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CHAPTER 22
The Second Message:
The Institutional Work

The amount of preparation required before I can teach the art of mentation is so vast I sometimes shrink from undertaking it.
—ELMER GATES

At Chevy Chase the work of collecting from all languages every word and definition relating to acoustics had been nearly accomplished, and collating from textbooks the verifiable data of acoustics had been well started. But when Gates set out to go over two sciences experimentally and observationally, he estimated it would take a thousand trained helpers ten years to do it. He also found from long experience that psychurgy was not understood on first or second presentation; readers of varying capacities required several readings and some actual practice. There was the difficulty of terminology. Most readers soon believed they understood that Gates had been studying, by experimental methods, the mental processes that constituted scientific method. But they thought he meant more carefully-made apparatus and more skillful experiments, and did not understand what he meant by states and processes and mental methods by which truth was elicited from these experiments.

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Only by concrete illustration could he hope to make it understood that alethic mentation was relationing the inductive data of the psychotaxic pyramid of a science and not expending energy on theories and hypotheses. Only by showing how it was done could he hope to make it clear that such known data were the true guides to discovery of the next logical step in the evolution of that science, and that multiple hypotheses and theories were not such guides. Only by concrete work in some one science could he show what really were the images, concepts, ideas, thoughts, and other intellections. Not one of his readers ever understood! He was forced early to conclude that he could not publish his Message by words alone, but must give it through pupils capable of teaching and interpreting it, pupils who could demonstrate it by their own work. In his studentship lessons, Gates pointed out that a great secret of self-development was disclosed, but that it was so new to the race that it was never recognized by students.

The first step in teaching psychurgy required the mastery of some one science. Underlying this was the necessity for collection

and psychological classification of its inductive data. Then, facilities must be made available to show every phenomenon of that science experimentally. Such a Laboratory-Museum Exhibit would also comprise apparatus for research and application. This first step consisted in collecting the alleged data from the literature of hundreds of thousands of volumes, and from the unrecorded knowledge in the minds of specialists, to get rid of repetition—recording no fact until re-observed by psychurgic methods and trained mentators, and reclassified psychotaxically. Then the special methods of paideutics could be applied to show all the phenomena quickly and accurately in order to provide vivid states of consciousness, to avoid untrue images, concepts, and ideas, and to make the enregistrations while at maximum interest. When this brain-building and mind-embodiment had been completed for one science, the re-functional training of askeotechnics could be applied to make the mentative dominancy;

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and finally the mentator could be trained in further steps of the art of extending knowledge of that science and inventively applying and teaching it.

Gates had also intended the exhibit to demonstrate a number of his discoveries and inventions, the mental methods and steps of which would be psychotaxically illustrated. Surprisingly, more than 95 percent would consist in mental states and processes and not mere description of mechanism or operation of the invention.

The psychurgic method of science-teaching would demonstrate that a science could be taught in very much less time, and far more completely and accurately, than deemed possible. It would include a concrete illustration of a psychotaxic group of phenomena covering a classic part of some science, showing how objects were arranged and handled to exhibit their relations of co-existence and sequence and their imaginative, conceptive, ideative, and thoughtful relations and interactions. In this way multitudinous details might systematically, quickly, and intelligibly be shown, and a greater number of experiments made and understood than by any other method. Corresponding to this object-grouping would be a psychotaxic textbook in which had been inventoried the mental integrants, prepared by laboriously working out and writing a *natural history* of the mental states and processes relating to that domain of knowledge.

From this exhibit one or more classes of pupils would be trained. The pupils would then apply the methods to each one of the other sciences and gradually create the proposed Institution of Psychology and Psychurgy. By organizing a teaching department they would slowly establish the proposed Psychurgic University.

While this was going on, another body of co-workers would be carrying on with religious zeal the World Work that would be evolved out of, and be coincident with, psychurgy. The best pupils would be selected as superintendents of new departments, and the institution would be gradually extended. It would be directed by the growing body of psychotaxically classified

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knowledge and ever-improving methods of the art of mind-using; that is, Consciousness and truth, according to their nature and processes, would guide this association of mentators. Being organized around inductively ascertained knowledge, it would remain congruous with all future discoveries. "Such a movement may not at once answer all the anxious questions propounded by hope and fear—it may indeed never answer some; but so far as the race is able to ascertain knowledge inductively will it be guided by a wisdom higher than theory and belief."

By the method of alethics, psychurgists would be trained to make a fundamental re-observation of the data of the sciences and revalidate them, more completely eliminating theories and hypotheses. They would also eliminate other kinds of errors (delusions and illusions) even more fundamental than have hitherto been known to scientific method. Thus would come a new and more accurate psychotaxis of the sciences—an alethotaxis.

A select body of trained mentators engaged in collecting, verifying, teaching, and applying theory-free knowledge, working unselfishly for the good of the world, devoid of local patriotism and free from religious and philosophical prejudices, might slowly but surely put the dominant minds and institutions and humanity under the directive control of the Totality of Demonstrated Knowledge, Evaluated Esthesias, and Tested Urgation, and thus bring about the beginning of the reign of Cognocracy and avoid the Great Danger. The real world-danger as Elmer Gates saw it, was the rule of pseudognosis (false knowledge): the age-long slavery of the human mind to theory and error, enthroned tradition and sanctified superstition, legalized injustice and believed falsehood.

The institution would aim to uplift society gradually by the slow but sure process of improved educational methods as well as by reorganization of curriculum-content. The real university of the twentieth century must necessarily arise out of something

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that embodies all the good of the old and something that is distinctive of the new, and must not be simply a modernization of medieval, conventional, and academic methods. It must be based on the fundamental conceptions and tendencies of the New Time.

The psychurgic department would ultimately organize all of industry, having especially in view the work of bringing to each individual in each vocation, according to ability, that part of the sciences and arts that could most help in making a livelihood. Industry, heurotechnically considered, is a functional part of the general progress of the mind in science, art, morality and ethics, and development of the social *whole*. The industries are important modes of self-expression. Psychurgy proposed to use the whole world as a *tool* for vocational livelihoods as the units of industries. It would set to the task of running the business of the world the whole body of validated science administered by a group of the world's ablest and specially selected and trained minds; and one factor would be the psychotaxic organization of vocations and industries by heurotechnical methods. Business would become something more than moneymaking or livelihood. It would become the most potent active force in science, art, and social progress. Industry and education would cooperate functionally, and in that world-wide functioning, scientific method would, by organizing all vocations, constitute the *world government*.

A great opportunity exists to harness the physical and chemical forces and make them *do work*; but a far greater opportunity lies in harnessing Mind and Consciousness and making MIND *do work*. Not merely this or that person's mind, but the Mind to which evolution gives rise, allowing evolution to express itself more fully than through one mind by using a few thousand best minds, representing every type of ability, and bringing to bear upon each and every problem *all* validated scientific knowledge. In harnessing electricity it is not this particular magnet or coil or dynamo or motor that is being utilized. but *electricity*; and

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according to its nature and *mode of activity* we devise ever better dynamos and motors. In harnessing MIND it is not primarily the mind of that particular Newton or Faraday that is being utilized, but that great biological agency called MIND; and according to its *nature* and *modes of activity* of the immanent CONSCIOUSNESS we devise ever better Newtons and Faradays by brain-building and mind-embodiment.

The first dynamos very imperfectly utilized the properties (abilities) of electricity; likewise the brains now in the world are very imperfectly utilizing the abilities (properties) of Consciousness. By adapting psychurgy to each individual (auturgy), we will enable him to utilize Mind and Consciousness more fully; while by adapting it to group activities (sociurgy), a more effective utilization is possible than by chaotic groups of unorganized individuals. By auturgy one motor is put to work, as

it were; by sociurgy a group of motors is put to work on one line of industry, using motors of various kinds and sizes specially built for the specific service. Now, if a specific type is planned for each industrial line, we will be organizing all industries with reference to all available kinds of motors best adapted to each. If we apply this analogy to the available types of brains in the world, classifying and training and organizing the industries of the world with reference to the *available types of minds* adapted to each line, we will be *taxifunctionally* organizing the work of the world to get it done by those minds that are best adapted. This will be applying psychurgy to the world as a unit (World Work).

“Heurotechny is on the highway to culminating discoveries of transcending importance, for research will be carried on not merely by man or woman but by the Mind factor of the cosmos! Mind freed from trammels and directed by scientific method will lead to more promise than ever haunted the visions of poets and seers; not only will other planets become part of the home of humanity, but a whole new inner world will come into view and a Great Discovery will be made, relating to Consciousness, and it will transcend all other discoveries of man. It will be the true

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Reality that has been aimed at unwittingly by all of man’s beliefs in mysticism, magic, prayer, faith, God, and the supernatural generally: that which is immanent in and regnant over the Life-Process of the Cosmos!” So, optimistically, wrote Elmer Gates.

Neither his own success in this art nor the very flattering opinions expressed by hundreds of testimonials of competent and distinguished people could give the final proof of all this, he continued. Final proof and utilization depended on doing psychurgy upon the basis and scale demanded by its demonstrated principles, embodied in the proposed institution. All these steps needed to be repeated by competent investigators. Human testimony alone could not establish a scientific datum. Among other things it required, for example, was the ascertainment of its congruity with the organic whole of that science and all sciences. This congruity should be incapable of refutation by specialists. Time should not be given to other methods of validation until this had been done.

It would be through such an institution and the psychurgists it would train that the pressing world-problems would be solved—if ever—by scientific method. In the proposed Nine Volumes, Volume 1, the last section, “Scientific Method for World Problems,” Gates outlined some of these problems. Briefly, his main points were: how to get rid of war and find a better way to settle differences—an urgent and imminent problem; and how to

prevent and cure the misunderstandings and hatreds that diverted so much valuable energy into wrong and useless channels—a problem that concerned all.

“How can a great psychurgic institution of the sciences and arts, filled with the treasures of The True and The Beautiful and The Useful,” he wrote, “equipped for original research along every line, engaged in the higher training of teachers, with its archives containing the sum of knowledge (not as a library of millions of volumes consisting mainly of useless repetitions and obsolete stuff, but as a psychotaxic epitome of the sciences and arts without repetition and the untrue and kept up

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to date)—how can such an institution risk itself in a country where international wars or intranational riots may at any time destroy it?”

Then there is the urgent world-problem of economics, especially its basic one of making a living. The world’s inhabitants feel its dead weight more heavily than any other problem. Unless people can be shown that any kind of united effort will greatly reduce the enormous cost of living, the basic disease of the body politic, they will not become effectively interested. Cheaper living is not a political or governmental question: the basic question is cheaper production and distribution. Political methods *do not lower* the time and labor required; this cannot be achieved by passing laws, but only by *finding out* how to do this by invention and discovery. Can the majority be induced to make good use of abundant leisure and freedom from the economic lash? The verdict of psychurgy is that mankind needs more leisure for work of other kinds, for solving world problems of other kinds, and will eagerly undertake this supereconomic work. The goal of psychurgic economics is that to which leisure will lead if psychurgically directed. The real victory for which the unsatisfied world is waiting is that of the many and the few as cooperators over nature. The mind *can* be led to do better work, and the removal of the economic yoke will help. The earth is at our disposal, and *Mind is its greatest natural resource*.

Next is the personal problem, which is part of the economic one: What shall I do with myself? Then logically comes the educational problem, which transcends all others. The right channel for propagandization is through the schools, not for theories or beliefs or parties but only for the sciences and the arts. The economic industrial system of livelihood-making will not be divorced from the school system. From infancy to adolescence the chief factor in education is imitation of what others are doing, and the example should be worth imitating. How can a pupil

completely and accurately learn the actual knowledge of all the sciences of the Six Groups in the usual time?

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Can he learn the elements of all the sciences and arts, fine and technical, that are the basis of his livelihood? Gates thought so because he had already found in his inventory of total mental content (Chapter 6) that all remembered items in the minds of a number of better-than-average persons of high-school age and training far exceeded in number of mental data (10-20 times) the total of all data of all the sciences.

The pupil will learn all the sensations, images, concepts, ideas, thoughts, and other data of all the sciences so far as a complete understanding is concerned. He will not, for example, have to learn all the names and properties of all the chemicals in *Beilstein* to know all the principles and laws and methods of chemistry. It is not the problem of illiteracy we are concerned with—which is secondary; but the matter of giving all those parts of the sciences and arts to each student to equip him to make a good livelihood in work for which he is best fitted.

Most students are studying subjects in which they have not the slightest predilective interest, with textbooks and methods that are as “chaotically distaxic as a shelf of bric-a-brac after an earthquake.” They (and their teachers) have had no training in the art of learning. Most students are attempting subjects beyond their ability and are expected to study the fifth intellectual step before mastering the fourth or even the third. Apart from learning the three R’s, those who derive benefit from the present educational system are the ones who in most cases could get along better without it, and are the only ones who could profit by the right kind of higher education. All the rest should have psychotaxically selected vocational training according to their levels. The destruction of interest in knowledge by teaching what is not knowledge, by loading the mind with the 95 percent content that is not true by wrong methods of teaching, by trying to understand the *whole* of the Cosmos from a study of a *part*, and by divorcing the curriculum from vocation, are a few of the more conspicuous criticisms of our educational system.

But the world’s educational problem is larger, for it should

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be *researchized*—and more so for the higher the level. It is from this standpoint that the problems of growth, improvement, and constant re-adaptation to new and changing conditions must be met.

Education is the basic world problem: scientific method must be so embodied in a person's life that he *lives it* in his personal and public affairs. Gates stressed, "Unless the multitudes are educated in this sense, they will not be prepared properly to understand or cooperate in the steps for solving the other problems. The urgent nature is that grave and ominous danger lies ambushed in the world's present defective and narrow educational system, whereby fully 95 percent of the mental content in over 98 percent of the students consists of the untrue or the unproved. It is no exaggeration to say that of the rememberable content (or what was once rememberable) in the minds of those who do the labor of the world and are the majority—and even of those who are ordinarily considered educated—less than 5 percent consists of validated knowledge! Can the world's fate be really safe in their hands if once they rule? They surely have the power. Less than 1 percent have efficiency and proficiency in applying that 5 percent of their mental content, and fewer still have any effective moral or ethical conscience about living up to the actual knowledge that is the only guidance in practical affairs. The brains of the many are clogged and clouded with the Useless and the Untrue, without appreciation of the nature and value of even those ordinary scientific methods by which knowledge is, with considerable success, rescued from out of that welter of bosh and bunk that still shapes most of the beliefs and public actions of mankind. What can we expect from minds that are filled mostly with falsehoods believed to be true? Is this not a most terrible indictment of our modern men and women? It is; and it is terribly true. It is one of the very greatest dangers to the human race, crouched tiger-like in the hearts and brains of humanity, ready to spring.

"For this World's Greatest Danger, what is the remedy?"

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Psychurgy says authoritatively, Put more knowledge into each of those billions of brains and more technical skill into the hands and more warmth into the hearts; give the minds a little insight into scientific method of ascertaining the true, and the result will be billions of wiser and better units in that majority. Then, without attacking any beliefs, their own judgments will condemn the unproved and their acts will be saner and safer. It is astonishing how little knowledge will leaven the whole lump. But the knower of these facts must *see them in the light of scientific method* and know them as classic groups on the authority of his own consciousness; he must have acquired confidence in them by using them in research or in practical affairs."

In the problem of abnormalities, one not usually included was emphasized: that of preventing the propagation of the unfit. It is

one in which the whole world must cooperate. The begetting of children by those who have hereditarily transmissible abnormalities is an evil far greater than all wars, famines, and epidemics put together, because this obstructs progress more effectively than any other thing (except perhaps diseases of cognition); yet to a scientifically ready world it could be stopped in a few generations. The leveling process of non-selective propagation will fully discount any and all methods of progress that man can attempt. The solution to this problem will be the biggest possible step toward solution of all others.

The problem of the cure and prevention of *diseases of cognition* (false knowledge and false methods of trying to discover and validate) is fundamentally of greater importance than any other abnormality. Progress everywhere is being thwarted by these diseases. The mind that harbors false knowledge (pseudognosis) is basically out of adjustment with its environment, and its adaptive (self-protective and life-promoting) guidance is misleading—that *is disease*, that is an abnormality. It is the most dangerous: misleading generations, worse than epidemics—for there is no letup.

It is not for you or me to outline what is to be done in

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these problems. It is for scientific method to apply the art of research; when the growing knowledge shall have persuaded the world, then work can be commenced.

The World's Greatest Danger now threatening progress and happiness is that some mere -ism or belief or -ocracy may usurp humanity before scientific method gets properly into the minds of the multitudes, thereby permitting some delusion or belief to waste a few more thousand years. The world is filled with antagonistic interests and beliefs and classes that are getting ready to grapple in a life-and-death struggle. There may be a respite of a few years or decades, but the struggles are merely awaiting opportunity to organize themselves. They are intranational and cannot be solved by forming societies or movements and getting people to join them.

The Scientific Tao Found at Last. Occasionally during recent centuries a scientist has been given a chance to apply his special knowledge and skill to some phase of a situation, and generally with splendid results. Scientific method itself, which is far greater than any or all scientists and the science of any decade, has not yet been given full sway. Of the people of the world, 99 percent know nothing about scientific method, and only a few scientists know what the old kind really is. This is not surprising, because there has been little to know, despite hundreds of philosophical

discussions about it. But clearly and unmistakably there is only one way that conforms to the spirit of our modern age that has any chance of success. That way is the one that led humanity to discover the sciences and create the arts that are the greatest achievements of the human mind. They represent the world's greatest success—and what led to them must be truly great indeed. It must be *greater even than the sciences to which it led!* It must truly be *The Way*—the scientific TAO.

Scientific Method Is the Harnessing of Mind. Mind is not something apart from nature: it is integral with it, and one of the natural forces and resources of this planet. The psychurgic method has harnessed and put it to work. Only by a training in scientific method can man learn to base his beliefs on validated

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knowledge. Ordinary beliefs are deeply imbedded in the subconscious (Freud's unconscious), in temperament, in prejudices, in fears and hopes; hence these personal-belief problems cannot be solved by argument, precept, persecution, or arbitrary authority. Like the kindred problem of ignorance, they can be rectified only by an education that grounds the mind and character upon knowledge and scientific method. No other way has "made good" in the whole history of the world. The modern technical world exists because something other than belief has succeeded. The basic morality consists in having the courage and honesty not to pretend to know unless we really do scientifically know, to have the patience to remain in ignorance until science finds out, and the honesty not to accept some speculative or traditional substitute.

The World's Greatest Opportunity. If the world does not look mainly to scientific method, especially to an ever-improving one, for guidance in its affairs, it will continue to make and remake, over and over, the hideous and awful mistakes of the past. Wars and diseases and hatreds and poverty and ignorance will continue to engulf most of mankind, and obstruct progress and the greater happiness that could be the splendid inheritance of every citizen of the earth.

A new mental world would arise in humanity—a mental world from which the Unproved would disappear (not all at once, and by some other steps); one that would have placed itself under the guidance of the Proved. Then scientific knowledge, guided by scientific method, will rule! This is a basic *reformation*; its message is a *revelation* that goes to the very roots of all world problems; it is a *revolution* that makes the mental world revolve around its true center. It is a very, very radical reformation based

on a continuous revelation made by an ever-improving scientific method.

This is the way Elmer Gates wrote about these problems. Even more timely today is his conclusion that placing a theory-free science and an art of mind-using at the head of human affairs is the world's greatest opportunity!

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