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**CHAPTER 19**  
***The Growing Ideal***

*The great secret to acquire true knowledge is to cultivate and polish the reason and get a knowledge of things rather than words by increasing perseverance.— CONFUCIUS*

*If a man when he has grasped success would remain true not merely to the ideal with which he started but to the growing ideal—one that should grow with the world-growth—he would continue to succeed.*

—ELMER GATES, diary, 1899

There was no difficulty for Elmer Gates in persevering at his main work; his mind's predilective interest could become dominant on nothing else than his psychurgic art of using mind in discovering and validating knowledge and in knowing reality. As his art grew, so did its scope and ideals, encompassing larger and more complete plans for the World Work. In addition, as his skill and experience with cognosis grew, with its alluring new insights into sophics, Consciousness, and Awareness, attention to livelihood and business became all the more difficult. His lost conative dominancy of 1912 was never regained. He tried many times to make an adjustment between his main work and his business affairs. In late 1913 he even

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put away his manuscript of the Twelve Volumes, hoping to transfer his enthusiasm to business. This was a new experience because for over thirty-five years he had religiously devoted nearly all the time he could to his main work every day. After a fair trial he found that his mind some way or another kept on at his main work; so the following spring he gave it attention for several hours, then took up business as a secondary dominancy. This attitude of interest in the work was the normal condition of dominant attention and original fruitfulness. So long had he been lured by a deep love of this kind of life and dreams of the more glorious future implied by his discoveries that he had to train himself to create this secondary dominancy. But by November of the next year, 1915, he was still struggling to raise money to get one big invention ready for commercial development. His business efforts were now handicapped by not having laboratories to demonstrate his inventions, and his best thinking convinced him he should start a *con amore* laboratory with freedom to do as he pleased, giving a

closer relation between his achieved results, abilities, and immediate opportunities.

One of the difficulties in getting the psychurgic work started was its newness; only its superficial aspects were comprehended, even by professional psychologists, and some subjects escaped them entirely. One student who had spent a few months at the Chevy Chase laboratories and read some of the current manuscript, Dr. C. B. Bliss, professor of experimental and pedagogical psychology at New York University, had written in 1900:

Your work is different from all that has gone before. If anything should happen to you I doubt if anyone else could realize for the world 10 percent of what is locked away in your manuscript simply because no one has begun to think along your lines. You ought to begin to educate at least a part of the world's thinkers in preparation for the work of making your long efforts effectual as soon as you safely can, without danger of destroying your opportunity by making thoughtful people unsympathetic.

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This novelty, together with the extraordinary scope of the work, was partly responsible for failure to start the educational phase of it at the Chevy Chase laboratories, although its other purposes were accomplished. Another reason: he was judged by the sensational accounts of writers who did not know the facts. A serious handicap was that much of his real work was unknown; it had not been expedient to publish his scientific work because an indeterminate number of his discoveries and inventions related to his war devices and methods, including his improved metal-working processes, which from the first he kept secret. Others related to acoustics and music, which he knew he would not be ready to exploit until later and which he would not entrust to undiluted commercialism.

These war inventions had formed the basis of his long-thought-out War for Peace program. In a letter to Senator C. A. Towne in 1909, Gates had outlined some of its history. As early as 1883, sixteen years before, he had made a number of inventions that he did not succeed in keeping secret; for instance, a method of guiding a torpedo by sound waves in air or water, of making an escaped torpedo automatically sink itself after a certain time; a method of propelling a device by compressed air which had been previously superheated; the periscope; electrically guided torpedo by an unwinding wire; and a gyrostatic regulator. Just before he went to Chevy Chase, he showed his friend General William Ludlow an aerial torpedo that could carry half its weight in

explosive and self-propel itself at several hundred feet per second against a cliff two and a half miles away. At Chevy Chase he devised a simpler method for guiding the torpedo. General Ludlow undertook its promotion and asked President McKinley to use some of the secret fund, then available for war purposes, for a preliminary test. The President said he would "favorably consider it" on his return to Washington, but as we all know he stopped at Buffalo, and was assassinated. This discouraged Ludlow, who dropped the matter; on his return from the Philippines he wanted to resume negotiations but was ill of tuberculosis and soon died.

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Then, Gates continued in his account, he invented another guiding method not involving such expensive apparatus. His friend John E. Searles, who saw the experiments, took the matter to London and cabled that he expected to close a deal in a week, but he dropped dead the next day in Waterloo Station. Gates' papers, which prudently had not contained the secret, were never returned to him. He then invented a method of exploding simultaneously every bit of explosive in a shell, and a number of other improvements. These secrets were carefully guarded. During the past ten years, as he recalled to Senator Towne, at least a dozen or more inventive ideas were lost by talking too freely and by trusting too much to the discretion and honesty of promoters, so he was determined to keep the secrets more carefully. His experiments were expensive and a worry because of the difficulty of keeping secrets from workmen. The same man never made or saw more than one part of any important device and, if possible, never knew its purpose. Other parts were made in outside shops. Gates assembled the parts himself. No one else saw the whole device and no drawings or models were kept, the technical description being in code. Another difficulty was keeping the secrets from the prying investigations of attaches of foreign legations. When certain nations, and manufacturers, learned he was working on war inventions, he was watched by spies and detectives, and several times his laboratory was broken into to steal his papers. This was proven because decoy papers, drawings, and models purposely labeled "War Inventions" were stolen. So far not an important secret had been lost, his letter concluded, but secrecy was imperative. Otherwise apparatus and persons involved might be in danger.

His own country, he wrote in 1915, had not been available for taking the initiative because it had been unalterably opposed to any part in European politics, and to an adequate defense; and proper conditions of secrecy were not possible in the departments of

Ordnance and War. He permitted, therefore, a sort of semi-secret propaganda of his ideas through certain foreign

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channels, hoping to arouse the interest of some real statesmen of other nations. But one after another of these attempts were frustrated by organized lobbying, by his insistence on the right to offer the same devices to his own country in case of its need, and by agreements demanding that wars of conquest not be waged.

Gates realized that his inventions would give such formidable war power that any particular nation or alliance would have the overwhelming superiority to enforce peace. He saw this as a world opportunity, whose misuse would be deplorable and whose wise use a blessing. "I most eagerly desire the peace of the world," he wrote; "that is the sole reason I have devoted so much time and money to this line of research. But I am convinced that the Hague Tribunal and Peace Treaties will not accomplish this end. There will have to be a Peacemaker with a Big Club in one hand and the Magna Charta of the Arts of Peace in the other." Time has borne out his conviction. But the War for Peace program of Elmer Gates related to matters he recognized as more vital than the abolition of war, though that was one of the first goals. More serious was the problem of the relation of the many to the few, of the lower and average to the higher and unique few (of any kind or class). This problem, he saw, was disguised by the special forms it takes: in some countries and for centuries, the caste system; more recently, the poor versus the rich, labor versus capital, employees versus employers, conservatism versus progress, intolerance versus liberalism, socialism, and others. The main problem is often hidden under religious and political questions and prejudices, but the essential difficulty is the establishment of a harmonious and just social order that will include the different Levels of individuals, and their different Uplifts and Powers (and give to each a free and fair opportunity for himself and the world's needs). This is the fundamental problem of government, and psychurgy is the first to approach it psychologically and base its methods on the degrees of mind-embodiment and

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their taxifunctional use to the world. From this standpoint it is easy to see that the greatest dangers (some "already bearing down with deadly weight") are not international but intranational, not interracial but intraracial. Individuals in every country are separating into factions, with a disaffection and mutual distrust as bitter as and far more universal than has ever before divided the

common interests of humanity. "He who does not see this," Gates emphasized, "is ignorant, prejudiced, or willfully blind."

To meet these old and new conditions something more is required than warfare, and that something, he was convinced by its record, was heurotechny, the art of creating the new. We will have to *discover* what to do in any special case having no precedents and knowledges. We will have to invent devices for doing what we know ought to be done, and we may then creatively apply them. The logic is inexorable that for this reason a scientific art of discovering, inventing, and creating, applied by selected and trained minds, is the only route to a solution and effective handling of these problems.

"Psychurgy cannot make geniuses of each one of the world's citizens nor great geniuses of its pupils, but it can give greater abilities and make a greater genius. The psychurgic work does not want to make geniuses of all its pupils but aims to select the world's greatest geniuses and teach them to apply scientific method to their minds and through them to the minds of every lower level of the intellectual pyramid. Persons of highest ability are needed for the highest kind of work and of lower ability for each lower kind, for *all kinds are needed*, and *each is equally important*—the world machine would be crippled if any are omitted. Psychurgy alone is capable of organizing all kinds and degrees of mental evolution and giving each more ability, and of psychotaxically organizing all these abilities of every level according to their knowledges and skills and character and predilections. To an ever greater extent as the years roll along each person will thus be doing what he is best fitted

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to do and which the world most needs; and that is as near utopia as the government of the world need expect until we humans develop into a higher species."

It is easy to appreciate the growing strength of the incentive of this branch of his World Work, of his increasing worry over its frustration as the world situation worsened. For Elmer Gates, psychurgy had in view the conservation and functional cooperation of all races. Each race and nation, according to its geographical opportunities and special abilities, should continue its own lines of self-development, preferably a greater divergence and differentiation than a common dead-level of uniformity. Thereby more kinds of abilities will be available. To conserve what evolution has achieved and avoid age-long relapses of civilization, to utilize the races for the welfare of humanity, to control impending dangers and opportunities—that is the problem. To cooperate in the monumental task of bringing the *whole body of*

*validated science* and the whole of heurotechny, administered and applied by a few thousand of the world's best minds, to bear on all problems following this Fundamental Psychurgic Law of Directed Progress was the aim and goal of his World Work!

In spite of this stress, the sophic dominancies continued to grow. In March 1913, Gates wrote his "Heuric Notes on a New Power, Cognitism and Cognotism, and the Fundamental Moral, Ethical, and Religious Laws." This longhand manuscript of four hundred pages, never typed, started: "For several days it has been on my mind to write a few paideutic notes on my belief that I will sometime make my most important achievement in the discovery of a *new step in urgation*, a New Power relating to the control of self-control (now the slave of esthesias), and mastery of the will, perhaps from a higher plane of self-dictatorship than cognition, taking advantage of a more fully regnant selfactivity. For several days I have deeply felt such a Power is actually within my reach. I am getting into a dominancy on the subject. More than ever I feel certain my

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biggest and most useful discovery—the culmination of my life of heurotechnic work as applied to psychurgy is still ahead, the natural fruitage of my long preparation. What I seek will be in the urgic domain (of urgation, conation, action), and have of course a concomitant esthetic Uplift and will be a step towards a new cognic Level. I can hardly expect to attain this power during this dominancy but only after several.

"I see, as a prospection, it involves the desire to give one's life for the world in the doing of a great deed that is right, but also as a step towards the desire to be more of a Self and Person. It involves a complete and altogether uncompromising truthfulness, justice, and kindness, and so on. But these are only facets of the real and larger jewel, the effulgence of which I see irradiating our moral darkness and the warmth of which I sometimes feel. This power quite likely presupposes the ability auturgically and dirigatively and introspectively to shift personality dominancies from the spectic to ceptic, from cognition to cognosis; it involves the moral and ethical fitness to use that power, and a religious sanction. To all but psychurgic pupils this will be very misleading. It is primarily the conscious assumption of a power we already have quiescent awaiting our usurpation, it is a self-activity into which we can step. Already I see beyond this prospection; and someday when my lifework is going on peacefully, when not financially worried, when my conscience is clear in regard to turning over the psychurgic work, while I am doing *con amore* thinking and

experimenting, and when my sore and weary heart is in a restful satisfaction I will take the step—or fail trying.”

On rewriting he expanded his prospection to characterize the desired discovery as new knowledge relating to the ability of a person to make himself do willingly and at once just as well as he knows how. The emotions, even in the most self-controlled person, still defy inhibition and sway the judgment. He should train for only one fundamental habit, the all-incentive principle of doing immediately that which he knows is based

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on truth. The immediate doing of every act that will lead to a greater enjoyment-capacity is far greater incentive than the desire for any one enjoyment. It is the one incentive. Now, the willing of this one incentive has for its ultimate modus operandi the willing of that which is true knowledge; and thus we fall back upon validated science and heurotechny as our *one and only* guide. The true inward ruler of each person is the power to do, immediately and completely, as well as he knows how to do and can do. Herein lies the method and program of a true and great World Work—a truly moral and religious mission. Surely we see the moral and religious meanings and uses of validated science, heurotechny, philosophy, art, industry; we know how and to what extent to carry each science to each race and nation.

Another insight growing in vividness and range belonged to the *Unwelcome Lesson*. Man has voluntarily had nothing to do with the goings-on that we call the world, except to a slight degree in later stages of evolution. He found himself here, when he began to think about himself, not only as a product of the “blind procreant urge” of the world, whose unconscious aim is continuance of life on earth no matter how—whether by progression or retrogression and at any hazard just to keep the species alive—but also as a product of the Will to Live (*das Wille des Lebens*) which, like a monster immanent in the world, dreams on from age to age in its nightmare of life-forms, incarnating themselves in endless fantastic varieties. The only apparent aim of this subconscious life is merely to continue to live, developing an intellect as an aid, striving to live whether it be pleasant or painful—just to live! Is it then so priceless a boon to the world-process that each creature be an embodiment of the desire to live and perpetuate its kind at the price of its own life? At any time or place, in air or water or on land, any trivial advantage or any saltatory mutation of body or mind in any creature is perpetuated by natural selection (or other evolutionary methods) and developed into an accentuated structural

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and functional feature so that the life of that species may continue in that local and temporal environment—a condition destined to pass away and leave a burden of *useless structure*! This is a process that accentuates one peculiarity at the expense of its other features, making the creature a one-sided monstrosity adapted not to the whole world but to one evanescent and local condition. The adaptation is a freak structure, and when thrust into new conditions, local and temporal, a freak addition is made; and by thus adding freak to freak, organic evolution has led to morphological monstrosities. Every organ has such a variety of homologies than when they are contemplated as a group, they seem like vagaries of a frenzied cubist's dream or daydreams of an opium fiend.

There are creatures with only one or two senses, others with one or two of another kind, some with half a dozen; and if one has not all the senses required to respond to all kinds of stimuli, it is one-sided and incomplete. Even man lacks senses for certain stimuli. There are creatures that have not gotten beyond imagery and conceptuating, some not beyond ideation or beyond thought of the first order (and that includes 99 percent of the human family). Man has not gotten as far onward intellectually as the needs of his life and the nature of his environment demand; he is yet incomplete and one-sided. The same is true esthesically and urgatively.

The more fully a creature becomes adapted to a given environment, the less it is adapted to any other; and when the environment changes, the evolutionary result becomes not merely useless but harmful. If a species becomes adapted to an environment that *in time will pass away*, when it does pass of what use is the evolutionary development? Of what good is the result of ages of development if the inevitable result is extinction? A brain that has had freak additions made to freak structures—or a stomach that has had locally adapted variations added to locally adapted variations—until its freak development is adapted to multitudinous conditions that no longer exist, is not a

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normal result and should not be perpetuated. Of what use would be the immortality of that organ as part of the mental experience? Obviously it would be a foolish conception of immortality that would postulate carrying into the other world organs that were of use solely as adaptations to this one. It is not the local and temporal that will be transmitted to the Beyond, if such continuity of personal identity takes place; it will be the universal and eternal—the cognostic and the generalized cognitive.



Now, this development of freak organs is true of the human race. The human mind is only a small part of the experience that should normally result from the interaction between Consciousness and its environment. Certain tendencies have been exaggerated, others undeveloped. Interest, one-sidedly, has led when necessity did not drive. Every organ of the body and brain is the result of this one-sided development. Only insofar as cognition has had experience with Consciousness has the adaptation been with reference to the universal and permanent. Organic life, including humanity, has grown without the guidance of Cognosis and validated knowledge, but has blindly followed the will to live.

For happiness to thrive on earth, we who see must organize the few best minds and bring validated science to remaking the human race, avoiding one-sidedness, following as our standard and immanent and transcendent guide the eternal nature of Consciousness. We must introduce in *organized form* the influence of conscious rationality, of reason in operation, not merely to live, even at the price of retrogression, but to live for the better and best, to transform and rule the environment so that living may be a constant achieving of Good, Better, Best. Non-adaptation, retrogression, freak developments, ignorance, organized theory and belief that are not true—these are the Great Dangers. This was the growing aim of the World Work, the increasingly powerful urge and aspiration of Elmer Gates.

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The problem of a conscious rational being neglecting to do what he knows he should do became more clear and formidable to Gates. To a large extent he saw it was because the ought-feeling and impulse have been habitually and universally vitiated and so weakened by a preponderance of untrue yet accepted teachings that confidence was destroyed and the must-feeling blunted. To attain this confidence as an indubitable faith is a primary and fundamental step, and nothing less than laboratory work in validated science will accomplish this *knowledge-faith*. Validated science must be collated and taught, else no one will feel the real and potent *authority of truth*. Providing adequate means for the World Work, and *doing* it, is the highest mission. Next highest is the same kind and degree of trust in scientific research, and next is trust in the psychurgic philosophy according to its degrees of certainty.

Gates later expressed this question of belief versus faith in this way: there is a *faith* in the *fixity* of what *is* and *will be*, more fundamental than any or all belief. It is the fundamental religious feeling. We trust that somehow good will be the final goal of ill. Knowledge is the eyes of faith, for faith is blind. Knowledge gives

a faith in the Immanent, The All, the Eternal, the Cosmic Process, in Consciousness as the God-like regnancy of Existence, in Necessity as the condition of Freedom; and to the extent that these are not mere beliefs they stand for a faith in goings-on of which our experience is a fundamental part. There is a faith relating to basic matters, immanent and intrinsic in knowledge and experience, and there is also a faith in the overhead or transcendent or beyond, a trust or confidence that needs no belief, is weakened by it. Data derived by a mind through scientific method have a deeper power over the individual than "belief-data," and are the hope of solving the belief problem. As a person progresses in knowledge and development, he learns that an alleged truth that is the most useful is so because it has a higher degree of truthfulness. By Gates' own application of heurotechny, scientific data were seen to have moral and

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religious significance, and a faith that the Unknown will yield to heurotechnic methods. Therein lies man's greatest hope: that what he does not know the mind will soon discover. *He believes in the Unknown as he would in a storehouse of treasures.*

Returning to the sophic dominancy, in late March (1913) Gates concluded that it was possible by one gigantic step to attain the mastery of self-control, of character, of purposing, of desire, of self-activity, by a cognitive communion with cognosis and by *something else*. He had a prognosis, but its attainment would be very difficult because it would be a wholly new step in human faculty and the biggest now awaiting human achievement, another and new level of personurgy. He had made a long and successful step toward it in attaining this third but incomplete dominancy. Although the dominancies had been growing longer and more intense and definite, he still had not reached the peak. It was another step to recognize that the power to which he aspired would not merely be a step in the prolongation of life but in some close and vital way would be connected with the attainment of a Life Beyond (if such there was), and that a knowledge of the universal and eternal (cognosis) was at least one *modus operandi* for its possible attainment.

By early April he believed that the sought-for power was in the Awareness, but he realized that he would not be able to recover his meaning from his diary notes. A practical step would consist in intentionally and integratively associating each act with the recognition of its rightness by the Awareness, until it became a habit to do that which is seen by the Awareness to be approved by the intellect without reference to esthetic incentives. This was, he wrote, undoubtedly the greatest moral, ethical, and religious

(m.e.r., or “meric”) law of conduct. There would be only one habit to form, that of meeting the Approvals. The urgency rises out of the witnessing and not out of the Approval. The judgments witnessed by the Awareness will be right or wrong according as the person's scientific knowledge is extensive and valid;

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therefore the *meric* nature will compel him to acquire valid scientific knowledge and *heurotechny* will become the main labor and work and ideal of the coming cycle.

The month's work proved how true a mentative dominancy Gates was entering, so strong that it could not be stopped by his trying financial period. He arrived at the new insight of the need for alethics applied to the Approvals. When a person does not do as well as he knows and can, it may be because a more important physiologic or psychologic work is then being accomplished. If he *knew*, he would approve of the delay. It is a matter of knowledge and research. The most direct way to find the answer is to tabulate the results of the judgment (whether to act or not), and in the light of the consequences of his carried-out judgments, to discover what is best. Gates was amazed to realize that this study belonged to his earliest scientific work—the experimental study of judgments and judgment-training. The work of his fourteenth year now found its greatest application in the discoveries of his fifty-fourth year! “Again!” he wrote in astonishment, “I must make a tabulation of Let-Us-Do-This and Let-Us-Not-Do-This, only this time I will call them *witnessed Approvals* and they will be more important.” A wonderful expedient for avoiding the consequences of lack of scientific knowledge! It was an experimental pragmatism; and the second great *meric* law. The experimental study of judgment-consequences was a judgment-training.

This dominancy also brought new insight illuminating the whole subject of Determinism and Indeterminism considered by the Disparate-Steps method. Gates also saw that in physics there was a great looseness of terminology and lack of philosophical insight. Energy, force, mass, and similar terms were inadequately conceived, with overlapping meanings. They should be redefined from the sophic standpoint, with their disparateness considered. Accumulating concepts and ideas and insights, and naming each separately, would form the mentative synopsis to advance knowledge most efficiently along that line; and this was the *fundamental heurotechnic method*.

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In late June he felt he must write out cognitivism, or the fundamental philosophy of cognition, of which humanism is only a

particular instance applicable to one of many degrees of evolutionary mind-embodiment, the others being such as simianism and supermanism. The *Weltanschauung* of a creature with only three senses will be different from that of one with eight, and that of a human will differ from that of the superman into which man hopes to evolve. According to its place in the scale of evolution, its environment, the accumulated knowledge of the race, and the social organization, each creature will be a measure of life and will have its own corresponding philosophy; but the general laws operative in all creatures will constitute cognitism.

Likewise Gates felt he must write out psychurgy as the *general art* of cognitive mind-using, of which anthropology was but one application, with general laws for all creatures; and in addition, an outline of a comparative pragmatism not only as applicable to man but as elucidated by a study of other creatures—a comparative epistemology. Each degree of mind-embodiment, according to its environment, has its own unique appetites and desires that are good for it, and has its own way of using any good, its own pragmatic test of utility. Each has its own temporary *telos*, its own morals and ethics; but however different, general laws underlie all, constituting a general *ethics*.

How he would like to devote another dominancy to reconsideration of these steps of Disparateness and their relations! Gates yearned in July—to further learn about these sophic things by tabulating each discriminable difference of concept, insight, and idea and naming it, and using this list as a mentative synopsis for the next step.

He again emphasized the importance of a re-study of the insightful (intuitive) mode of knowing (which he termed sophiognosy); it was the other pole of cognition opposite perceptual inference, by which fundamental insights were acquired. If, as he had so far found, each human mind that “feels at home in the altitude of this Level” attained the same insights and could not omit them, then that mode of knowing amounted to an

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Oracle, the only one at man's disposal. Apart from philosophical importance, as a matter of psychologic and anthropologic research and as ordinary subjective analysis, these insights needed to be discriminated and named and classically tabulated.

In 1913, his dominancies in sophics included further excursions into religion (religics was his term) and dealt especially with such subjects as self-realization and the Higher Self. Should an individual rely on himself? (Psychurgy implies self-reliance.) And what are the fundamental conduct-problems? The answers to these questions will determine whether or not use may be made of

the world's opportunities for creating a more glorious humanity. The self must make use of all that is other than self; self-reliance has no purpose other than self-expression. Gates' Directive Principle, as opposed to the principle of laissez-faire, aimed to run things, not for the good of the Cosmic Process or the mosquito or housefly, but for the good of man. Psychurgy had the very important insight that the mind of man was part of nature and one of its processes, and therefore could contribute to the course of nature without bringing in anything that belongs outside nature. The legitimate sphere of directive action was everything upon which the mind had the power to produce a desirable effect. Social institutions are tools and means for self-expression of the individual. In cognosis is found true self-activity, the basic self-reliance.

In his discussion of self-reliance and the utilization of ultra-individual and ultra-human powers, auturgy (the art of controlling the will by knowledge) is described as the technique of self-reliance, the directive control of self-expression for self-realization. Self-expression is the self-development of the person (body and mind) and periperson (his apt term for one's interacting and organized environment); it involves a special training of the abilities and genius-capacities and organized effort for taking advantage of opportunities. It is the only attainable kind of happiness, the only way the individual may attain his full growth. Self-expression, without objective and

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subjective repression, is the only way to attain self-realization, the only natural way to make a livelihood. To do what is natural to it is, for any species, its normal mode of self-expression, but what is natural to man has different kinds or stages of normality—the auturgic, sociurgic, epistemurgic, or cognostic. Consequently a normal auturgy must arise out of a scientific study of the most important part of his life, which is called mind, and also out of Consciousness, and environment. It must be based on the six groups of sciences. His whole nature must be given full freedom to express itself in any way it chooses.

Man without abandoning his self-reliance may *make use* of ultrahuman factors and agencies. May he ever advantageously abandon his self-reliance and give himself over voluntarily to the Let Alone principle (chance or fate, spirits, God)? Gates suggested tests for the efficacy of prayer and said: "I am not an antagonist of prayer. I cannot say I am an unbeliever in it. I simply want to know the truth. I imbibed the prayer instinct with my mother's milk, had it inculcated by my father's daily and sincere example, and had it presented in a more convincing aspect by my earliest

teacher (Virginia) as the Light Within. I made experimental tests of prayer which taught me that most of what is usually believed is false. I still feel its spell at times; sometimes accompanied by the feeling and belief that I will soon actually get what I pray for, and afterwards I do get it. It may be that a premonition of coming success leads me to want it so eagerly that I involuntarily feel like asking for it, and if so the 'answer' to prayer would be only the natural fulfillment of a foresight. The cumulative heurotechny, by a literary exposition thereof, kept up to date, is the *effective* kind of prayer, but it is a different conception and method than usual. I have been unable to find any scientifically admissible evidence that the old kind of prayer to God has ever really been 'answered.' I do not believe that in any of the many wars the victory was ever the result of an answer to a prayer, for always both sides have prayed for it. I do not believe any disease was ever cured because of the effect

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a prayer had on God, but I am ready to believe that the subjective effect may cure many a disease caused by worry, overwork, emotion, and nervous strain. Prayer will not pull your cart up the hill, chop your wood, bake your bread, or memorize the multiplication table. Is it not strange that because these prayers are never really answered, the multitudes keep on praying? Is it because once in awhile there is a suggestive coincidence or a false report? I am not denying that prayer may have important subjective effects tending to bring about what is wanted."

Long experience made him sure that a classified and cumulative literary exposition of one's mental life will lead the two factors (organism and environment) and the third factor (immanent Consciousness) to the ascertainment of knowledge and its inventive and creative application, constituting *true guidance*. Such heurotechnical steps, systematizing and improving the naive and haphazard processes of "original" achievement, are veritable answers to our organized desire-prayers. The cognitive mind seeks light, desires it, and thereby those processes (cognitive and ultracognitive) are set to work that get the light. Discovery is always a step into the unknown. It is the result of an individualistic conscious-process aided by a non-individualistic Consciousness process, and that is truly to all intents and purposes an answer to prayer. "Do you see that it is?" Gates queried.

He saw in the almost universal instinct for prayer a dim foregleam of a truth, that the recording and classifying and uttering of one's main desires and aims tended to intensify them and render them dominant. This would cause the mind to notice and gather relevant data, and the person to organize his periperson with

reference to these purposes—both stimulating original ideation and instruction of all kinds in that direction. An aim, like an idea, is never clearly before the mind until it has been several times stated as completely and perspicuously as possible.

Gates saw heurotechny as a scientifically formulated method for consulting the Oracle. In calling it a prayer, he insisted he

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meant *actually*—that the human mind seeking the yet unknown actually yearns for the new step; it puts the problem before Consciousness and awaits an answer—and gets it. The heurotechnic method was a systematization of all that was successful in the naive and haphazard methods plus the aid of more recent discoveries in scientific method. It organized the inward prayer for knowledge into an efficient Desire-Prayer that through Consciousness directed the brain-processes to utilize the mind-content in such a way as to make more discoveries than would otherwise occur. It brought all of a person's knowledge and skill and the whole of the demonstrated data of science to the aid of his self-reliance in accomplishing the destiny implied by his particular abilities.

Self-reliance was a “doing” of the Cosmic Process as well as a doing of man. Following the conclusions of Le Dantec and others, man's mind may be conceived as a functional result of his organism and his total environment. Man can modify both in limited ways; thus the practicality of progress.

And finally, cognosis was that portion of the Immanent Cosmic Consciousness that became known to an individual. It was the Cognostic Self and had a higher kind of self-activity than the cognitive self. It was the basis of a higher kind of self-reliance.

The self-expression of the cognostic self was auturgy, that of the Cognostic Self was cognosturgy. In it the universal and eternal find embodied expression. In the sphere where auturgy and cognosturgy overlap dwells the Awareness, and the use of it is a higher self-regnancy. In the Awareness, Gates found a new kind of volitional fiat, a more potent activity-decree, a more regnant self-reliance. “There are times of greatest poise and peace, especially in the morning hours, when I often stand on the Awareness Bridge between the subjective and the Inmost,” he wrote, “when I seem to get more closely in rapport with the Cosmic Consciousness and feel the presence, as another being, of the self-active regnancy of Inmost Cosmos. I get more closely in touch with its nature and feel the thrill of its *endeavor*. I will be

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misunderstood if any of the usual 'occult' or 'mystical' meanings are attached. I remain actively awake and aware and in full possession of my faculties, and am simply carrying introspection further than ever before, and at the place where it comes to what has hitherto been a chasm between the subjective and Inmost I find a Bridge and beyond that the new human faculty cognosis. While on that Bridge of Awareness I get dim insights of the possibility, or rather of the immediate practicability, of my being able to make use of the Awareness as a new kind of authority or potency or regnancy over the cognitive will or self. It would be fully possible and practical to take this step *if I would only do it*; if I were willing I could now rise to a higher Level where I will do just what I know I ought to do without flinching—the wonder is that I am never quite willing. There are things I would have to give up or begin that would not be *easy* although, I know, better in the long run. For example, to be entirely truthful, how that would upset things! I would at one quick step become and remain a 'Great Person,' ruled by the self-reliance of that Higher Self. Not incentives, but validated knowledge must cause the deed. Awareness, like a mirror, witnesses with imperturbable accuracy every item of cognitive consciousness and cognosis, which includes every motive and incentive and conviction, and if a man does as well as he knows and can, he is moral, ethical, and religious, but if he does not do so, he rejects his only *guidance* and that is the only possible sin.

"It will be done sometime," he continued. "Science and right action have not yet spoken so as to be heard by the world; they have not yet had a chance to bear their natural fruits, but the time will come when the animal in us will be subdued; when phylogenetic obsessions will be exercised; when validated knowledge and evaluated incentives and tested arts will govern the world. Man will someday cease to tell lies or deceive or steal; he will be completely kind and gentle; do as well as he knows and can; and be free from disease and crime and poverty. Love will be glorified, and man will live long and happily."

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Psychurgy gave a new point of view to religion, and cognosis added a new dimension. Gates recognized three cognitive branches of religious development, also four cognostic, two philosophic, and two postpaideutic branches. The psychurgic conception of religion was fundamentally a method of scientific research into the religious instinct, studying and expressing it through these branches. Religion would then be known, felt, and acted as one's conscious relatedness to The Whole (or The All).



In March 1915, Gates recorded further results of a sophic dominancy, with notes on a new and practical branch of philosophy and its method the application of strict scientific method to the process of discovering the philosophical mental content natural to the human mind, the further content to be elicited by a systematic mentative development and by psychurgically training the philosophical function.

During that year he also wrote Volume 11 of his Nine Volumes, a condensation of the original Twelve Volumes. This Volume 11, entitled "The Economic Problem," discussed how to install educational and research facilities for solving the world problems. The facilities were to be financed by commercializing some of his best inventions. It outlined his main work and aims from the business standpoint; it pointed out that this work was the work of Mind, not the mind of Elmer Gates; and that *Mind is the earth's greatest natural resource*. The concrete goal was to establish a Demonstrative Exhibit of scientific method applied to science-teaching and the art of research. The Psychurgic Institute must be one thing in the world that would be wholly free and wholly science-guided (another reason why the work was unattractive to endowment). He pointed out that since finishing his researches in 1908, three quarters of nearly every day had been devoted to writing the more difficult and central portions of each of the Twelve Volumes; but he needed to fill gaps and incorporate piles of notes and then give the writing a more paideutic form and literary continuity. Freedom from worries and better control of his stampeding emotions were necessary;

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unless greater serenity was attained, he realized, his life could be shortened.

Sometime in this period, about 1915, he wrote the final edition of his "Confidential Plans," also stressing the business aspects and listing, with brief descriptions, over 130 inventions in a number of groups, such as the Secret War, Acoustics and Music, the Fourteen Thermodynamic Processes, Mining, Medical, House and Home, Photography, Aerial, and Education. He also wrote his manuscript on Stenoscript, improving his shorthand systems previously worked out as Graphotechny in 1913 and earlier attempts. He outlined his chapter on Esthesotechnics, or the Esthetic Stage of Science.

In June 1917, he wrote his private paper of four hundred pages on "The Psychurgic Method of Government: War, Education and Research, Government." "Humanity," he wrote, "is now in the stress and strain of its first world war. It must as quickly as it can extricate itself from this predicament else its most advanced races,

which have given us science and liberty, and whose greatness has not yet culminated, will be deprived of supremacy and the Ship of progress turned backward upon the Tide of time." This danger disturbed him greatly, and his revised books became booklets on "World Problems: Their Solution By Scientific Method." One cannot read this account of dangers and opportunities and not feel alarmed and saddened to review recent history, and to realize that most world problems remain unsolved, most opportunities neglected or unseen. Yet during this period, with two sons in the Army, his eldest in France as lieutenant of artillery, Gates not only continued his main work as usual but was able to branch out in side issues, such as his psychurgic view on poetry.

Artistic people everywhere will be glad he found means and time to write his delightfully useful and original treatise on poetry, completed in July 1917. Dedicated to "The Light that was Never on Land and Sea but *only* in the Mind of Man," it expounded "The Art Poetic" from the psychologic and

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psychurgic point of view. It was in three parts: "The Mental Technique for Poetic Insights and Feelings," "The Literary Technique for Poetry Writing," and "Poetry of the Future." As stated in its Preface, the poetic ability must be developed and trained and functioned until it experiences the "Glimpses and Thrills" worth writing about. The main part of this mental training belongs to psychurgy, but this treatise disclosed the psychurgic method from the layman's point of view, showing how to handle the poetic mood more practically and how to direct its creative impulses. Hitherto left to chance, this finest ability has been entirely neglected. His book treated of that new and larger psychurgic conception that involved not merely the art of writing and appreciating poetry but more essentially the art of concretely living it—of using its more superb glimpses and more intense thrills obtained during exaltations that lifted the mind to a higher plane. These were models and ideals to be striven for until attained in every phase of life. It required, therefore, a complete synthesis of the poetic achievements of all poets—a synthesis from the literary standpoint, and an actualized poetry from the personal, psychologic, and psychurgic standpoints, resulting in a habit of living the poetry of the human race as its normal and exalted happiness.

"Do highest moments of greatest minds during most sensitive and exalted moods have no use except as pleasant reading?" Gates queried. "Are these clearest visions and supremest joys to end as nothing but literature? Is poetry to be kept in books, or embodied in brain and tinctured into the feelings and incarnated in the daily

life of millions? These moments of exalted insight and emotion are to be perpetuated and lived, to become the GUIDE-BOARDS to the Highway of Progress, and as the practice of Synthetic Poetry it is to become the religion of science.”

This was a treatise from the standpoint of scientific method, not merely as a literary form but as a life-form, a life-norm; not merely as a pleasant group of glimpses and thrills but as a *maker* and creator of evolutionary results at the *top level* of life in each

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individual. Much of the meaning, Gates cautioned, would be gained only from a practice of his book by one who mastered and lived it—a unique doctrine for a book on poetry. These trainings would augment life’s highest and best hours, would augment the vision of every knowledge-whole and the joy of every feeling-complex—and what more could be asked from a gospel of science! If life means more at some times than at others, then the living of synthetic poetry will augment these best times and use them as pathways to higher attainments.

A poet is an *interpreter*, making the speechless feelings understand the language of the intellect; he is an *answerer*. Poetry, as the voice of our highest insights and richest feelings, should be kept sacred, for it touches and reveals and interprets the highest attainments of intellection and feeling, and is (for such was the gospel of this book) our best *guide* to re-experiencing them. A true poem is a glimpse of something new to the individual, fulfilling part of the deep desire to know, and is also a happiness of feeling from that new outlook and inlook; the two are a product of an exaltation, and produce one. They are acmes of human experience, and are more than any one or all of the usual insights and emotions because they are mental states of an exaltation—00 of a person who for the time being is veritably exalted. These Glimpse-Thrills are a particular kind of psychal unit—a revelation, a bit of higher life constituting a Great Outlook-Inlook; and the linguistic expression of such culminating moments, in constructive and artistic literary form, is a *poem*. True poetry touches life at its climax of combined understanding and feeling, climax radiant with the added glow of exaltation. The new poetry is vibrant with life. It has acquired dignity by being useful; it becomes a ministering angel offering happiness. It is the evolving hymn of the larger nature-ecstasy; it is the ritual of a worship without a creed.

His prolonged psychologic studies led Gates to results foreshadowing a civilization replete with realizations of beauty and joy based on a new and grander esthetic; and progress in other

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domains of science made him believe that the grandest poetry was yet to come. These studies also caused him to recognize that the pragmatic criterion—usefulness in fulfilling a purpose—was applicable to feeling. For instance, his appreciation of poetry and art had changed both with his age and need. *Use* was therefore the test of art.

He wrote that he had been “uttering poems” all his life, but because he could never take time to get them sufficiently perfect, preferred to record them in prose. He considered a poem the first step of the mind toward some scientific discovery or philosophical insight that was just about to dawn. In poetry and all forms of the fine arts generally we must woo and win the Cosmic Process in us if we desire those mental conditions that inaugurate and maintain the activities of esthetic feeling and fruitage. If the subconscious processes are cosmically directed, we may hope to attain that exaltation of the creative imagination that illumines and transfigures. Something larger than the individuality of the artist guides the chisel, directs the brush, and inspires the pen.

Synthetic poetry and dramaturgy and music arose as a new conception, a possibility based on the existence of a psychotaxis of esthesias, as outlined in his fruitful sophic dominancy of 1909-11. Poetry has had something to say about each esthesia, and drama has had a way to express it. Each poet and dramatist, however, has expressed only some little phase of an esthesia, some expressions being better than others. Although each esthesia has been more nearly expressed by all attempts considered together than by any particular one, no esthesia has ever been fully expressed. Gates did not mean defined: an intellectual definition of an esthesia is not a matter of poetry or drama but of systematic science. It was plain that a synthesis could be made of all actual results that the world had achieved in expressing any esthesia, and then carried to its full and complete expression. These principles were also applicable to music. A new rhetoric also began to dawn, in which the rationale of metaphor and literary form would be psychologically determined by a study of

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those actually used under various emotional conditions by different ages, sexes, races—a scientific rhetoric.

Gates considered this book on poetry an unfinished sketch, an outline he would not have time to complete, much to his regret, as its “labor would give much joy” to him. He hoped that some psychurgic pupil “warmed with the Promethean Fire” would carry out the principles and methods and more perfectly expound and apply them. The synthetic poetry would be a monumental work,

requiring many assistants. Contrasting with the growing World Work ideals and his increasing worries was the comfort of Gates' ever-appreciated family life. The following letter, written on a business trip, is representative.

Akron, O., Aug. 19, 1915

DEAR MAMA, CHILDREN, AND PEARLIE—

The B & O followed the Potomac to Harper's Ferry and Cumberland (where it was hot), and then the Eastern Branch to Magnolia, Paw Paw and Greenspring, where the river loses itself in puddles. It is beautiful—verdure-clad high hills, fine boating, camping parties, and a good place to botanize. I think we might make a trip to this section for a day or two. I approached Pittsburgh at just the right time of day and year—never saw it look so Pittsburgh. The soot looked like a gathering storm, like a hurricane, and the flashing of the blast furnaces like lightning! This is not a mere word picture; that's the way it looked and the forest of tall chimneys at Homestead (Carnegie's factories) made the scene very realistic. I was surprised to find Youngstown look like a smaller Pittsburgh. Akron, when I last saw it over 40 years ago, was a little village with a canal in its midst. Now the canal is all walled over and is the main street of the town of over one hundred thousand inhabitants, every one of whom, if you get to talking to him, will proudly tell you that “right here, under this Main St. is the old canal

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where Garfield as a boy had to toe the line and guide the mule on the tow path.” I feel at home with the people, but the population is mostly Italians, Hungarians, and Poles. The newspapers publish everyday an account of the war in all these languages. Two Associated Press papers here so we get the news as soon as you Washingtonians do. But you denizens of the District do not get such fine fruits and vegetables, nor so cheaply.

By trolley to Cleveland, 1 1/2 hours, which gets there quicker than the train. I passed through Ohio-like scenery. The boneset and Canadian thistle and clumps of trees by brooklets seemed to say as I passed, “Here is one of us come back again—an Ohio boy.” Perhaps it was only in me that the greeting took place after all. I hope the Ohio people will some day be as proud of me as the City of Cleveland, e.g., is of its Euclid Avenue or “its finest Arcades in the world.” The nicest

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fellow in Cleveland is Mr. Pattison (brother of the Governor). I may go to Dayton sometime when I am here. It's five hours from Akron. I will find there no vestige of childhood's familiar haunts, where nature first took me into her confidence and where I first gave her my trust. It's all city now, I am told.

Here come the callers.  
Lovingly,  
E. G. & OG!

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