted.” Business was carried on only for profit and had not invaded the domain of ethics; it was moral only so far as honesty and promptness were concerned. Competition was carried to the utmost, and false values were created by wrong methods of distribution and duties. Except for a few extempore attempts at cooperative ventures started without scientific study, Gates felt safe to assert, no business had been founded for its primary purpose of obtaining maximum benefit to producer and consumer. During these years Gates made all kinds of business propositions to people in order to study them and their business ideas. He noticed that their expressed principles and their intended actions when they thought money could be made were generally very different. He thus acquired valuable knowledge about businessmen’s motives.

In his struggles to finance his investigations by commercializing inventions, Gates often had his main purpose misunderstood and his efforts frustrated by a typical business point of view. “Most business men,” he wrote, “find it hard to believe that a sensible man can be ‘such a fool’ as to devote his life to a work that does not bring in immediate cash; they regard a man as a ‘mere dreamer’ who will deliberately devote his life to doing

things 'for a posterity he will never personally meet and know.' (I was asked: What has posterity done for you?) They cannot

[page 253]

believe that any one can find highest satisfaction and completest self-expression in a devotion to pure science or in researches for the sake of the future; they cannot understand the all-impelling inward urge which DRIVES the mind of a discoverer ever on and on. They do not feel that overwhelming conviction that LEADS to a total consecration of the mind, with all its abilities and genius-capacities MOBILIZED towards some high purpose within the scope of its predilections; no one but a creative worker can feel the thrill and supreme joy of bringing to the world, now or for posterity, the fruits of one's own originality."

But valuable as these insights were, his mind refused to mentate on business, to take up practical matters. "When I ought to be making dollars," he wrote, "I am all wrapped up in psychology." For instance, in October 1903, he discovered a new domain, the "telic" series of states, or the "processives," as elsewhere described. "I am much pleased with the mentative results of the last two days," his diary records. "This is the real kind of progress that will live long after my personal struggles and my institution are forgotten. Such a telic whole as a unit can battle with others for dominancy. The naming of such units is the *taxonomy* of *conations*. A conation is just such a telically connected series of states and functions. Business has been utterly forgotten. What is business for anyhow when sciences are being discovered and arts improved?"

But some kind of business had to be transacted for even a precarious living. With his major inventions, as well as many others, tied up in the big debt, other means had to be found. They were new inventions. It was easy for him to get wholly into the inventive mood. He greatly enjoyed inventing, until the problem was solved. Many times he was wholly dominant for several months, producing scores of inventions. In March 1903, a deal was made giving him \$12,500 to develop his methods relating to diamonds (improved Moissan process and an X-ray separation process), and he took up making synthetic rubies, and making large rubies from small natural ones. First he had

[page 254]

John A. Brashears of the Allegheny Observatory near Pittsburgh make a solar focus, a 30-inch reflector of 20-inch focus, which after several corrections produced a solar image 0.17 inch in diameter, which Gates considered very good. On December 18 a ruby was melted by sunlight alone. But while he waited for the

solar (radiothermic) focus to be completed, other means were invented and tested, such as his hot-jet and incandescent gas furnace using gas from the electric arc, or gas electrodes. "Today," his record goes, "worked at incandescent gas mantle furnace to show my assistant, Draper, my new ideas, and at one minute before 11 A.M. two small rubies were happily united into one. Its dichroism and other properties remained unchanged. Draper was so excited his hands were like ice. When the two rubies melted they jumped together through a thirty-second of an inch and formed one almost perfectly round ball. But last night I discovered a better way: the gas pressure furnace.

"The mind in its progress towards some new truth necessarily follows a logical and taxonomic course, an orbit. But what always amazes me," Gates observed, "is the way the mind seems to pursue (subconsciously, super-consciously or immanently) a seemingly planned course. It seems to foresee that in solving a problem certain preliminary and intermediate steps must be taken, and takes them at a time when I can see no reason. The invention of my furnace is an illustration." His original simple experiments led to valuable methods of electric and gas welding, and fusing, shaping, and cutting metals. The radiothermic focus had become obsolete.

In 1903 he also considered making deals on new inventions: spiral-screw elevator, refrigerator, method of cooling lathe tools, metal grate blocks, electric hot saw, gasoline motor for saws and lathes, hollow nail with central fastener, pocket reservoir fountain pen with tube, fly-box, X-toy, nonmagnetizable watch, protective wiring for screen doors, wire screen electric-welded or junctions heated and stamped, platinum-wire laboratory furnace, kettle with integral combustion space, individual electric water

[page 255]

heater, beveled-plate rangefinder for photographers, automatic pencil, house heater with adjustable flow of air ("the poor man's heater"), X-rays to make air or water a better electrical conductor, method to cataphoretically distribute carbon in steel more uniformly, carry out bubbles, sonically shake out specks, let a stream of molten steel run out in a trough, and test it electrically for proportions, magnetic picture toy, induction coil in vacuum for lighting, metal furniture, welded thin metal sheets corrugated in honeycomb, mechanical self-blocking locomotive signal, and so on.

He also became interested in the measurement of the relative distances of stars, as proposed by his friend Professor Charles H. Hinton, physicist and mathematician, who had been a computer at the Naval Observatory. Gates' application of the Mind Art soon produced a solution, his microphotogoniometer, which measured

the divergence of light rays by a new and simple method, successful in simple laboratory tests. Hinton worked out the divergence and reported it as enormous. The device could also be used for geodetic surveying or minute measurements.

“What astonishes me most in my affairs,” Gates observed, “is that my mind can busy itself with recondite problems of stellar measurement while my financial affairs threaten to give serious trouble and I have not next month’s living expenses assured. What astounds me is the calm, imperturbable way my mind goes about such a matter, as if it had nothing else to do with weeks of idleness at hand. My mind simply ignores pressing matters. Even when trying to decide about paying bills my mind gets a new insight into astronomy and exults, and lays before me a problem requiring some weeks and some thousands of dollars. Of course I could stop it, but I feel a sort of desperate desire to risk it and see what happens. Is it possible that the mind can be so captivated with its subject as to become indifferent to its welfare? Unfortunately the history of genius lends color to this state of affairs. The normal social condition would have provided for the employment of genius: the man who can

[page 256]

compose a symphony, invent a cotton gin, discover a calculus, explore the unknown, is so important to the public need that society could afford to support him and his work. It may be that the mind feels what its rights are and its support ought to be, and acts accordingly.”

There were so many creditors, he noted, that handling them reminded him of the game of seeing how many corks can be kept under water by pushing them down with a cane as they bob up. Sometimes they bobbed up faster than he could push them down, especially when a new one arose, with hardly enough time to get his breath. The effort to keep his mind on business was like holding a weight with outstretched arm. With ample inventive assets and to spare, he was astounded at the constant struggle for money. He was tired of it all. However, on the brighter side the diary records. “This long struggle when every two months I have to devise some new way to make a living is a good training. I could go without references or introductions into any town in the world and without a cent start up in several months. That’s the trouble. I know my power too well. I allow myself every few months to get without a dollar and without any coming in. Then when I just have to get money I put my brains to work and get it. How? Never twice alike. It takes too much energy and makes gray hairs.”

A few months later he wrote: "This struggle has been a great help in almost every way. No time has been lost. The real work has been getting more right in my mind; am better able to guide the whole movement, stronger and better equipped in every way for my mission. My courage is stronger, judgment better, knowledge of people greater, my influence in the world has been steadily growing. I am not far from success.

"To get a motive, a clearly defined purpose with its inducement of desires, hopes, ambitions, dominant in the attention and conduct is the road to success. The outcome of a man's life is based on what he does; what he accomplishes is based on his conduct—his work, and this is the outcome of his purposes, in turn of his persistent motives—of his esthesias. Out of esthesias

[page 257]

arise purposes which to be carried out require knowledge, which is a tool; the intellect is a tool used to satisfy the esthesias.

"Intellections are an expedient tool of the struggle for existence, evolved as the fittest method of enabling a creature to satisfy its wants and escape enemies. Knowledge of itself and surroundings is indubitably the only way. Its wants drive it to seek satisfaction and this is the beginning of motives, purposes, conduct. Knowledge is required to satisfy esthesias; its energy of effort and persistence of conduct are proportional to intensity of esthesias; hence esthetic training and development are the basis of ethical and moral training; at last a clear psychologic basis. Taxonomic association and re-functioning and introspection augment the intensity of the esthesias and thus the force which drives the engine of life."

Another problem considered with his work was accepting aid from people of various beliefs and cults, such as the mystics generally. Gates had refused to lecture to scores of their societies or to write for their papers or affiliate with their movements; refused hundreds of occult, pseudoscientific and Psychical research societies. Some wrote: "You would be surprised to what extent your public expressions are in use among us. We look upon you as one of the great Revelators to humanity." He considered their methods not scientific; yet it would have been easy to have become a foremost influence directing several million people toward better methods. But he could not risk having them create the wrong impression by quoting him for their purposes.

Interspersed with his diary records of financial struggle would often crop up a note regarding Consciousness such as that the study of it is as natural as the study of nature. On the day of his creditor-bobbing game: "What impressed me most all morning is

the disparateness of Consciousness, not deducible from any postulate. I am sure the secret of Cosmos lies in it.”

Late in 1903 he decided to bend every effort to the one purpose of completing his message—not merely writing but making whatever further investigations and discoveries were necessary to complete it as fully expounded, to carry out the plan it outlined

[page 258]

and make it self-executing. Not until then should he organize the movement and perhaps the institution. He changed other plans: he would not teach a class until then.

In that year of 1903 he wrote that he hoped in the “Introspective Diary” to give a little sketch of his mental life during an interval that seemed to be a transition between two careers. On New Year’s Eve he summarized that year: “A difficult one in many ways, but better than expected. Several discoveries stand out as its most important events: basis for taxonomy of the esthesias and conations, and understanding their meaning; method for quantitatively measuring subjective conscious states; measurement of stellar distances; psychurgic principles of business for institutional work. The article on immortality from new standpoints attracted notable attention; of many inventions, gem process and separators most important. Made progress in self-study of Consciousness and introspective diary; worked on principle of endoconsciousness. (As stated in a letter to Professor Parsons on Endophenomena, Consciousness must take place in the substance of particles and not in the intervening space, or vacuum.) Spent summer at mountains and seashore with children.” During the year a bust of Gates was sculptured by Louis Potter.

The diary record of 1904 starts with the observation: “A student who tries to remember what some authority has said rather than recall some experience of his own is not on the road to success—has not the secret of genius. I have always believed that genius is not so much a superior mental capacity as a superior method of looking at things. It spends much time in completely understanding fundamentals and dwells on them for days and days, while talent learns by heart the statement of some authority in a few hours.”

Another superior method of development is the introspective diary, Gates emphasized. “A mentative diary forms the habit of studying your own mind and simply and directly expressing spontaneous ideas and insights; and to do this is genius. Reveal

[page 259]

any part of your unconventionalized self, and you reveal humanity to itself. This reveals in time real motives and powers, keeps the

higher parts of the mind functionally active, and thus develops it. If you truthfully record every event in your inner and outer life, you will soon grow ashamed of certain phases of inner events and your interpretation and use of outer events, and thus the mind will tend either to stop or modify them. Some way must be devised to keep the Awareness at its job of governing the mind, and the mentative diary does it daily. But it takes a few years of faithful record to make a start.

“Do not fail to record every idea and tendency and event,” he continued; “you will forget it if you don’t. These ideas, you will find, are necessary units in a synthesis of thought or action towards which your mind is progressing. Besides, how will you classify your mentative data if you don’t record them? There are many other reasons of still greater importance for the daily record, at the time it occurs, of every inner and outer event. Only by its study long afterwards can you judge of your progression or retrogression along different lines. Science is greatly in need of such studies.

“The record should not be made in the evening when tired, but always at the time when the charm or despair of the theme is uppermost. How can you study your mind from memory when you know after a few years you have forgotten 99 percent of the ideas and conducts? Never conceal anything from yourself. It will take a long time to assume that honesty which can impartially criticize yourself. Only by seeing in each instance what the Awareness is aware of (and not what you think or feel about it), can you make a truthful record; and an untruthful one is not worth making. Perhaps the greatest mistake the novice makes is the persistent illusion that the esthesias, especially wishes, are of our own volition; they are not, but as much a part of the cosmic order of events as the rising of the sun. Another similar error is the venerable lie that it is by the will that choice is made; choice is involuntary esthesia.

[page 260]

“To look into yourself by the Awareness is the most useful and amazing power in your life. The Awareness simply witnesses!”

This Daily Mentative Record later became the basis of his “First Lesson in Psychurgy,” and is the secret of the development of self-expression.

“I try to mentate on business,” the diary continues, “but my mind refuses to do so; that is my serious dilemma. I try to like business and my mind won’t. I try to plan how to handle my affairs and my mind gives a new supply of ideas on psychologic and World Work matters. It may be that I am trying to interfere with some cosmic purpose that has a different end. How I would like to think so.”

In February the diary notes that he seldom recorded what he read but that he read every day, especially at mealtimes. Recently he reread the volumes of the Monist, Whitman, works on physics, the history of philosophy, and French grammar and lexicon.

In March he sold an option until June on welding inventions. The deal came as an opportunity he did not seek. Such deals, he noted, came easily, while those he sought came with difficulty. He was almost inclined to quit trying so hard and let things go as events and opportunities let them. In early April, taking a walk with the children to hunt spring flowers, he was more puzzled than at any time at Chevy Chase about what course to take in financial matters. It seemed that he was going toward some total change in plan regarding the debt and business. In June he was distraught, could not settle upon any one dominancy. It did not seem right to sacrifice his assets to a selfish capitalist for a bagatelle when they should belong to the institution. But by mid-summer his mentative period related to his whole life's work: to apply the Mind Art to the content and purpose of his life, its work, its relation to the world, its units (people, knowledge, affairs). His view was rapidly enlarging, with renewed enthusiasm and conviction. The debt no longer figured so conspicuously in his larger plans, would be

[page 261]

incidental. "I am tired of this struggle," he wrote in July, "sick of the constant attempt of those with whom I deal to shirk and cheat. What a sad chaos of greed and injustice modern 'business' represents. Moral and ethical considerations are almost unknown in transactions, only gain, at any cost to the higher elements of character."

If he could only get a dominancy on business! Some aspects of a dominancy he described as follows in July 1904: "If I ask something important to come into my mind I begin the asking process by a certain kind of attention, not necessarily to any subject except I want a new idea of value to me. But I do more than hold a state of expectant attention; I am dimly aware that it must be a discovery, an invention, a business idea, or an impulse leading me to some deed. I dirigate to the cerebrum introspectively; it is difficult to define just what I do. But I am AWARE to the fullest extent of all I know and want. Several hours or days or weeks of this state are necessary, kept up intermittently with appropriate rest intervals, and always the mind produces results I am glad to get. If I keep up this dirigative introspection long enough I become aware of cerebral fullness, blood goes to the brain and I become more and more unaware of my surroundings, absent-minded, and desire to be alone. Gradually certain subjects come uppermost in mind, and suddenly

a new idea, invention, or impulse takes possession of me. Up to certain limits, the longer I keep at that subject, the more I become experimentally acquainted with knowledge on it, the more discoveries and inventions I make. After a time the mind gets tired of that subject, wants a rest, and then takes up some other subject. In developing a subject all methods of accumulating verified knowledge must be brought to bear: experimental investigation, the mind's total knowledge of that subject must be kept classified, the application so far made of that knowledge must be studied, and practical specialists conversed and worked with, systematic ideation carried on, re-functioning of the mental content, and so on.

“Now the next time my mind does all this, its subject ought

[page 262]

to be my life work as a whole. Or perhaps it will attack the money problem first.”

But other things also occupied his attention—pleasanter ones. Back in March he notes Elmer, Jr.'s birthday luncheon on the 28th: “It is pleasant to see my children enjoy a party of their own. I had no such experience when young. I hope Elmer, Jr. can give his children a better time than I have given him.”

The matter of training his children also came in for its share of consideration. His diary records at that time: “The matter of systematizing and regulating the domestic discipline of my children to conform somewhat with well-established pedagogic and fundamental principles continues to press on my mind. The urgent self-activity of childhood must be directed and not repressed, and discipline must be a matter of training and nurture and not scolding and correction. Every child has its inalienable rights, and these are some of them. Nothing is more pitiful than to see a child scolded for a wrong habit—a habit is a stern ruler; the proper way is to give hourly attention to training until a good habit is formed.

“I must select a few fundamental principles and insist on their being applied and consistently carried out. Repressed activity leads to all kinds of nervous troubles, bad habits, and spoiled dispositions. The child must be constantly active, physically and mentally, to be healthy. If plays and works are not devised for children, they must devise their own, often with barbarian mischief. Our duty is to direct this activity preferably by play; this was Froebel's contribution. Pestalozzi taught us to proceed from the simple to the complex, from concrete to abstract; and Parker taught to learn by doing; Baldwin that a child learns by imitation, and so on. These are well established principles, and it is nothing less than criminal to cheat a child out of his advantages.

“A child is a cosmic self-activity that develops by learning habits, by imitating them and doing them; and its direction of development is that of learning the language, customs, and

[page 263]

knowledge of the world to make a livelihood, a citizen, and a parent, and to attain happiness and usefulness.

“Spencer has taught what knowledge is most useful and the order of relative utility. First the child must be taught by training and nurture self-preservation; must acquire hygienic habits, preserve its health, be properly fed. Next learn to make a living, which requires knowledge, morality, and ethics, and so on.

“Imitation is the most powerful factor and training next; and an education must proceed and be measured by the habits that are actually formed. It does not suffice to tell a child: ‘Don’t do that’; it must be trained by repeated and constant practice to do the right thing until it becomes automatic. A clear understanding of the law that a child cannot help imitating what it sees, and that the secret of getting it to do the right thing is not by telling it not to do the wrong thing but by lovingly making it do the right thing so frequently it becomes a habit, will solve most ordinary problems of parental duty and childhood rights. One must not forget that to keep the child happy is an essential to its health; that it must be active; that it has a natural and legal right to the guidance and nurture of its parents, according to the best knowledge of the time.

“A parent must remember that a right habit and disposition formed in the child will be an ever-present guardian when it goes out into the world. No greater punishment can come to a parent than to see an adult child suffer heinous punishment for a crime or mistake due to defective nurture and training. No greater joy can come than success traced to early training and example. Give your child love in the true and right way with good training, and when it gets older it will return it with compound interest. A parent who does not strive at any sacrifice to win the loving devotion of the adult child, misses the best thing in life; and this adult love must be based on early example, habit, and training. No adult is ever so severe and correct a critic as a child is of the delinquencies of a parent.

“Tomorrow is Elmer’s birthday—nine years old. I will give

[page 264]

him two Japanese fairy-tale books to show how an untrue story may teach a lesson; how a false creed may teach a truth; and finally, how much better to teach the same truth by true stories. . . . My children are being raised in the atmosphere of war among the nations. Elmer has already lived during three!—Cuban,

Philippine, Russo-Japanese. But such is the real world they live in.”

Early in 1904, Gates was able to formulate a growing insight into the cumulative evil effects of false knowledge that impressed him as a significant event. “For long ages of evolution the brain of man has been growing largely under the shaping influence of lies and illusions. More and more as he has advanced from the untheoretical simplicity of anthropoid times towards civilization his brain and mind have come more and more under the dominion of false beliefs, superstitions, and non-alethic systems of thought. He has had his anatomic and psychologic structure shaped into an abnormality so it is no longer a copy of the macrocosm. Of course as far as the great groundwork of daily life acts the mind remains normal, else the species would cease. With the exception of such acts and facts as of everyday verification and use, the mind has been almost wholly falsified by the *systems* of customs and belief; by false ideas, images, and concepts; false sentiments; by age-long hypotheses inwrought in the fabric of language, so the mind’s perceptions and understandings and knowledge and contents no longer are in congruity and harmony with nature. The mind largely represents *that which is not*. For thousands of centuries all the viewpoints of the mind have been falsified by illusions, delusions, beliefs, myths, traditions, theories; every conception of life and death, self, Cosmos, stars and animals, of emotion and duty has been misshaped by guesses and lies, and under all this the mind has acquired hereditary habits and the brain has inherited structures that are *abnormal*—insane! All kinds of beliefs have attempted to pervert the normal feelings; every normal emotion has been thought unholy and all kinds of abnormalities have been forced upon them. Faith has asked Consciousness to disregard facts, and thus

[page 265]

man is yoked to a domain of False Knowledge enthroned in his mind. In some way, which I cannot now describe, this discovery of the inherited abnormality of mind is the *most important thing I have ever written*.

“Lately the world has been awakening to science—the first world movement—the first religion based on demonstrated knowledge, and the culminating achievement is that in which the mind becomes *conscious of its own mental method*, reduces its functioning to an art and finds how to rectify its own insanity by an appeal directly to the experiences of Consciousness.

“If the mind is normalized—sanified—it will no longer want all that now breeds disease, crime, ignorance and war, no longer refuse to do what it knows is best; it will transform the world. In

contrast to the ataxic, non-alethic abnormality of the evolved mind we may place the eutaxic, alethic normality of psychologically classified, conscienced knowledge. The tearing down of the inherited insanity of the ages and the building in the mind of the demonstrated sanity of psychotaxic science—that is the world-work of the coming cycle.

“It is appalling to contemplate that 95 percent of the mental content for ages and ages has been utterly false.

“How is it possible that in this Cosmos with its eternal experience there can be such horrors of crime and injustice as we daily witness? How is it that people are ignorant and brutal, that they will not do as well as they know they ought, what they know and believe to be best? Why is there war and oppression? Something is wrong in the Universe. I have told what is wrong: man’s mind has been deceived and misled by ages of systematized falsehood and abnormal custom; it is diseased and insane. Its salvation lies in sanity.

“What is sane? That which is true! How find it? Through Consciousness—it knows some things absolutely true from which as a criterion it tests truth. Consciousness is sane. The mind has been mis-built by theory.”

At the same time he developed this companion insight: “When playing a musical chord one may focus the attention on

[page 266]

[any] one of the notes until it is heard distinctly above all the others. In looking at a landscape one may limit the attention to a certain color until it becomes unduly accentuated. The same principle applies to an estimate of a person’s character, to a subject of reading, to any mental process. Therefore it is necessary to apply the method of systematic mentation according to a synoptic list of all mental processes relating thereto, and also from each branch of knowledge, that each characteristic of the object or subject may be accentuated in turn and each mental process made dominant, and then all united in one equalized view by re-functioning and introspective dominancy, which is a unitary or totality view. It is impossible to over-accentuate the importance of this practice of the Mind-art. Only by having each characteristic alternately dominant can they be made sufficiently vivid to enable the introspector to get them all in the same light when ‘photographing’ them for a totality view; only by applying each mental function in turn can the mind handle the subject as a mentative whole.

“The greatest danger encountered by the mind next to insanity, false information (‘pseudognosis’), and ignorance, is a one-sided view of a subject.

“The whole revelation of science must be assiduously sought along each and every line so that when conditions change in ourselves or environment they may be met. Only with the totality of discoverable knowledge can the weal of man be safely entrusted.”

In August 1904, Gates noted: “Just 16 weeks till the mortgage is due. If not paid I will lose all these properties and most of my inventions, with a judgement hanging over me unless I go into bankruptcy, which though my legal counsel and friends urge, I will not do. Yet my inventive assets, if developed, would easily be worth 100 times the debt. Do I want to pay \$200,000 for them? Yes, as a matter of honor but no other reason. Will I be able to pay the big debt? If not, make up my mind to make the best of it.

“I am not up to par; agraphia makes it difficult to write,

[page 267]

producing numbness and cramps in fingers, headache, nausea, slight dizziness of eyesight, and when I use the typewriter or too much longhand my heartbeat is increased to 100 or 128. All of which means I must rest as soon as I can. Long worry of the most acute kind, overwork at persistent thinking, have combined to render an almost impregnable constitution sufficiently weakened to make a breakdown liable if not careful.

“No money coming in or in sight. Various agents not heard from or have failed. Have a pay order to write an article on ‘What Is Matter?’ for a syndicate of Sunday magazines. I am at the darkest hours financially,” the dreary record continues. “Is it the darkness before dawn?

“I feel better. Pearlie helps me most at my real work.”

Pearlie—Alma Pearl Edson, his sister-in-law—came to live with the family as a girl of fifteen. She soon found a place transcribing recorded dictation, typing manuscript, especially the “Introspective Diary,” and helping with housework. As part of her training she was made governess, or mentor, to one of the children, Donald. Later she became secretary, financial assistant, and psychurgic student; she remained unmarried and devoted her life to the psychurgic work with “an outstanding devotion and uncommon loyalty,” sharing the family vicissitudes and rewards.

In September, Professor Albert van der Naillen, president of The School of Engineering of San Francisco, came to consider the advisability of presenting some of Elmer Gates' matters in Europe, where he was going. He visited at Chevy Chase for a few days. “A fine, noble man,” the diary records. “I wonder what will come of it?” Van der Naillen had written to Gates: “I have never met a man during the half century of my scientific studies and researches who has accumulated in one person such an array of scientific

knowledge, such unbounded high, scientific intuition, as you are endowed with-and you know I am acquainted and in correspondence with the most scientific men of prominence in Europe.”

In October, Gates wrote a “Supplement IX: Business

[page 268]

Arrangements for the Special Preparatory Work,” which pointed out that his main work had been disguised as inventions under the mask of business. “The epoch-making science of Consciousness has been kept in the background of a picture across the face of which has been posted an advertisement saying money from inventions.” Consequently he feared that he had not met those philanthropic people of means who would be interested in his real work, but only “selfish promoters, traders, and thieves seeking opportunity to make millions.”

This preparatory work was to take three years for the exhibits in publication, laboratory, and organization to be ready before solicitation of funds for the work. He wanted the money to start the science department, not to develop inventions. Any deal would chain him to inventive exploitation for six or more years, and he could not spare the time. Perhaps he should seek a donation. He had never seriously considered it, but always thought he had to make the discoveries and give his life to the work, making his living independently, and by inventions support his researches and endow the work.

In spite of erroneous press reports of large donations, he wrote in 1903 that of the \$500,000 expended during the preceding decade, only \$14,000 was donated; and that was the total amount during his lifetime. (The contribution from Mrs. Hearst had been largely repaid, mainly because her son demanded an interest in the inventions.) He spent several weeks in New York meeting wealthy people. Friends at various times brought his work to the attention of the leading philanthropists of the day. But as he pointed out later, without his demonstrative exhibit his work could never be adequately presented so as to be understood in the limited time given to its consideration, and it did not fit established patterns of philanthropy. He deeply regretted that people did not see the opportunity of psychurgy. As he said, “I must make money. No one will donate several hundred millions to this work, unless I do; and I cannot unless I make it first.”

The sixteen-week mortgage deadline soon came. It was deals,

[page 269]

options, near deals; some money, no money; judgments and threats of lawsuits; last-minute delays and un-kept promises and contract

failures; disappointments, worry, and illness; no solution for the big debt. By November 1904, the Chevy Chase properties, laboratories, residence, equipments, and listed inventions (152, including 87 U.S. and 34 foreign patents) belonged to Mayer. From then on rent was paid, and interest to maintain the option to free the inventions upon repayment of \$100,000.

Near the close of the year, through parties introduced by his friend Nicholas, a deal was arranged with a Canadian steel and iron company based on Gates' method of separating titaniferous particles from Canadian magnetite. The method was approved by experts, and \$250,000 was to have been paid January 30 if the promised option on the selected sand deposits could be obtained. But at the last moment the man who had promised to deliver failed because he had only an option on an option whose owner was in Europe at the time. So the deal was postponed, leaving Gates only one day to handle the Chevy Chase situation for the coming year 1905. He met Mayer and Mayer's lawyer, and accomplished what he wanted: a year more, lower interest, and an option for outright purchase of all interests of his debt. He then had five months to pay the 4 percent interest for the year, and could sell any invention in the list and apply three-fourths of the net profit toward the debt. "Ends better than planned," he noted. "Still here and likely to be as long as I like." Then he added: "Only by becoming rapt with the persistent awareness of the immediate presence of The All can one become holy, good, above wrong doing, beyond immorality, consecrated. Such a life I want to lead."

But by March his diary recorded: "The depression due to my inability to get out of debt after such a long struggle, to my want of money for living, to threatened lawsuits, to the 'talk' that is going the rounds about my financial troubles, the almost hopeless situation in which I do not see how to get money, the delays in the deal which promised a quarter of a million dollars; and other worries about which I do not talk; the struggle I have

[page 270]

before me to regain what I lost through unauthorized newspaper articles—and this and more hangs so darkly over me that it destroys my appetite and gives nausea. I am almost ill. I am nearer to discouragement than ever before. Reading the way in which Bruno and Galileo were persecuted for telling the truth almost makes me lose confidence in the beneficent ordering of events. I wonder if I ought to rely on a power outside myself. Would such a power allow Bruno to be burned to death for teaching truth? Alas, these are hard questions. Perhaps it was better for that time and place for the church to be unmolested, as a general might keep the truth from soldiers to encourage them.

“Today I am at the lowest ebb of my hopes and confidence. I am not discouraged yet. I am not ‘blue’ but weighted down with my burden more than ever before. I have a poorer opinion of myself; I want to lean on someone else as never before. I want to get at my real work as never before. I am saner about my work, able to do better work, my plans are nearer right. Then why should I be depressed? I would rather have gotten my recent discoveries about pseudognosis, purpose, judgment-training, and volition than millions of dollars. I would now deliberately and rejoicingly prefer to make several more such discoveries—my whole nature would compel me to this choice. Therefore I know my place in the scheme of things; nature has given me the likings and abilities according to what I ought to do. I have made more progress today than in many months. I am doing what I ought to do, and am succeeding. I do not want charge of a great business enterprise, but simply to be free from debt, live simply, complete my message, experiment and invent a little, make an exhibit of my work for purposes still mainly *to be determined*. That last phrase is the point, mark it!

“I think I will leave Chevy Chase and start elsewhere. I am more than through here.”

In June 1905, Gates contracted with a successful promoter and manager of business enterprises to organize the Electric Separator and Alloy Company, preferred stock to be given to Mayer and other creditors to liquidate the debt. After much

[page 271]

delay, Mayer finally assigned his interests to the company. But Gates was not pleased with the attempt to get control of all inventions by the promoter, who also refused to organize the company unless all the other creditors (141 of them!) first agreed to accept stock in payment; and only after great effort did over 90 percent sign agreements. By the end of October, however, the promoter had not fulfilled his obligations, and upon the advice of Searles and legal counsel, was asked to surrender his contract. A few months later, according to New York newspapers, the promoter became involved in lawsuits resulting from questionable practices. He was well rid of. It was in his office, though, that in September, Gates had met John E. Searles, who had organized large enterprises. Searles became interested, visited Chevy Chase with his experts, and undertook to handle the situation. Through Senator Towne, Gates met Morton Frewen of England, who became a friend and also tried to help.

“My main creditor,” the diary records in November, “has not at any time made an effort to help sell or promote the inventions in which interested but has many times obstructed such deals. I have

one more month here unless I pay rent, janitor, keep the place in repair, and so forth, which I cannot do without help. This struggle is too long and hard; it is no longer fair and just to me or my family or my lifework.”

Mayer wrote to Searles offering to give Gates a few weeks option on the Chevy Chase properties, and offered to rent them for \$250 a month until May; but in February he gave notice to vacate or pay \$500 a month.

In the meantime Gates had decided that the business problem was to find an invention that could be sold, and get it ready. A recent invention not in the mortgaged list was his continuous counterflow sand-flow filter, a dirt and germ filter for water. The method had been worked out in some detail; for example, the best “sand” was found to be crushed and graded porcelain or hard-baked clays, a refinement of the art. In March a half interest was sold for \$6,900, and the laboratories were rented for one year until March 1907. Unfortunately the manufacturer

[page 272]

who bought the filter rights did not commercialize them because of lack of capital.

In April 1906, the diary noted that the perniciously misquoted “rat experiment” was going the rounds of the papers. (Gates found that a living organism, opaque to short electric waves, became transparent to them when dead. But the press twisted the facts to read: “The soul was seen just as the dying animal became transparent. The soul, which had made it opaque, was seen to ascend.”) More important: “Almost to the degree of protest there arises in me a feeling and belief that by some new kind of effort I might attain some great achievement of a revolutionary nature to human weal. There is some-thing in me slumbering, waiting the time I shall one day suddenly find the place where my powers will be tried and used to my utmost.”

Other events of recorded interest: “May 6, 1906, 47 years old. I have not done as well as I might if I could do it over again. I would take better care of my health, and for social and business policies take a full set of academic degrees, learn and practice business methods from the beginning; strive to a higher moral and ethical ideal; publish as fast as I discover; keep out of debt. But degrees and attention to business might have thwarted my originality. I would have missed that larger and more practical training in my own laboratory and sidetracked my original tendencies. I see that I would have missed athletics and cognosis.

“September 28: Have finished the most difficult 100 pages ever written: the chapter on Psychotaxic Symbols, Marks, Diagrams and

Signs. Been three months at it. It will live. Day after tomorrow expect to go to New York to make money.

“Whenever I think of a business deal I grow sad, nervous, with cold hands,” he wrote. Nevertheless, the money from the filter deal almost spent, in December he sold a two-thirds interest in cold- and-heat-conserving inventions for \$10,600. “A great Christmas for the children; many presents!”

On the eve of 1907, he wrote that the last year he had wondered “when” and “what”; and so he wondered then.

[page 273]

During the past year he had achieved several months' writing, “made about \$20,000, had a pretty good time. Last night,” he wrote of New Year's Eve, “the bells tolled and whistles blew in Washington and their roar at this distance was like the rumble of a great orchestra. In Chevy Chase the bugles blew and cowbells jingled. A New Year. What has it in store for me that I cannot avoid and what I can determine by my own effort? Will I get parts 3, 4, and 5 of the book finished? O not to get tied up with business! I expect success. I will do as well as I can.

“What all men need now and every day is more life and liveliness and eagerness and earnestness and surplus energy. They do not care enough to make great effort for anything. Nothing interests them excessively, they are not full to overflowing with spirits, a desire to be doing, of putting forth great effort for the joy of it. The genius values something enough to try hard for it, others never try hard. There is no divine urge. How give it to them? By surplus energy training, emotive training, dirigating the incentive by anabolic motives.”

What indeed had the new year 1907 in store that could not be avoided? In March, Mayer died at age sixty-one after a brief illness. Gates described the situation in a letter of October 1908, to a friend as follows: “Before Mayer died he deeded the Chevy Chase properties and inventions to George Washington University, if I did not fulfill my option by April 15, to be sold and proceeds used to erect a memorial building; provided in a reasonable time the university bought a certain million dollar tract of land for a new location. This reasonable time has now expired and the University has been eliminated. Before Mayer died he borrowed money on these properties from a local Trust Company, then left them to his heirs subject to this debt and option.”

The option was not fulfilled; Gates paid rent to and secured extensions from first the university, then the trust company. The heirs contested the will, and it was in the courts for eight years, with title to the properties indeterminate. In 1916 a news item

announced: "\$550,000 Mayer Will Case Compromised."
Agreement

[page 274]

was reached by the three main heirs, with about \$80,000 going to charities.

By August 1907, most of the \$10,000 from the refrigerator deal had been used trying to make a big deal. Associates failed to raise money in various places and deals. Six months' rent in advance, due in August, was not paid, and the lease and option were lost. "Best week's work in psychurgy," was also noted in the diary. "Working at askeotechnical symbols as if not worried about money. On December 17 invented method of making soap from bacteria and fungi. For two years I have been writing my chapter on Cognostics; it has required making over 1100 experiments and writing many thousand equations and formulas."

On January 1, 1908, Gates supposed, with unconscious foreboding, that the year would let him out of his financial difficulties. The past year was significant, he noted, because of what he learned of radioactivity and its application to physics, chemistry, and astronomy; of pragmatism and his own step in the philosophy of Being and the discovery of two modes of energy; advances in askeotechnics; the bliss of Awareness; identification of esthesias as the basis of world culture, with knowledge as means. It was also a year of struggle against increasing odds.

Six months' rent was paid early in 1908 with money raised on a possible gold and glass deal. Money to renew the lease in August was sought from various sources. Reports of the situation were circ-lated in vain. Searles was in London on a deal. On October 20 he cabled: "Final meeting the 26th, expect to get money." On the twenty-fourth he dropped dead!

Further money was thus not available for the second term's rent; an extension in October was not met. On December 27, 1908, Gates noted that during the past two months several notices to vacate had been received from the trust company; he thought an extension had been granted to January 1, but the next day was asked to vacate on a day's notice. His wife Phebe and Pearlie found a place in Washington, and under hardships

[page 275]

of bad weather and lack of cash, moved in. For a week the family split and stayed with friends.

Chevy Chase was history.

Many friends had been concerned at the possible loss of the laboratories. Former Governor Hoyt had written: "I am moved to express my earnest sympathy with the noble and philanthropic

spirit in which he plans and works. I would consider his loss of the laboratories, so skillfully originated and so carefully built up at a sacrifice of much else, a public misfortune.”

An interested press had also given notice. One public view of Gates' apparently hopeless situation was reflected that critical year of 1908 in this item in the newspaper *World Events*:

An Interesting Personality

Elmer Gates, “The puzzling philosopher of Chevy Chase,” is a great and retiring man in his profession. What is that profession? . . .

He built laboratories and employed able assistants to help in paths in which he was to become an independent investigator. His funds grew low but he found those who helped him to build the series of laboratories out from Washington, which have become a familiar haunt of scientists in the Government, and in which Gates has thought and wrought with a great subtlety, and enunciated propositions most remarkably novel and fascinating. “Absurd and fabulous stories,” says a correspondent, “have been connected with his name.” “Gates says,” ran headlines, “that sin is pink. Every thought has a color; the well-equipped mind is a spectrum.” “What I have seen of him in the newspapers,” says Prof. James of Harvard, “has disgusted me, yet to me he is a most interesting personality.”

Gates is declared to be primarily a psychologist. He is a student of the mind—its method of acquiring and using knowledge, its modes of work, and its possibilities. He affirms

[page 276]

that the proper routine of education is first to learn how to use the mind according to its own laws, and then use it that way in acquiring the other sciences. He occasionally is in the legal news in patent suits. He has a long list of patented inventions. “A half million dollars in debt, with all these patents tied up as security, unable to market one till he clears them all, Gates still labors on hoping to save these fruits as endowments for his ultimate college”—an institution which he has dreamed of forming in the interests of his methods.

According to the obituary in a local newspaper, Mayer was born and educated in Geneva, Switzerland, and gained business experience in banking and commercial firms in Germany as

correspondent and bookkeeper. Coming to this country with only twelve dollars in gold, he worked seven years as a grocery clerk, suffering a break-down. After recuperating in Europe, he entered the employ of a large wholesale flour and feed company in Washington and progressed to senior member of the firm. "He took a leading part in philanthropic effort and was regarded as a most loyal and lovable companion of happy disposition. . . . These bequests of his, said a friend, illustrate that he lived up to his creed, which is expressed in the immortal words of Ben Adhem: 'Write me as one who loves my fellow man.'" So the account ran. Mayer had given the local organization of the cult to which he belonged a modern building for society headquarters, and its newspaper printed pages of effusive eulogy.

Mayer's long business training evidently had given him a high respect for property ownership, and he was a concerned landlord. Six months after acquiring the Chevy Chase properties, he wrote a letter to Gates: "I went by the property the other day. One of the lawns is in terrible condition, full of garlic and other weeds, and looks exceedingly neglected. It should be attended to at once. . . . Kindly give this matter your immediate attention because a stitch in time saves nine. Also kindly let me hear from you at once regarding this matter and oblige."

{12 unnumbered pages of photographs}

[page 277]

In April 1906, he wrote: "To Friend Gates: I hope you will get a first class man to take care of the hedges and lawns. Your last man made a miserable job. . . . The Insurance Company requested a week ago two more watchman's registering points. This must be done and I trust you have already attended to it, or do so at once."

As a result of that dramatic chance meeting in 1894 through Captain Edson, Mayer first subsidized Gates to write his early volumes, and in 1899 took over the Leggett obligations from a philanthropic interest in the psychurgic work. To a friend, Gates wrote that his World Work attempts had succeeded twelve out of fourteen times, and that the Chevy Chase-Mayer affair was one of the failures. "Mayer did not in the least understand the principles of psychurgy, and suddenly acquired an obstinate determination to force me to make the laboratories the headquarters of the cult in which he believed, which as the laboratories were a scientific institution, was refused and his interest thereby lost." Mayer was a means, however unwittingly, in aiding those great developments in psychurgy and in the art and science of Consciousness made by Gates at his historic Chevy Chase laboratories during those memorable twelve years of financial struggle and disappointment

and of glorious discoveries and accomplishments; common objects and events indeed had shaped a career even greater than planned!

During that last year at Chevy Chase, Gates recorded a slim diary. Of the few entries, two were noteworthy: in April, completion of his first systematic sketch of the science and art of consciousness (cognosis); and in July, completion of the typewriting of Volume 1, "The General Preface to the Twelve Volumes" by Pearlle.

For 1909 there were even fewer entries—only nine pages in this the last year of the "Introspective Diary" as such; thereafter records of importance were edited, classified, and incorporated with their respective subjects, as was Gates' usual practice. On October 15 appears its last entry: "I await events, not knowing

[page 278]

quite what other course to take than the one at which my mind seems irrevocably engaged—that of writing the Twelve Volumes. I am tired of this long struggle for financial competency.

"Great Persons (people of genius) are the world's most precious asset; the race has oppressed them rather than utilized them. To utilize them, to aid in giving their fuller and truer experiences to themselves and thus bring the race under the dominancy of verified knowledge is the desideratum; but the race is so under the domination of ignorance, speculation, priestcraft, and belief that the aim is difficult to realize.

"I want, O I want to put my time to my work. How? When?

"I am doing it anyhow!"

So ends this extraordinary diary, its 2,700 pages a study of much psychologic interest and of poignant personal experience. Of this "Introspective Diary" in general Gates said, about 1900: "This study is seriously and precisely truthful. Its value consists in its truthfulness as a record of an *actual* experience. These impulses and insights actually came into my mind as stated—they are syntheses of my practical adaptations and actions with reference to important plans. . . . This record is a natural product, a psychologic phenomenon, which may be studied." And this experience opened many new domains, perhaps none more fitting to carry him through those eventful years, with that buoyant optimism that was in stark contrast to the dreary struggles, than his discovery of the bliss of conscious existence recorded in this note of July 9, 1900:

"During the day of my severest business worry I conceived an article on the joy of Conscious Existence. Even in pain and anguish it is better to be consciously existent than not to be. We are so accustomed to being alive that we do not duly notice it or properly value it; and yet I introspectively noticed that the joy of

being conscious (no matter what—pleasure or pain) is the *chief* joy. The pleasure of being alive is as much as I can bear when I choose to introspect it. It is a perpetual anabolism. Nothing has ever more profoundly amazed me than this introspective discovery that my very existence is blissful, just now,

[page 279]

just as I am. Any struggle is better than not to be. O the bliss of life—just life alone, even in its darkest hours. Never again can there come to me an hour so dreary as some through which I have passed. Those hours, though I knew it not, were filled with the joy of consciousness, with the bliss of being aware. So intermittent has been this joy of being that I have not noticed it. O the privilege of doing. Doing what? Anything! A new domain of feeling has opened to me.”

In his new home at the start of the new year 1909 he faced the same problem of living, but with lower expenses. The old year had been a hard one, ending with the loss of his beloved laboratories, but beginning a new phase of his career. On that heartbreaking eve of the new year Gates most certainly faced the future with the same optimistic hope so well expressed, at the end of his relatively good year 1906, in this New Year's greeting written for a Washington newspaper:

“To the old year that has just ended and to all those cycles of years which we call the Past, let us pay tribute of a loving remembrance and a reverent respect. Out of that beginningless bygone time comes that splendid Present in which we are now living and in which are taking place many of the fulfillments of the foregoing eternities. Not as a dead thing resurrected out of a tomb does the Present arise out of the Past, but as a child born out of its mother, inheriting her nature and tendencies. The Past is not and the Future is not—the Present only is, an endless succession of Nows, and the Now of today is the Mother of tomorrow, and You and I, by actions that start lines of consequences which in turn become causes, are helping to shape the Future. Today is the Past of tomorrow, and those deeds and feelings of ours which produce effects today, in ourselves and others or in the physical environment, are shaping tomorrow's Past, and our acts thereby become causes cooperating with the Cosmic Process in producing the Future. Like Gods are our powers and God-like we should creatively use them.

“To the New Year with its dangers and opportunities, its joys and sorrows, its births and deaths, its allurements and duties,

[page 280]

its yet undiscovered wonders of Science and Art and its unrevealed events—let us give a hearty greeting of Welcome and make a prayer for the success of all noble effort. How eagerly we will await the rising of the daily curtain upon the ceaseless drama of events! What clues will we get of the Cosmic Trend and of the Eternal Purposes? What revelations of knowledge, feeling and doing, O New Year, hast thou in store for each of us? What hints will the Eternal Mystery give us of its meanings?”