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Chapter 20
Time: All There Is

I could do anything if I knew how and had time enough. Now I can find out how by mind-embodiment and study and the art of mentation; and as for time—I have all there is!

—ELMER GATES, youthful diary

But there had never been enough time for him. Even back in 1914 he wrote that for ten years he had known he could hope only barely to outline the main facts and methods of the main topics of psychurgy, despite its superior and time-saving methods. But mentative skill should lengthen life by actually adding years: that normal mental activity that was equalized in all structures was conducive to health, his early researches gave direct proof. The mentator lived more each day; if his mental process took place ten times more rapidly than otherwise, he could live ten times as much. If a one hundred years could be lived, would that not equal a thousand years? he speculated optimistically. How he wished he could!

Would stronger incentives help? Every earnest worker has felt their need. For himself, he felt he did not try hard enough for the still greater successes so plainly possible. In every endeavor he could have done better or more, except in the application of his life (“of all I am and have”) to the heurotechnic

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study of Consciousness and the application of his discoveries to the art of using the mind (psychurgy). In this he hardly could have done more or worked harder or longer, yet he might have taken better care of his health, had less time wasted by the curious, paid more attention to livelihood, and saved much worry and time.

Obviously he had much stronger incentives than usual, so strong that he habitually mentated on the average of twelve hours a day on his one great subject of psychurgy, which so fascinated him that nothing else ever much interested him. Never did he have to drive, but rather to repress himself; yet he felt that if incentives had been stronger, more would have been accomplished with the same labor, with more penetrating attention and searching introspection, clearer understanding, and greater skill. He observed that periods of greatest and most successful endeavor were invariably those of most intense feeling—not only interest in subject or joy in work but an intense desire to accomplish it and realize its goals. To the

task of strengthening incentives he applied his art of training and augmenting the esthesias, a practice which he had started very early in his career.

He could have been writing out of his own experience when in his 1910 Glossary definition he wrote of genius that it had extraordinary powers of doing work and of persistence at it, generally keeping closely to its task until death, neglecting all else for the sake of completing its work in time. Elsewhere he wrote: "it is altogether probable that my life will end by my being a victim to my complete absorption in this work, to the neglect of everyday details."

As for completing the Twelve Volumes, he believed he could make a more compact psychotaxis of them, owing to improvements in methods; and with the enlarged insights into cognosis he thought he could write an epitome in five volumes. All cognitive subjects would be in one volume, all cognostic subjects in another, and all sophic and Superpaideutic subjects in a third. Volume 1, the Propaedeutic, was written, and a revision of

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Volume 11 had been started. He estimated in 1915 that he might do this writing in three more years if there was nothing else to do; then later the volumes could be expanded as originally intended if time was available.

But in 1922 they were still described as the Nine Volumes: "WorldProblems: Their Solution by Scientific Method":

The Four Volumes

I. General Introduction to Psychurgy; Steps in the History of the Discovery and Development of Psychurgy and the New Psychology; Purpose of the Nine Volumes; Nature and Kinds of World Problems. How Can Psychurgy Be Made Available to the Public? To You Personally?

II. The Economic and Industrial Problem. Installing Facilities for Solving World Problems by Research and Education.

III. The Personal Problem. Identical Vocabularies in Physics and Psychology. Psychurgic Propaedeutics. Beginnings of the Psychurgic Life.

IV. The Educational Problem: The New Psychology of the Intellections and Science-Teaching and the New Education.

The Five Volumes

- V. The Problem of the Inlook.
- VI. Synthetic Science.
- VII. Scientific Method, Validation, and Philosophy.
- VIII. Morality, Ethics, and Religion.
- IX. The World Work.

The gospel of the Nine Volumes was that the guidance of an ever-improving scientific method was the only way of solving world problems; that there was no way except by applying

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all the validated sciences and arts and the whole of the New Method of Research to education and industrial organization until the method involved all human institutions and world governments. Not until then could the world be set right and kept right. It discarded altogether the Unproved (all mere beliefs and speculations and political methods) and looked to normal and validated mentation as being the safest and wisest and only true *leader* of mankind—an impersonal leadership based on the summed-up and accumulated and validated experiences of humanity. Under the guidance of psychurgy scientific method would ultimately guide the world!

Gates emphasized that he had announced them not as books on psychurgy but as books for solving *world problems*. They were books whose main purpose was not to convey information but to lead you and the world to *do something!*

“Over a third of a century ago I was able to prove that scientific method is *mental method*,” he wrote, and “I was resolved to discover those kinds of mental states and processes that constitute scientific method and then take those steps necessary to put it into practice *throughout the world*, for all else is of secondary importance. Fearing that by disability or death, or by the magnitude of the task, I might not be able to complete my Messages, I have completed as fully as possible those portions (the first four volumes) of the first message that will be of greatest help in assembling and using the rest of the manuscript. If these Nine Volumes can be completed I will have fulfilled my greatest responsibility—for which I have labored all my life—to carry to the utmost limits my knowledge and exposition of mind and Consciousness. Any one of these subjects always thrills me and fill me to the brim with joy.”

To him books had always meant more than just for reading, as expressed many years before in this way: “To pass hours in reverie

or fancy, to spend hours in self-examination under certain forms of religious excitement, to make unscientific analyses and syntheses to create grotesque images, bizarre ideas, to fill the mind with disconnected images, unscientific concepts, and ataxic

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ideas of unsystematic reading—such kinds of mentation destroy the taxis and healthfulness of the mind. We are as a nation making a careless use of our libraries and literature in general. It is a responsible task to write or read a book.”

His researches had proved that there was much more to education than books, and convinced him that there was no better way to help humanity than by the psychurgic system of education. It was based on a heurotechnically revealed knowledge of the true nature of mind (and its immanent Consciousness); it was patterned after the mental habits and capacities and skills of geniuses—normal geniuses. If the natural geniuses who have been born into this world could have had a psychurgic education, there would have been ten thousand great men for each genius the world has allowed to develop and bear fruit. The push and pull of a greater number of geniuses, and especially of heurotechnically trained ones, would be great enough to overcome the stupidity and selfishness and lethargy and oppression and brutality of the world. They would take pleasure only in instituting the good (the true, desirable, useful) so that the civilization proceeding from them would partake of the beautiful; the state would be merely a mentative tool used for bringing about the equal welfare and happiness of all individuals and races.

This psychurgic system of education, the elements of which were described in the earlier chapters of this book, was outlined in nontechnical form in Volume IV and its writing completed in 1921. It gave a glimpse of the World Work from the business standpoint (to get facilities), the perfection and application of psychurgy being the fundamental World Work. Two of its most important aspects were stressed: that heurotechny directed the whole individual and social organism and environment to the attainment of the new; and that alethics showed that, by the art of validation, the new must also be true. It outlined psychurgic educational training from sensations and images through thoughts of the five degrees. The psychurgic education was applicable to an activities of life. It demonstrated that when a datum of

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knowledge was first learned, it should be quickly transformed into conduct-habits by psychurgic practice. Intellectual guidance must be based on truth, and the only truth known for sure was validated

knowledge, which when psychotaxically organized was science. All the data of the Six Groups of sciences could be learned by psychurgic methods and facilities by the time a pupil ordinarily completed high school, but first all that which was not knowledge must be eliminated. That which was not validated was not knowledge, for it may not be true, as ninety-nine times out of a hundred, in the history of the sciences and arts, the guesses and speculations and theories have borne out.

Without his laboratories to demonstrate his inventions it became increasingly difficult to raise money; and his new powers of cognosis also made business even less appealing to Gates. In addition he wasted two years during the war (1917-18) trying to make a deal for his war inventions until convincing evidence proved he was being blocked by organized interests. Malicious gossip also hindered. In 1916, in a letter to his friend of many years, Edwin Baltzley, he wrote: "Present prospects do not believe me . . . Those who are most sure I can do what I claim are busiest undermining me. One fellow said 'Gates can make almost everybody believe anything,' thinking, no doubt, that the claims of mine were untrue. Now these claims were true but of startling and unusual character

. . . It is true I can make almost anybody believe anything I will undertake to tell them because I will tell only what I can prove true if given the opportunity."

Baltzley, inventor of many things—including the common office paper clip—wrote to Gates in the same year urging that a new start be made with actual models of some small inventions to be built in Baltzley's experimental shop:

I do not think anyone could be more keenly alive to the situation than I, and the injustice being done to you. For nearly fifteen years I fought against the slander of malaria at Glen Echo [a real estate development on the Potomac in

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which he lost his fortune]. I could not believe such a barefaced lie would ultimately prevail, but it did. Now you are facing a similar situation—a slander, a double-dead lie, a poison in the minds of the source of all information about you that kills and deadens all effort in your favor. You cannot get money on your Washington reputation. (The big debt was never understood and was damning evidence.) You can get money at times by promising to sell an invention worth billions for a few hundred or a few thousand dollars to bridge over some awful chasm, but the result is infinite complications and embarrassments.

It was an apt description of Gates' financial struggles at that time.

Of him Baltzley also wrote: "For thirty-three years in the privacy of his laboratories he has worked toward one great end—the conquest of mind. . . . He has plotted and mapped the dark continent of the mind; he has conquered and named the elusive mental genii and trained them to human service. And out of this he has wrought his system of education."

Gates had written wonderingly in youthful verses, "I wonder where the Whichway's gone." But he now knew which way. Sometime after leaving Chevy Chase he wrote: "I have still before me the opportunity of making further discoveries about Consciousness if the force of The Whole, immanent in Consciousness, will but continue its functioning. Profoundly do I feel and believe this to be my mission—the meaning of my life. I will therefore assiduously and religiously push forward toward all the discoveries possible to my mind, hoping ere I die, in respect to the possibilities of my mentation: "To glow a moment on the extremest verge.""

Back in 1901 he had written: "Let justice shape my motives, thoughts and deeds; let truth alone be regnant in my speech; and let universal love my conduct guide. So let me live my life—so let me die."

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It was his custom to keep the manuscripts of his books on open shelves, where he could from time to time revise any portion in keeping with his latest discoveries and conclusions. His literary work was thus cumulative, so it is not always possible to assign dates to a piece of writing. But in 1922, at the instigation of a young publisher, Gates assembled a short popular account of his work with special emphasis on the psychologic basis for a new and improved mental therapeutics and character-analysis. This booklet, called *Mind and Brain*, did not appeal to the popular tastes of the publisher, and also did not suit Gates, so he substituted another version, *Mind and the Art of Using It*. Not completely satisfied with it, Gates never released the second booklet to the publisher. These two booklets did, however, give some of Gates' later conclusions and summaries, expressed as non-technically as possible, and helped somewhat to interpret his main manuscripts. His foreword, in stressing the value of mind, emphasized that any of the utopias and meliorisms of the future must be created by the mind working with the world-process. In the concluding summary of a short history of scientific method, he modestly claimed that in his little laboratories scientifically directed mental methods were

first begun. And he wrote: "The Work is to be transferred as soon as possible to psychurgic pupils so I may be free to carry on further researches along lines for which I am fitted, and I hope with the same unremitting, joyous, dominant devotion and consecration and unswervable urge that has always seemed as fully behind my predilective efforts as if the World Work were part of the purposive goings-on of the COSMOS-CONQUERING CONSCIOUSNESS."

He longed for a *con amore* laboratory near a grove of trees! One could get what he was seeking—insight, inspiration, idea—in the woods, if one was really in earnest and desired it (as desire-prayer), he once remarked.

He hoped to commercialize his improved aerial inventions to carry on the psychurgic work but found many obstacles. In a letter to his associate, E. D. Pitt, he wrote in June 1922, that

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"a well-known inventor saw my first-step zonal propeller in my laboratory, and two days later described it in the press as his own, but failed to get the zonal idea. Others to whom I had already discussed my aerial inventions went to Europe after talking to him. I cannot prove that they were responsible for the very secret experiments in Europe about which we hear, but none of them had any idea how to make a helicopter travel horizontally until I talked to them. I have never quite believed that a man able to invent would steal another man's idea. My further discoveries have improved my basic plans, but I must quit soon to devote my time to my real work and not to invention. But I don't want to delay. You see, although I am looking as well as ever, I am most surely liable to sudden death from the effects of the accident and heart effects from worry. It has nearly happened twice recently and I must be ready; and I am starting my real work, getting ready to publish and put my affairs in shape. . . . If I keep free from worries and get started I hope to succeed. I can now do three or even four hours work daily, except worry days (which upset me for a week by destroying what little sleep I get)."

On January 2, 1919, he had suffered an automobile accident while trying to cross a street in a traffic jam. It was about 7 p.m., and raining, and the wet pavement reflected the car lights to aggravate his quivering headache. Dodging two cars unexpectedly appearing from around a trolley car, he was hit by a third car and thrown somersaulting almost a hundred feet. He lay flat on his back at home for over two months, his broken ankle in a cast, and suffering from internal injuries, high blood pressure, and insomnia. For two months his life was uncertain. In five months he was walking without crutches, and wrote to a friend that at sixty years

of age his doctors credited his remarkable constitution with saving his life. ("I could lecture again," he wistfully remarked, "by holding onto the table like this.")

His mind was clear and active inventively along modern lines; for instance, he wished to carry forward experiments,

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uncompleted in his laboratories, that suggested useful improvements in electronics and radio. In a letter of June 1922, he wrote that he was almost certain he could generate radioactivity very cheaply and turn it into cheap mechanical power. He could build a dynamo—he had already tried it—that would produce a continuous current without a commutator and that would be noiseless for telephone and radio use. Based on previous experiments, he could devise a system for calling any radio receiver among a million and talk over it alone. He was convinced he had discovered another method for transmitting sound and energy that was different from the existing electrical system.

On his birthday, May 6, 1922, Gates wrote to his son Elmer, Jr.: "Sixty-three years ago I began living a life that has led to many of the best kind of results that fall to the lot of man. One is children: four healthy and competent and loyal men and women.

"Life has also led my mind to many discoveries relating to the way Mind makes discoveries and validates them; discoveries that will systematize and regulate that process and make it a *scientific art*; and this art (inadequately applied) has led to many inventions along fundamental lines from which financial results should soon be reaped . . . so I can get back to my real work, and put it in concrete shape before I am too old. I feel I will be able to do this if I get over financial worries and have the great stimulation of being engaged in the installation of a Demonstrative Exhibit of the improved and greatly extended scientific method (which is so new it must be shown in concrete action and by teaching competent pupils in a laboratory). This new scientific method is nothing like the usual mental disciplines or logical modes of thought, or research methods as now taught; it is a real and practical *scientific art* of leading MIND to make more and better discoveries, which are always the *next steps* in any science or art. It is not an art of correcting premises and making logical deductions but the more fundamental art of discovering premises and of validating them by a criterion of truth

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—all based on a more basic and true psychology. I must get all this plainly before the world. It is by this that I will be remembered and by which, I hope, my children and associates will

be honored. Not this or that discovery, but the most important thing is the wider and more practical knowledge of the actual process by which the mind of man has made discoveries and may more easily make more and better ones. This greatest power of the mind may be taken from the domain of haphazard empiricism and developed into a teachable and more scientific art of using the mind and utilizing Consciousness in discovering and validating knowledge, in learning and teaching, in normalizing feelings, and in inventively and creatively using these knowledges and feelings and skills for human betterment.”

Gates had already proved the adverse effect of unpleasant emotions on health (catabolism) early in his researches on the chemistry of the emotions; and during these later days he was again proving all too well the destructive effects of worry. “Eight different lines of worry,” he wrote; and he was unable to overcome its deadening weight by the practice of his art. Earlier he had written that emotive dirigation had many times enabled his mind to “keep sorrow in abeyance and worry at arm’s length.” He could truthfully say that so far in his life perhaps not a single day had passed without more pleasure than displeasure—and this even of the unhappiest days.

During the worst part of the Chevy Chase crisis, with the loss of his beloved laboratories imminent, his father-in-law and appreciative friend Milan Edson had written to him in June 1908: “In passing through such a nerve prostrating crisis as this, that you can still serenely go forward doing your best work on your book is the greatest possible tribute to the excellence of your Mind-art system of training; it is more—the greatest mental demonstration the world has yet known.”

One of his increasing worries was assuredly that he would not live long enough to finish the Nine Volumes—his “book.” Already too long, its scope was constantly being enlarged by new

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discoveries. “My book,” he had written years before, “like the banyan tree, is ever taking new root.” And of successors to his work he had found none. In his last “Guide to Memoranda,” in October 1923, he wrote: “Little can be done with my manuscript on psychurgy unless I live to put it in better shape. Most of those who think they know about my affairs have gone entirely astray with unscientific beliefs.”

He also realized that he would not live to organize his long planned institutional World Work to develop its Great Persons into World Workers. Taken from Whitman’s language, the Great Person became a technical term for an accomplishment in the

higher stages of psychurgic personurgy. Gates had written in his Studentship Propaedeutic during his sophic dominancy of 1910:

“The *Great Person* sees the future as the present, the present as a vestibule to things on their way. He knows that the real goals are of two kinds: one coming to fruition hour by hour in making the daily life happy; the other far in the future. He has courage to accept a lifelong sacrifice for his cause, abandoning emoluments, accepting the indifference and misrepresentation of his contemporaries, forsaking much that would render his life happier, in order to attain growths and insights which he covets, and not to give out to the unready that which is sacred. It is not easy to forego the easy and comfortable social prizes of one's day and generation, but having espoused one's life and its mission in trust for humanity, he refuses to waste time and attention on things not for the greatest good. There must be those who look ahead, who go so far that the procession loses sight of them, else no one would know the general course the pilgrimage should take. If he fulfills his predilection he will go very far ahead, into the frontiers where the usual sympathies of his fellows cannot follow—far ahead and terribly alone. So far he will have to report through intermediaries who are not so far ahead and who modify the message so some small part of it will be understood and accepted. Immediate understanding of the highest and best discoveries is out of the question. He has the courage to Plan and carry out a work which he knows will require his whole efficient

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lifetime; and that before the work is finally put together as a finished job he will be an old man.

“The greatest heroism is not needed for war or dangerous exploration. The danger is death, then the trouble is over; and even during the struggle there are the numbing effects of excitement and present danger. But when there is a lifelong sacrifice to be made of emoluments, wealth, and fame; when the deprivation must be privately endured with no applause for great struggles; when his enormous sacrifices bring none of the helpful distinctions that come to lesser philanthropists, often contemptuously; when a dozen like struggles confront him, making life difficult and empty of everything except the satisfaction of his work—then it requires a true heroism to keep on.

“In the night time of the greatest difficulties, from the overarching sky of new insights shine a whole constellation of fixed purposes by which he guides his life, knowing thereby he will walk aright until the dawn when he can see his way again. He knows and feels his place in the world scheme. Every living creature has its own ordained place in the Cosmic Process: its own

work to do, its own evangel to promulgate according to its Level and Uplift. For the Great Person the Level is high and the Uplift noble and his Evangel is a Bible for the race.

“Psychurgy is here and here to stay; it is in no hurry—it can wait. Its aims will surely be accomplished, for they are nothing more nor less than the nature of Consciousness. Sure of its mission, it can select and train its workers with deliberation. It can plan centuries ahead. The great psychurgist does not drive, he leads; does not criticize, he loves; does not teach myths and beliefs, he imparts Insights and Uplifts and teaches knowledge; he demands not faith, he seeks abilities; does not require testimonials and references, he studies and classifies purposes; he does not have an inquisition, he holds high the ideal of alethification under the Criterion of Truth. Whoso gazes, even for a moment of clear vision, upon the Torch of Psychurgy will never again see any other light.”

Psychurgy would have to wait!

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Conditions and worries became insurmountable. “Rain, rain, rain,” Gates had written in his diary as long before as the spring of 1911, “an incessant patter just as constant as that patter of worry about affairs tomorrow and Monday and next week.” Unavoidably one of those periods of stress and struggle was bound to lead to those “infinite complications and embarrassments” about which his friend Baltzley had warned. As one result, on July 29, 1923, Gates suffered a stroke of paralysis and was critically ill for a few weeks. His muscular functions were impaired, but his mental faculties were unaffected.

But the Message—the Twelve Volumes—who would complete it? The new world of Mind, the supernal Cosmos of Consciousness—it was there! Who would carry on the Mind Art and retrace Elmer Gates' steps to more glorious discovery and experience? Would future students, inspired by the insights of psychurgy and empowered by its superior methods, realize the promise of Gates' discoveries? One of his former students, Marian Lowell, had expressed her feelings this way: “Through your teachings shall perfection of humanity be attained. A better, truer, happier people will arise and call you blessed. Truly your work will live after you!”

Of life Gates had once written: “O this fair and beautiful world—to those who are healthy and happy! The main thing to do in this world is to enjoy *living* while you have *life*. Sit as a spectator in the theater of life and increasingly enjoy all that is experienced from the time the curtain of unconsciousness first rises and reveals the splendid drama of Consciousness until it again

falls. It is not making a living, not fame, not this or that *object* that is usually pursued but the *joy of living day by day* that is worth most: witnessing the incomparable objective drama of the Cosmos and the equally incomparable drama of the inner consciousness.

“A man’s life is just that much of the Cosmic Process that is taking place. Man is materially, dynamically, and psychologically part of the Universe and of the same nature as The All. It

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is not merely man’s nature he is enacting when he wills what is eternally and universally true, but also the nature of the Cosmos!

“To fully insight The One Process as causatively cognostic, in which the cognitive is an effect, you will, at moments of the realization of this stupendous ONENESS, truly live!”

And so Elmer Gates lived—not only in “this fair and beautiful world “ but for great moments in that hitherto undiscovered Cosmos of Consciousness of which he brought the first scientific report.

Even if compelled “to sit as a spectator,” Gates was undismayed. In late October he wrote to his son Elmer, Jr.: “I had an extensive reputation in psychological lines the world over and gave impetus to many of the psychological labors now going on. In my teachings also will be found many of the first tendencies of our best modern life. All my life I have been engaged at the new system of education and research and validation, and I never intend to let up but to go ahead just as though I had not been afflicted. While doing this I will also carry forward my aerial inventions.”

Of all the usual professions, he once thought that being a physician would have been the most rewarding to him. Still capable of self-diagnosis, in the last letter of his life (November 11, 1923) he wrote to a possible associate who wanted him to establish his work on the West Coast: “Only an occasional patient of my kind ever gets well from kidney affection. I have not been out of the house since my stroke last July. The difficulty is not with my mind but with my kidneys, and the damage has already been done; it cannot be cured but only arrested and kept quiescent during a hopeful long life of usefulness and happiness if I really take care of myself. . . . I have to be waited on constantly day and night by a competent and specially trained nurse. My physician believes I have the care and disposition to get well. My one nurse has to do the work of two, also attend to all matters of diet and personal needs and do my correspondence. This

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is a rare combination of abilities, and very few could physically or mentally stand what she does. She is not stimulated toward this

great effort by the financial interest in my books that I have given her—and most of which she has typed—but by her intellectual interest in *The Message* which transcends all other ones.”

She was his sister-in-law, the faithful Pearlie—student (when time was rarely available), secretary, typist, business assistant, and family coordinator. She was with him to the last, until his death a few weeks later on December 3, 1923, at 12:45 A.M. She remembered his last words: “So it has to be this way!”

And time—“all there is”—was for him no more.

No fanfare of eulogies, no monuments; only the manuscripts, only the family sorrow and the simple funeral service conducted by his friend the Reverend U. G. B. Pierce, with burial in the Higbee-Edson grave at Glenwood Cemetery in Washington, D.C. Only a few treasured keepsakes remained: a lock of brown hair tied with a ribbonbow of old-fashioned feminine remembrance, a few letters from the children, a few photographs, a piece of feather clipped in a V-shape—Zufii token of engagement for marriage, meaning peace and prosperity, sent by Cushing for that happy day of long ago—and a handstamp of the seal of the Elmer Gates Laboratory, relic of the great moment of Chevy Chase.

Gates was not the first scientist to die without worldly goods. His good friends, Professor McGee, Major Powell, and Frank Hamilton Cushing, had left only their contributions to science, to which they had willingly dedicated their lives. Gates left his manuscripts, representing a lifetime of effort, as a guidebook for pioneers in the new domains.

The ownership of these manuscripts had been assigned long ago to Pearlie (who after his death kept them in security storage for twenty more years hoping always to find the opportunity to have them edited and published). Of Pearlie, Gates had written in his last will and memoranda: “To an almost incredible extent I was given help during her long course of extraordinary

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helpfulness and self-sacrifice for *The Work*. She did for me clerical and amanuensis work with great efficiency and perfect loyalty for over twenty years—and for less than one tenth the pay she could have earned elsewhere. Without her help my many valuable manuscripts would not now exist.”

Of Elmer Gates, Pearlie wrote that an article on “My Most Unforgettable Character” might read as follows:

His devotion to a lifework, his genius as a lecturer and writer and as a leader and teacher, his poetical and oratorical gifts, the way he could recite Walt Whitman or Ingersoll or Omar Khayyam or Sidney Lanier or many others, his

generosity and “impracticalness,” his love for his children, his liking to play practical jokes, his medical knowledge and his calm and competent ministrations to the sick in his household, his encyclopedic knowledge about any subject anyone ever mentioned, his kindly treatment of everyone who worked for him in any capacity, as kind to the cook or maid as to the chemist assisting in the laboratory . . . tyrannical in holding one’s loyalty and devotion, the expounder of the highest ideals and teller of most earthy jokes, the gift of making people feel that each had a special talent, a great personal magnetism that drew people to him, a deeply religious insight and a gourmet’s knowledge and liking for good food, a love of music and the inability to carry a tune . . . childlike and simple, deep and subtle, altogether a fascinating, lovable, interesting, thought-provoking, unforgettable person.

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