

ELMER GATES—In His Own Words

(Selected, arranged, and edited by Lee Humphries)

Beginnings

It is the experimental study of mind and of the most successful ways of using it . . . ; it is to this subject that I shall devote my life as my specialty.

— *Elmer Gates and the Art of Mind-Using*, p. 81.

I am going to commence thinking, introspecting, aspiring, writing, striving, and see what comes if I devote my whole life exclusively to this ideal of getting the greatest truth which can come through my mind, of discovering that which will be most useful to the human race. If necessary to success, when the discovery comes I will deliver it so no one will know it came from me, and so it will contribute no reward.

— *Elmer Gates and the Art of Mind-Using*, p. 175.

Words cannot convey how deeply I regretted not having a gigantic intellect of an Aristotle or a Newton so I might be able to better cope with the difficulties of my task.

— *Elmer Gates and the Art of Mind-Using*, p. 46-47.

From my earliest youth I have been clearly aware of a special aptitude for the study of mind and Consciousness, and an imperative impulse has urged me onward from day to day, lured ever by the sweet anticipation of further discoveries that would reveal more of that wonder of wonders *Consciousness* and the human mind. But there has been ever present another factor that has imperiously controlled the whole course of my life: an overwhelming conviction that it was my imperative duty and privilege to carry on this mission as a *World Work* rather than as an individual career, and almost regardless of the interests of a career. This feeling, this decree of my whole nature was so urgent that no other interests or influences were ever able to modify it.

— *Elmer Gates and the Art of Mind-Using*, p. 4.

Psychurgy: The Art of Mind-Using

Originality is manifestly the greatest source of human progress; and it is time that it be harnessed.

— *Originality and Invention*, p. 32.

I began my scientific life with the discovery of psychurgy, or the art of mentation, which is the art of more efficiently using the mind. I believe that to give an individual more mind, and teach him how to use it better, is to fundamentally aid him in whatever he may undertake, whether it be the acquisition of education, or right living in a moral sense, or discovery and invention, or in social affairs.

— “Can Will Power Be Trained?”

These early insights and influences were conceptions of a mentative art, but it took over a quarter of a century to understand their significance by means of further discoveries which more fully interpreted and justified them.

— *Elmer Gates and the Art of Mind-Using*, p. 41.

I accomplished the discovery of the mentative art because I had the advantage of the knowledge that had been accumulated by thousands of pioneers in many domains, because my mind had the good fortune to escape the blight of myth and superstition, because my judgment was undeviated by “authorities,” and because I was trying to do that kind of work that was then the culminating tendency of this period.

— *Elmer Gates and the Art of Mind-Using*, pp. 3-4.

Every science was ransacked for help towards the more skillful and effectual ways of using the mental faculties and regulating the body and environment.

— *Elmer Gates and the Art of Mind-Using*, p. 61.

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The psychurgist looks to the regulation of mind and environment by Consciousness as the cause, method, and goal of all progress, and in the cosmic nature of Consciousness he finds a justified rational trust in life and the cosmos .

— *Elmer Gates and the Art of Mind-Using*, p. 471.

Thinkers habitually violate a majority of the conditions which are promotive of successful mental functioning during original mentation. They fail to take advantage of the numerous bodily, environmental, and psychological laws which would aid the subconscious and conscious processes. Insufficient use is made of the methods of inductive observation and experiment and no rational use is made of the fund of memories; no sufficient care is taken regarding the validation of the data; no attempt is made to get rid of wrong intellectual, emotive, and moral habits; the

psychological conditions underlying these phenomena have not been hitherto studied and reduced to rule.

— *Originality and Invention*, p. 17.

It seems to me that the fundamental work is to rehabilitate or rebuild the human consciousness from sensations upward; that is, rebuild the brain and the mind, being careful that each element, each sensation, image, concept, emotion, be accurate, true, and taxic.

— *Elmer Gates and the Art of Mind-Using*, p. 192.

The ideal is an equable development of all parts of the brain and mind by acquiring an approximately equal amount of psychotaxic data from each one of the six great groups of sciences. Then a *rotation of mental crops* is possible, and overwork with the pathologic condition ensuing therefrom obviated. Re-functional psychotaxic dominancies and genius are related causatively, as before mentioned, and this discovery is one of the landmarks of this mentative research.

— *Originality and Invention*, p. 71.

Only by regularly varying the mental activities so as to permit one set of functions to rest while others are in use can the best mental energies be utilized.

— “Can Will Power Be Trained?”

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

— *Elmer Gates and the Art of Mind-Using*, p. 265-266.

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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.
— *Elmer Gates and the Art of Mind-Using*, p. 454.

Scientific Method

Over a third of a century ago I was able to prove that scientific method is *mental* method. 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.
— *Elmer Gates and the Art of Mind-Using*, p. 446.

This study of that kind of mental method which constitutes scientific method must be based on a study of *successful* mental activity. The really instructive way to study birds and animals and butterflies is not to kill them and fill museum shelves with dead creatures but to study them when alive and doing the main things that constitute, for them, according to their degree and special evolution, successful living. The same is true of man; we need to study his highest and most important kind of mental activities *while* engaged in doing them. Those persons must be studied who have ability to do those things better than average. And as the most important thing man can do is to *discover more knowledge* (it must be validated before we know it is knowledge) for his guidance, and to attain a higher and more stable character and personality, I shall make a laboratory study of scientific method in persons (geniuses) while they are making and demonstrating and teaching and applying knowledge. Hence I have my lifework (and plenty of it) marked out for me.

I see it will have to consist quite largely of a study of my own mind while discovering and inventing, not only because I happen to have some facility in these matters but because my mind is the only one to which I have direct access and from which I can get “inside information.” I shall be able to do this better than my predecessors in psychology because of the new and experimental introspection which I discovered several years ago while making my tabulated study of “judgments” about which I wrote you.
— *Elmer Gates and the Art of Mind-Using*, p. 78.

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—all based on a more basic and true psychology.

— *Elmer Gates and the Art of Mind-Using*, pp. 452-453.

There is a correct way of acquiring scientific data; there is a correct way of regulating bodily and environmental conditions so as to conserve organic energy and promote mental functioning; and the development of such an art of Mentation is destined to exert an important influence upon any individual life and through that upon the life of the race.

— *Mind & Brain*, p. 55.

Life has afforded me many happy hours, but only one that was more exalting and intense than when I first fully understood that there had been created and evolved a practical art of more skillfully and efficiently using the mind and utilizing Consciousness by *scientific method embodied and incarnate*.

— *Elmer Gates and the Art of Mind-Using*, p. 150.

This art, which I have called Psychurgy, shows that we can systematize the hitherto undirected mental functions of talent and genius, and reduce to scientific rule the haphazard efforts of the mind in discovering Truth.

— *Mind & Brain*, p. 53.

The Sciences

Sciences are best studied as kinds of mental content and products and modes of mental activity.

— *Elmer Gates and the Art of Mind-Using*, p. 221.

Not only are the sciences discovered and known by means of the mind-activities, and by no other way, but each science is a particular mode of mental functioning and comprises a particular kind of mental content. Hence, the sciences offer the best fields for the study of the mind through its products, modes and contents.

— *Mind & Brain*, p. 47.

We can have no knowledge, except such as comes to our consciousness; that is, we can only know the mind and its experiences. The mind may have experiences with itself, which is

introspective psychology; it may have experiences with other selves, which is *biology*; it may have experiences with matter, which is *chemistry*; it may have experiences with motion, which is *physics*; it may have experiences with magnitudes, which is *mathematics*; it may have experiences with time-relations, which is *history and evolution*; it can have no other kind of experiences. In order to study the mind, it has been necessary for me to study, as far as it is possible for one man, all these subjects; that is, all the sciences and arts, as modes and products of mentation.

— “Can Will Power Be Trained?”

To the Mind Art, science and art are mental experiences and processes. Science is definitely ascertained and systematic knowledge gained by exact observation and correct thinking. Art is scientific knowledge systematically applied to some desired end, including technical skill. Not only may there be to every science a corresponding art, but every science contributes to a number of different arts. Science consists in mental states and their arrangements by mental processes according to the nature of Consciousness and the laws of mental activity. Art is the application of knowledge according to tested and rational rules to the doing of anything that can be purposively done; it is always a mental doing. Art thus has a wider meaning than usual, including all the results of human efforts that are not science. All facts are known only as and by conscious states, and all knowledge is discovered and known only by mental processes. Therefore in its broadest sense psychology is properly the science of which all others are subdivisions. Likewise all arts are mental processes, all technical work is done by and consists in mental activities, and all skill is mental capacity and efficiency; therefore the art of mind-using is the one art of which all others are subdivisions.

— *Elmer Gates and the Art of Mind-Using*, p. 220.

To attempt to achieve new ideas and thoughts without having in your mind the world’s scientific knowledge relating to the subject about which you would write means a loss of time and much useless strain.

— *Originality and Invention*, p. 29.

Mental Content

Unless the mind can discover some valid mode of knowledge-getting, and know it is valid, it can never sift the false from the true in human beliefs; it is all a question of attaining a true knowledge of itself and the Cosmos. Where is it to find that rock-bottom

basis? In the mind or outside it, or both? It is self-evident that even if found outside the mind it must be found by the mind and by mental methods, and whatever is thus found is mental content.

— *Elmer Gates and the Art of Mind-Using*, p. 36.

What constitutes the total mental content of an average human mind? Of what does its total conscious content consist?

— *Originality and Invention*, p. 50.

The author systematically recollected every experience in his whole life as far as possible; recorded it under its proper sensory, intellectual, introspective, emotional, and conative heading. In several thousand pages of details, conveniently classified, all was recorded that could be remembered of his experiences with or about such things as stars, planets, animals, minerals, chemicals, mechanics, literature, languages, mathematics, logic, history, fine arts, religion. His total vocabulary was included, and all experiences with emotions relating to parents, friends, school days, social happenings, wrong-doings, angers, griefs, joys, laughter, amusements, and so on; and all things that had been made and done as concrete results.

— *Originality and Invention*, p. 51.

The author selected from the entire mass of his total mental content those specific intellections and feelings and acts which he knew to be true from his carefully considered actual experience, and introspected and re-functioned (that is, recollected and passed them through the memory in systematic and classific order) weekly (it took that long) and by this re-functioning them and simultaneously neglecting the other kind, the valid and true part of his mind *arose into dominancy* and the untrue and unclassified and katabolic part subsided functionally so as not to contribute as much to his mentative conclusions and insights and impulses.

— *Originality and Invention*, p. 53.

In order to discover something more about the nature of knowledge the author recorded every conscious step in the process by which the mind, through its inductive experience with the phenomena of a science while engaged in learning it, actually acquired the conscious states which constitute the data of a science. Thus was discovered what are the actual data of a science expressed in terms of the mind's conscious experiences with the states derived from the things of that domain; and how these data could be psychologically classified, constituting a "psychotaxis" of the data of a science.

— *Originality and Invention*, p. 53.

Psychotaxis

In researches to discover more about the nature of knowledge, every conscious step was recorded in the process by which the mind, through its inductive experience with the phenomena of a science, engaged in learning it. It was found that these steps were a psychotaxis, or a psychological classification of the only possible data of a science, constituting a more truthful and advantageous classification divested of the usual content of theory and hypothesis. The science thus classified was much more easily learned and remembered and was self-eliminative of much untruth. This psychotaxis represents the true order of ascending degrees of generalization of knowledge ranging from the simple to the complex. In order to thus classify the knowledge of any science, its phenomena must be reobserved by new psychologic methods not only to redetermine these mental units but also more completely to eliminate therefrom theory and hypothesis and the Unproved, because incorrect and incomplete images, false concepts, untrue ideas, and unproved thoughts will not fit into a psychological classification. This process of reobservation will require a "Laboratory-Museum" especially equipped for showing as far as possible all the phenomena of a science in psychotaxic order.

— *Originality and Invention*, p. 134.

A psychological classification or psychotaxis of the data of a science is thus a classification of its sensations, images, concepts, ideas, and thoughts. It is only out of accurate images that accurate concepts can come, only from true concepts can true ideas be related, and so on.

— *Originality and Invention*, p. 56

The classificatory groupings grew out of the assembling and assorting of the data and did not arise by philosophizing or by determining a priori what they should be.

— *Originality and Invention*, p. 57.

A psychotaxis of the intellectual states relating to a science is at the same time a psychotaxis of the data of that science and the two are mutually corrective.

— *Originality and Invention*, p. 58.

A psychotaxis of all the experiences which the mind of man is able to get from a study of some one class of natural phenomena constitutes the *science* of that domain of knowledge and Nature.

— *Originality and Invention*, p. 134.

Any kind of artificial arrangement or grouping is a simple taxis; if the classification is erroneous, it is dystaxis; if there is no classification, but a chaos, it is ataxis; if the classification is true,—that is, if it corresponds to the universe as far as known,—it is eutaxis. Education is at present chiefly ataxic. The object of eutaxic mind embodiment is to produce a normal and complete brain and a wholeness of consciousness. If the machinery of mentation is built orderly, with no parts of the mechanism missing, then the mind can completely manifest its possibilities.

— *Psychology, Psychurgy, and the Kindergarten.*

Memories of sensations, images, concepts, ideas, and thoughts are retained and apperceptively elaborated most readily when the scheme of classification of data corresponds most nearly to the taxonomic subdivisions of nature. True results cannot be attained when any artificial scheme of classification forms the basis according to which the details of that science are arranged into a Mentative Synopsis. When memories are embodied in the mind so as to correspond to the taxis of nature, then the associative integrations will naturally develop logical conceptions of the relationships between these memories, and physiological functioning will not be impeded by malformations of memory structures or fibers, and the creative imagination will produce normal images because the inner world will be a counterpart of the outer world.

— *Originality and Invention*, p. 18.

Sensations, Images, Concepts, Ideas, Thoughts

Bear in mind that the words image, concept, idea, and thought as herein used have meanings more definite and somewhat different from those usually given in dictionaries and textbooks, in which these words are largely defined in terms of each other, meaning everything and therefore nothing in particular.

— *Originality and Invention*, p. 56.

Stated in terms of psychology, it may be answered that the materials which the mind uses, or should use, in laying siege to the shrine are the actual experiences, — the sensations, images concepts, ideas, and thoughts, with their concomitant emotional and conative states, which we have with the phenomena of the subject.

But these materials should be classically enregistered in the memory and must be of equal vividness, and of taxonomic completeness. There is a natural classification of all parts of

Nature and of knowledge, and these subdivisions have corresponding groups of enregistrations in the mind and in the brain in which the facts relating to those divisions of Nature and knowledge are normally remembered.

— *Originality and Invention*, p. 13.

The brain must contain *sensation* memories relating to some domain of knowledge before images can be formed out of these sensations; when the *images* have been acquired and taxically arranged the formation of concepts becomes easy; and when the *concepts* in taxic groupings have been acquired from every domain of a science so as to put their corresponding structures in the brain, then their observational or experimental relationment into *ideas* will be easy; when these ideas are properly associated according to psychological laws and logical methods, then their generalization into *thoughts* is easy, and so on. The systematization and extension of this process requires the enregistration of images and concepts from various domains of knowledge in order to extend the growth of ideas — but true ideas cannot come *unless we put into the brain the subordinate elements for their formation; when ideas have been supplied thinking will be easy, and when thoughts of the first order have been supplied the higher processes of generalization will not be difficult.*

— *Originality and Invention*, p. 14.

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The first chapter of any science, its simplest and most fundamental data, consists in *sensations*; that is, sensory experiences with the phenomena of that domain of nature. An inventory of these sensory data involves no hypotheses or theories whatever.

— *Elmer Gates and the Art of Mind-Using*, p. 97.

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Out of all the sensory experiences derived from any object comes an integration of them called an “image.” This means not only a pictorial or visual image but combined with it an auditory image, a tangial (“touch”) image, and the images of all the other senses—the image being complete only when each sensory capacity has contributed all that it can derive from the object. This composite image is not a composite photograph, because only the visual factors can be photographed, but a unique kind of mental integrant comprising all sensory data as remembered states and their corresponding brain-enregistrations, in which each element

has mutually modified all the others. To omit from this synthetic image any datum of any phase of one of these sensory capacities is to leave it incomplete and incorrect, with certain physical characteristics of that object unknown and unrepresented. Accordingly, when these images are classified, the mind creates wrong and incomplete groups, because it classifies not objects but only the sensorily derived images. The whole intellectual super-structure arising therefrom will be distorted and untrue and abnormal; the memory-enregistrations in the brain will be abnormal. Therefore the second chapter of data of any science consists in *images*.

— *Elmer Gates and the Art of Mind-Using*, p. 97

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The concept is itself the classic synthesis of a conceptual group of images of objects by which the mind is able more easily to handle or deal with so large a group of details; a concept is a labor-saving invention. It is the most important invention ever made. It is a tool used by the intellect to represent a multitude of coordinate images.

— *Originality and Invention*, p. 132.

The concept must be conceptually achieved before it can be named; the relationship of two concepts must be observationally or introspectively discovered before the idea arises and this idea must arise before the names of these two concepts can be placed in their ideative order in a sentence.

— *Originality and Invention*, p. 133

The name of a concept is quite frequently mistaken for the concept itself; it is, however, merely the device by which concepts are conveniently labeled in their mental pigeon-holes.

— *Originality and Invention*, p. 133.

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The higher faculties are complex combinations of mental integrants of simple-forms, which simpler memory-structures are distributed all over the brain-surface and not confined to any one locality. Thus, when I relate the concept of “orange” with, the concept of “nutrition,” into the idea that “oranges are nutritious,” I am exercising more than one locality of the brain. For example, the above idea requires the activity of the color-areas in the part of the cerebral cortex, of the taste-areas at the base of the cerebrum, of the smell-areas in another part of the base of the cerebrum, of

the touch-areas in still another part of the cerebrum, of the speech-motor areas is still another, etc.

— *Mind & Brain*, p. 35.

When the new idea has been achieved it constitutes a new factor in the method for achieving more ideas; it forms part of the materials to be used in besieging the shrine. It forms a new term between which all previous ideas, relationships may be discovered which form the basis for further thought in that direction.

— *Originality and Invention*, p. 17.

A new and true idea is not such an easy achievement as many imagine and neither is it so very difficult if undertaken rightly—but it requires the right kind of data and normal and efficient mentative processes.

— *Originality and Invention*, p. 22.

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By psychic quantity I mean the relative degree of taxonomic inclusion or subsumption; thus, a sensation is a taxonomic unit in an image; images are taxonomic units in concepts; and concepts are units of an idea. An idea must consist of relations between at least two concepts, and each concept must be an integration of at least two images, and so on. Now, two concepts represent a larger psychic quantity or a wider taxonomic domain than one concept,—and a concept covers a larger domain of natural phenomena than an image.

— *Immortality from New Standpoints*, pp. 351-352.

Lower structural embodiments must exist before higher embodiments can be formed by integration of the lower embodiments; lower degrees of generalization must exist before higher ones can be achieved.

If we attempt to think before we have enregistered the adequate materials which form the units or components of that thought we shall most surely find it “the hardest task in the world.” But if we enregister the proper amount of taxically arranged idea-memories belonging to some one domain of knowledge, it will then be an easy task to think, for the thinking takes place entirely through the subconscious processes and we become aware of the successive results.

— *Originality and Invention*, p. 14.

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When you reach the apparent limit of thought in one direction, drop it and proceed in another direction, and at last many converging foci will enable you to attain original ideation. As soon as thought becomes puzzled and effort at thinking barren of results and the mind feels uncertain, it is invariably an indication that you need new images, concepts, ideas, and thoughts relating to that domain of knowledge and new enregistrations in those areas of the brain where that class of knowledge is enregistered; or perhaps upon ancillary subjects. All truths so fit into each other that one subject is often best investigated through the phenomena of an allied subject.

— *Originality and Invention*, p. 29.

Discrimination

It is mental activity, as well as survival of the fittest, that develops structures in brain and body. It is not mere physical activity of the bodily organs: it is the mental activity of discriminating between the touches, pressures, muscular feelings, tints, shades and hues, and other stimuli that produces the increase in structural elements of the cortex and the rest of the body.

— *Elmer Gates and the Art of Mind-Using*, p. 133.

You are never certain that a discrimination has been made until an activity has been based upon that discrimination.

— *Psychology, Psychurgy, and the Kindergarten*.

Mind Embodies in Structure

Whatever mind may be, it cannot manifest apart from structure, and according to the degree of adaptability of the structure mind manifests. The thought of man cannot occur in the brain of a frog, and for higher mentation to occur in a given brain, a higher order of structures must exist. Remove from a human or animal brain any portion of the cerebral cortex and you remove a certain class of memories, and a certain kind of mental capacity disappears. Structures react upon mentation and modify it—mind embodies in structures.

— *Elmer Gates and the Art of Mind-Using*, p. 580.

Every structural or morphological difference is accompanied by a difference in function and even in the same macroscopic and microscopic anatomy there is a further variation of function with every difference of a chemical and quantitative kind. By a study of

all organisms with their molecular and molar structural differences throughout the entire scale of organic life, and by a study of the environments in which given organisms are found; and by a study of the particular mentations which occur in given organisms in given environments, we obtain a knowledge of mind as related to structures and environments of the kind which we have studied; and in so far as we may be able correctly to generalize, we may obtain a knowledge of the laws of mind which must characterize mentation everywhere and everywhen.

— “The Science of Mentation,” pp. 575-576.

These structural changes can be made in any animal or human being in any part of the brain selected, or in reference to any function or group of functions, if these functionings are done taxically and systematically so as to uniformly reiterate each element of a complex group until the entire group has been embodied in structures, and to do this by presenting taxonomically related groups of experiences from each domain of nature and knowledge is to build a normal and efficient brain, whose functioning will surpass the mentation of a book-bred or school-drilled brain whose structures are ataxic and asymmetric.

— “The Science of Mentation,” p. 590.

To get an additional structure in the seeing-area of his brain, the dog must make an *additional color-discrimination*—he must not merely see the new color, tint, or shade or hue; he must discriminate that color from all other colors and *base an activity* on that discrimination.

— *Psychology, Psychurgy, and the Kindergarten*.

From the facts of organic evolution, from special brain-building experiments with animals, and from advances in physiology the conclusion arises that every conscious mental experience creates certain chemical, electrical, and anatomical changes in brain cells or fibers and other ganglia, constituting a physical enregistration of the memories of those conscious experiences.

— *Originality and Invention*, p. 70.

To make a very long story very short, I found that *every conscious mental experience creates in some definite part of the brain a definite brain-structure, the refunctioning of which is essential to the remembrance of that experience*. Thus, every sensation which differs in kind from other sensations creates in

some definite part of the cortex of the cerebrum a special cellular structure.

— *Psychology, Psychurgy, and the Kindergarten.*

Let me restate the point: I am a living organism; a new conscious experience makes structural additions to my brain cells, and every conscious state which recurs to me creates a corresponding redistribution of the matter of my organism into an embodiment or enregistration of that given state of consciousness.

— *Immortality from New Standpoints*, p. 345.

Experiments in Brain-Building

Psychurgy has a startling message for the world,—a message that would be wholly incredible were it not for the fact that it is founded upon indubitable experimental data that any one can repeat. The message is that any human being can get, or embody, by a simple process of brain-building, more mind than he at present possesses. More mind,—what does that mean? It means more of that which does all that is done in the world! It is the mind that discovers and creates every part and every science; it is the mind that invents, and knows, and enjoys, and does, all that we do. It is the mind that learns, and the mind that applies the learning; and the getting of more mind means the easier and quicker and better doing of all that we may attempt to do.

— *Psychology, Psychurgy, and the Kindergarten.*

The new method of research in this realm consists in varying artificially the mentation of an organism and studying the structural changes produced by these varied mentations in that organism and in the environment. Functioning creates and precedes structure. The organism is caused to engage in special kinds of mentation, and is induced to exercise those special kinds of mental functioning to an unusual degree and for a long time, and then its cerebral and subcerebral structures are histologically and chemically compared with those of an organism of the same age and species which has been deprived of the opportunity to exercise those particular mental faculties, and thus can be determined the exact relations between organic structure and metabolism on the one hand, and mentation on the other hand. This new method of research is of greater importance, perhaps, than any of the others. Out of it grows an art of brain-building or mind-embodiment, and other important scientific and practical results. It places psychology upon an experimental basis that enables us to determine functional localization of mental faculties and

quantitative relations between mentation and structure.

To restate the method more elaborately, it may be described as follows: It consists in depriving an animal from birth until death of some one definite kind of mental activity, and then comparing its cortical structures and cortical chemistry with that of another animal of like age and species which has not thus been deprived of the using of that function of the mind, and noting the structural differences between the two. Of course, important results are obtained by examining also the sub-cerebral ganglia and other nervous tissues, and even any and all organs of the body down to the changes in individual muscular fibres. This enables one to determine the structural relations between a given mental activity and brain-development when that activity has been normally exercised and when it has not been exercised. The same method is extended and made more instructive when both of the animals just mentioned are compared with an animal of like age and species to which has been given an extraordinary development of that same definite mental function by causing it to excessively exercise that same faculty of which the first-mentioned animal was deprived. One result of these two ways of applying the method of research is, that it illustrates forcibly the fact that an unused faculty leaves some part of the brain deficient in those psychic structures which are to be found in that part of the brain of an animal which has used that faculty; that wrong use of a faculty develops abnormal structures in that part of the brain where that function has been structurally embodied; and that extraordinary use of any one mental function creates in the corresponding part of the brain an extraordinary development of cortical structures in which that extraordinary mental faculty is embodied. It proves that more brains can be given to an individual than it would otherwise, by any natural development, have possessed.

— “The Science of Mentation,” pp. 582-583.

In experimental biologic psychology we also practice observation, but we do something more, namely, we artificially vary the organic structures and environments and observe the concomitant variations of mentations.

In this domain the new method of research was definitely initiated by my experiments in the artificial transformation of lower organisms [*Volvox globator*] by artificially regulated selective propagation in order to determine the precise mentative variations which accompany the evolutionary rise of given structural variations.

To place organisms in a circumscribed environment whose conditions can be regulated and maintained, and selectively propagate them with reference to the development of some

structural characteristic, *gradually augmenting* the specific conditions of the environment which demand the excessive development of that selected characteristic until all the individuals of a multitude succumb except the few able to survive; again propagating a multitude under more severe conditions and then suddenly increasing the specific condition to which they must become adapted, until all but a few are killed, and so on, until the particular structural character has been enormously developed, enables the student to vary structures without vivisections and mutilations and to study the mentations as they arise, and thus arrive at a knowledge of the relations between structures and mentations.

The retrogression and gradual disappearance of a structural characteristic from an organism by this method also furnishes excellent data for the study of the mentations which normally accompany a given morphology and anatomy and metabolism. The contrast between a structure retrogressed, and the same highly evolved, brings into conspicuous notice the precise mentative peculiarities of a given structural condition.

The gradual differentiation of a structural characteristic into divergent lines of evolution and retrogression by the method of artificial transformation of organisms enables the student to witness the rise and concomitant modifications of the accompanying mentations.

This method enables the student to select any characteristic of an organism, whether anatomical or chemical, and by retrogressing or evolving it, accentuate its mentative characteristics.

This method brings into conspicuous notice the relation between specific environmental conditions and structural modifications on the one hand, and the relation between environmental conditions and mentative modifications on the other hand. Structure and environment react upon, and modify, mentation; and, as will be seen, under psychological biology, mentation reacts upon, and modifies, structure and environment. Action and reaction are equal and opposite.

— “The Science of Mentation,” pp. 577-578.

The mind creates the organic tissues in which it is embodied! This is true not alone in animals and men: I found it to be true even in the lowest known living forms, such as *amoeba*; for when these cells are caused to engage in different mental activities for a long time, there arise in the cells new structures which are different in kind according as the mental activity has been different in kind. Cells feel light, and respond to it by adaptive action, and this feeling and response is mentation: and when they feel cold-impulsions and respond to them, the mentation is different; and

the cells which are caused to respond repeatedly to cold, develop a kind of structures different from those of the cells which are caused to respond to light. This shows that at the very lowest stage of life, in the physiologic units, the mind-activity builds the body!

— *Psychology, Psychurgy, and the Kindergarten.*

My experiments show that when two groups of cellular organisms of the lowest kind were caused to functionate in response to two kinds of stimuli different structural changes arose in them, according as their mental activities differed. There is also conclusive pathological evidence that lesion of certain parts of the brain produces loss of certain memories; that is, memories are physically embodied, and therefore consciousness by accumulating experience builds brain and mind simultaneously. More mind is always accompanied by more structure. Evolution is mind-embodiment; increased mental capacity is always accompanied by an equally augmented structural complexity. More mind is the goal of evolution. To get more mind and learn how to use it seems to be the fundamental opportunity and duty and purpose of life. To get less and less mind and to gradually lose the power to use it is the direct opposite of all hope and aspiration.

— *Elmer Gates and the Art of Mind-Using*, pp. 136-137.

* * *

The rules of this art have been derived from many thousand experiments and observations, and by practical application to myself and pupils.

— *Mind & Brain*, p. 22.

For two years I have been writing my chapter on Cognostics; it has required making over 1100 experiments and writing many thousand equations and formulas.

— *Elmer Gates and the Art of Mind-Using*, p. 274.

Re-functioning

The *principles of mind-building and brain-building*, very briefly and simply stated, are that every conscious mental experience that is sufficiently vivid and of sufficient duration to be discriminated from other conscious states is enregistered by chemical and structural changes in certain cells and fibers of the cerebral cortex. Every conscious state thus enregistered is a datum in some one of the sciences; the acquiring of science gives the individual more brain and more mind.

— *Originality and Invention*, p. 35.

The creation of an enregistration in the bodily structure and the re-functioning of it constitutes the memory of that experience. The self finds it can repeat that previously discovered state by subjectively repeating that process by which it was first produced, and that is deduction. Similar self-active conscious states produce similar results in Consciousness. In making this discovery the mind detects likenesses between one group of conscious states and another group. To detect a likeness is to classify. At the very beginning of intellection the mind, by its nature, commences to make a taxonomy of its subjective states and tries to make it conform to perceivable objective conditions.

— *Elmer Gates and the Art of Mind-Using*, p. 344.

Re-functioning, [the] method of processing mentative data, is fundamentally different from learning by heart, or reading or studying. It is the special re-consciencing and recognizing of states in a process, a voluntary recollection of a memory-enregistration to notice all the conscious elements at their fullest vividness and to repeat fully the physiologic activities belonging to them. This re-functioning of an enregistered memory-structure revives and brings again into consciousness the same, or nearly the same, state of activity that originally produced the structure; and this re-functioning is remembrance, reminiscence, and recollection. Every consciously discriminated state causes certain nervous structures to functionate and thereby to undergo a structural (metabolic) change that remains as a more or less permanent anatomical addition. Such an enregistration is a memory-structure, and its re-functioning is remembering.

— *Elmer Gates and the Art of Mind-Using*, pp. 88-89.

* * *

Every time a memory is recalled it is intensified.

— *Originality and Invention*, p. 21.

It was found that when a whole taxonomic group of data was re-functioned from beginning to end of the list, a short time every day for some weeks or months, it augments the vividness and completeness of the conscious states, increases the efficiency of the mental (conscious) processes, giving additional functional power and productiveness and ability, and sets up the directed activities of the subconscious processes. The conscious states herein are also the data of the science to which they relate.

To pass these states (sensations, images, concepts, ideas, thoughts, introspective memories) systematically through consciousness causes the corresponding structural memory enregistrations in the brain and sub-cerebral ganglia to be re-

functioned. This sends more blood to the structures, makes them grow, increases the metabolism, thus manufacturing vital energy and material with which to build brain tissues, augments the elimination of waste materials, increases the functional speed, intensifies the vividness of the conscious states, causes the respiratory and digestive systems to supply to the blood the special nutrient materials needed for that kind of mental activity.

— *Originality and Invention*, p. 59

By properly regulating the education any part of the brain or mind may be rebuilt; by building into any part of the brain where there are useless or “bad” memories a greater number of useful or “good” memories, and keeping the good ones functioning the bad ones will atrophy and the person be morally re-born.

— *Originality and Invention*, p. 35.

Education

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.

— *Elmer Gates and the Art of Mind-Using*, p. 487.

I will very briefly describe the first [stage], which consists, among other things, in the complete inductive mastery of some one science by the psychurgic method. First of all, each one of the nine kinds of sensory functionings, such as touch, pressure, warmth, cold, muscular feeling, taste, smell, seeing and hearing, are trained for several months, until the sensitiveness and accuracy have been increased from five to ten times! These senses are the instruments of observation by which all knowledge is acquired. If a person had been born without any of the senses he could never have known of the existence of a single object, and knowledge and conduct would have been impossible to him.

After this training of the senses the pupil should be taken into a building wherein have been placed, in classific groups, every object and piece of apparatus known to some one science, so that

every phenomenon of that science might be shown to him, in taxonomic order. The second step consists in giving the pupil correct images of every object belonging to that science; then in causing the pupil to classify these images into naturally-related groups, for the purpose of forming concepts of such groups. The next step consists in experimentally discovering the relations which exist in nature between the objects for which the pupil has concepts; and thus arise ideas. The pupil is then taught how to discover truths common to two or more such ideas, and thus arise thoughts of the first order or laws of the first degree of generalization. The generalization of thoughts of the first order produces thoughts of the second order, where most sciences end.

In thus acquiring psychologic data belonging to any science the pupil avoids learning any theories, hypotheses or speculations! He learns the science by first-hand observation and acquires the sum total of the knowledge relating to that group of phenomena. By this means he observes that there are no other kinds of knowledge about phenomena than the sensations, images, concepts, ideas and thoughts which he may inductively derive from a study of such objects. This puts normal content in the mind. The pupil is next taught conceptual reasoning, and ideative reasoning, and thinking reasoning; and then made to introspect all of these processes while they are taking place; this finishes the intellectual acquisition of that science. (The concomitant emotional or moral training and the concomitant volitional training I will not now describe).

Having mastered this science, the pupil then reimages each one of the images belonging to that science, and thus causes certain parts of the brain to grow stronger and increases the imagining speed from five to ten times. He then re-conceptuates the concepts, re-ideates the ideas, re-thinks the thoughts, and this increases the speed and the accuracy of each of these functions. He practices the three kinds of reasoning and introspection, and thus learns for the first time in the history of education to use each one of the intellectual functions independently of the others. He increases the speed of his mental activity from five to ten times. He likewise increases the accuracy of the process. He wastes no time in theory and hypothesis. Each incorrect image, each false idea, misleads the whole mentative functioning and vitiates every conclusion that may be formed. Having thus mastered the normal content of one science, having acquired skill in using each one of the intellectual processes, the pupil is then taught to apply this knowledge and skill to the art of invention and discovery.

— *Mind & Brain*, pp. 49-52

When the actual knowledge-data of a science have been collected and learned, then the mental training of the intellective

functions in that domain can be properly undertaken; and the next step in the biological growth of that brain, the next step in the psychological growth of that mind, in the evolutionary progress of the race in that science, and in the logical development of that science, will be one and the same. It will be practically impossible for a pupil not to take that step if he apply the mentative art. In these principles we have the educational curriculum outlined.

— *Elmer Gates and the Art of Mind-Using*, p. 137.

The pupil is led through a systematic series of Insights, each being his own insight, each a unit in a complexus or processive of insights, causing him to know and feel and do, to know the same reality that the Teacher knows. Without ordinary language they come by *insightation* to the same experience with the same realities. Is it not transcendently wonderful? Each insight is a “word” of this impartive “language.”

— *Elmer Gates and the Art of Mind-Using*, pp. 500-501.

It is my purpose now to assemble, in classificatory form and the briefest possible space without theory and hypothesis, the inductively ascertainable facts of the sciences, in order that we may use them in the better training of investigators in the art of mentation.

— “Can Will Power Be Trained?”

* * *

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

I must select a few fundamental principles and insist on their being applied and consistently carried out. Repressed activity leads to all kinds of nervous troubles, bad habits, and spoiled dispositions. The child must be constantly active, physically and mentally, to be healthy. If plays and works are not devised for children, they must devise their own, often with barbarian mischief. Our duty is to direct this activity preferably by play; this was Froebel’s contribution. Pestalozzi taught us to proceed from the simple to the complex, from concrete to abstract; and Parker

taught to learn by doing; Baldwin that a child learns by imitation, and so on. These are well established principles, and it is nothing less than criminal to cheat a child out of his advantages.

A child is a cosmic self-activity that develops by learning habits, by imitating them and doing them; and its direction of development is that of learning the language, customs, and knowledge of the world to make a livelihood, a citizen, and a parent, and to attain happiness and usefulness.

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

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

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

— *Elmer Gates and the Art of Mind-Using*, p. 262-263.

From infancy to adolescence the chief factor in education is imitation of what others are doing, and the example should be worth imitating.

— *Elmer Gates and the Art of Mind-Using*, p. 486.

The play impulses and artistic or creative instincts are closely allied.

— *Originality and Invention*, p. 40.

To teach what you believe you know, without having it scientifically validated, is neither kind, just, nor right.

— *Elmer Gates and the Art of Mind-Using*, p. 493.

Training the Senses

The fundamental idea of these muscular skill developers is that skill depends upon the mind's power to discriminate differences in feeling of the energy of muscular motion, and differences in the feeling accompanying different speeds of muscular motion, and differences in the feeling accompanying direction-differences of muscular motion, etc. The usual course of physical development augments the size of the muscles, increases their strength, and, if properly regulated, produces something approximating an equable development of the muscular system; and by a careful training in the athletic or gymnastic curriculum the pupil learns to perform difficult feats, but these kinds of training do not augment, except in the most minute way, the mind's power to discriminate those energy-differences, speed-differences, direction-differences and time-differences of muscular motion upon which true skill depends. If in free-hand drawing you desire to shade a stroke so as to become lighter or, thinner at given portions of its length, you have to depend not only upon your mind's power to perceive these differences after they have been drawn, but upon the mind's power to discriminate and execute those muscular energy-differences upon which the execution of that drawing depends. In all manual skill the artisan who can most readily distinguish differences in the energy and speed of his muscular movements will be most clever in executing those technical processes which require that kind of skill. Thus, if a pupil can detect energy-differences of 6% and another can detect energy-differences of 1%, it will be found that the latter will have much greater skill in executing any movement involving energy-differences in their performance, whether in the shading of a line in pen-drawing, or in carving a piece of wood with a chisel, or in any kind of technical manipulation whatsoever. The same is true of the pupil who can discriminate less speed-differences than another, or less time-differences, or finer direction-differences of muscular motion.

— *Instruments for Developing Muscular Skill*, pp. 1-2.

Educational Toy or Game Apparatus—The principal object of

my invention is to apply to the infantile mind the principles of the art of mentation in connection with calling into dominant activity the play and imitative instinct of children. To that end the invention provides a fascinating toy or game apparatus by the use of which the imaging, conceptional, and ideative functions may be so regulated and directed as to cause the young mind to consciously discriminate between different-shaped objects, preferably geometrical images, such discrimination being manifested by a voluntary act, and the proper kind of motor memories (meaning by the term “motor-memories” a memory of a voluntary act of motion) being thus enregistered in the brain. A child naturally delights in sticking coins, blocks, or other small objects into a crack or opening (not excepting its own mouth) and is able to do this long before it is old enough to speak. At this same age the child is fully old enough to stick round blocks into round holes, and square blocks into square holes, and so on, and may thus learn to readily distinguish between geometrical images. The play impulse may thus be utilized at the period of its greatest activity and when the young mind is most susceptible to the enregistration of a series of mathematical memories of the first order. It is at this precise period when the natural activity of the mental first begins to develop that it can be trained to arouse all of its functioning and to develop whatever genius there is latent in the mind. If the training is not done at this time, subsequent training develops only talent and not genius. Classification of mind development is not produced by simply giving a child blocks of different shapes and sizes to play with. The child must be caused to consciously discriminate between the various shapes and sizes and to base some voluntary action upon that discrimination, so as to associate it with motor-memory. If this conscious experience of discriminating between blocks has been several times repeated in connection with some act based on that discrimination, the memory enregistrations will be vivid and permanent.

— *United States Patent 741903.*

To give a child all the brain structures in the seeing-areas that it can hope to get through the exercise of the first stage of mentation in that area—the sensation-stage—it will be necessary for that child, not merely to see all of the colors, hues, shades, and tints, but to discriminate between each of them and all the others, and also to base an activity upon each such a discrimination.

— *Psychology, Psychurgy, and the Kindergarten.*

In the first stage of brain-building, the child should have its sensation-memories *enregistered in a natural order and in taxonomic groups*; that is, one great natural group of memories

should be given to the child at a time, and that group should be completed before beginning another group, and the order and classification of these memories should correspond to the arrangement as found in nature.

— *Psychology, Psychurgy, and the Kindergarten.*

The enregistrations of the memory-structures in any eutaxic group should be repeated once each day for at least six days, in order to produce fully-developed structural changes that will not atrophy or become submerged in a short time, and so as to fully develop the auxiliary structural growths upon which associative connections depend. A single enregistration of a given sensation is not enough; only five or six repetitions can produce an efficiently functioning structure capable of doing duty for a lifetime.

— *Psychology, Psychurgy, and the Kindergarten.*

The cells of which the bodily organs are composed are *alive* and they are alive because they are *sentient*, which is a *psychologic* characteristic; and that it is upon this mental character of the cells that the brain acts directly, in controlling organic functioning, through brain-training or brain-building.

When any organ or part of the body is subjected to all the discriminable sensory stimuli, in taxonomic groups, so as to train each sense systematically, there is enregistered in the brain memories of these sensory experiences. These memories consist of structural and chemical changes in brain cells and fibers, and of course these cells have nervous connections with the end-organs of that part of the body from which they were derived. By this means the brain (or mind) gets in more direct and complete touch with that organ, sends to it more of the various nervous influences, and more directly controls it through the mind. This is *not a process of suggestion*, but of acquiring by scientifically-directed sensory observation all the classically-grouped sensory memories that can be obtained through any given part of the body or any organ, so as to anatomically increase the nervous connections between the cerebral cortex and that bodily part; and then subconsciously, by vaso-motor regulation, that part of the body will get more blood, etc.; and by *volitionally refunctioning* those memories in connection with *dirigative attention* to the related bodily part, physiologic effects and influences are at command.

— “Life a Property of Matter.”

Genius

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

— *Elmer Gates and the Art of Mind-Using*, p. 258.

The notion that genius is something miraculous, in any different sense that all mind is miraculous, is not the opinion fostered by this study.

— *Originality and Invention*, p. 34.

Re-functional psychotaxic dominancies and genius are related causatively.

— *Originality and Invention*, p. 71

As to Newton, there seemed to be no difference between himself and common men except that he could fix his attention more continuously. There was no difference in kind but only in mental content and ability.

— *Originality and Invention*, p. 12.

Before accepting one's genius and its choice, the mind-embodiment must taxically correspond with the taxonomy of the outer world; the personality dominancies must be comprehensive and balanced; the emotive and other feeling states must be normally eduved from true mind-content and the conduct-habits must be trained by normal conation in the doing of useful things—then and only then, will the vocation be normal and safe, and the attention a reliable guide.

— *Originality and Invention*, pp. 26-27.

It is an irreparable loss to spend the *formative years* of one's genius development in re-doing what has already been done, when instead those genius-capacities might have been accustoming themselves to doing the *uniquely new* things which are the natural fruitage of a genius that has caught up with the world's progress in his own day and generation.

— *Originality and Invention*, p. 90

To the pioneer there are no precedents, no established customs that are helpful, no sentiment in his favor. He must mark out his own path and follow it despite obstacles, for that is the price to be paid for genius.

— *Originality and Invention*, p. 156

Experience

Experience is measured not by years but by accumulated and validated facts applied by systematic reflection to a purpose.

— *Elmer Gates and the Art of Mind-Using*, p. 384.

Invention

The author financed his life-work of research by invention; by acting as consulting inventor or by selling his inventions. His interest was not in commercialization but in the mental methods involved, but he found it necessary to study inventors, promoters, investors, and business matters of exploitation. His own experience taught that a scientific investigator should as early as possible establish the basis for a life income before he becomes so engrossed in his work that business matters do not receive proper attention.

— *Originality and Invention*, p. 161.

I pursue invention during spare hours, to illustrate, by actual cases, the principles of the art of mentation as applied to invention. I keep a minute record of every bodily, environmental, and psychologic detail during such an inventive period, and my interest is not in the money-value of the inventions, but in the steps by which I achieve them.

— “Can Will Power Be Trained?”

[Once during a lecture Gates was told that if he were to apply his art to a subject with which he had had no previous acquaintance, it would probably not be successful. He selected weaving as such a subject.] Now the first step in the art of mentation requires the careful learning of all scientific and practical details, consequently my interrogator had his objection answered in the nature of the method. I secured letters of introduction to practical weavers and loom makers, and with the aid of several assistants made a systematic search of the technical literature. By actual observation of looms and methods of weaving I built over my brain with reference to that subject; acquiring all the images, concepts, ideas, and thoughts that six weeks' continuous effort made possible. This systematic method put into

my mind a greater number of actual data than possessed by those who had devoted their lives to the subject, because practical men are specialists. A man is a silk weaver, or designer, or attends a certain class of work in loom building, or preparing cloth, or to spinning or carding, and thus is not a master of the whole subject and cannot do generalized thinking.

An important point in the art of mentation is that the speed of the intellectual functions can be increased at least ten times. Another is that the process of acquisition eliminates false data; a single false hypothesis or theory will mislead and vitiate all mental processes. [Having applied to these data the principles of the Mind Art, within three weeks Gates had made twenty-two inventions (later increased to forty-two) of an electrical method of weaving and manufacturing textiles. The four fundamental methods, patented in the chief weaving countries, were on electrically-operated shedding-mechanisms, jacquard-mechanisms, reeds, and shuttle-motions (U.S. Patents 565,446-49, inclusive).]

— *Elmer Gates and the Art of Mind-Using*, p. 210.

The mind in its progress towards some new truth necessarily follows a logical and taxonomic course, an orbit. But what always amazes me is the way the mind seems to pursue (subconsciously, super-consciously or immanently) a seemingly planned course. It seems to foresee that in solving a problem certain preliminary and intermediate steps must be taken, and takes them at a time when I can see no reason. The invention of my furnace is an illustration.

— *Elmer Gates and the Art of Mind-Using*, p. 254.

From these experiments the author concluded that while he could elect what subject his mind was to work at during any given time, he could not predetermine what problems would be solved in the selected subject for *that* seemed to be determined (1) by the kind of data in his mind, (2) by the kind of development which his mind made, (3) by the kind of growth which took place in his brain, and (4) by *the next logical or classific step in his knowledge of that subject*.

— *Originality and Invention*, p. 61

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It is simply astonishing how very many stern realities confront whenever a thing is made for actual use. It's too big or fragile or unesthetic or expensive or heavy or noisy or ineffective — or too something. Not merely is there one difficulty but there are many, and every change made to get rid of one is almost certain to introduce new difficulties.

— *Originality and Invention*, p. 146.

When the mind takes up work along any given line without knowing in a general way the state of the art in that subject (branch of human activity), it is almost certain, if it have any originative ability, to waste much time and money in re-inventing what has already been invented.

— *Originality and Invention*, p. 90

An idea that is new to you is not necessarily new to the world. Only after you know all the world knows along any line will your supposedly-new ideas and feelings and doings along that line be apt to be new. On this matter of originality you cannot be too cautious; otherwise you will give your time and attention to the development of an idea that is not new. In going over his diaries, the author frequently re-invented or re-discovered things and wrote down his new ideas with great enthusiasm, subsequently to find that he had done them five or ten years before. This happened nine times in twelve years, but never with an invention or discovery that had been properly classified or upon which he had experimented, only with a new idea which was momentarily in his attention. The surest safeguard against this loose habit of mind is to classify and write out in systematic exposition the new idea.

— *Originality and Invention*, p. 96

Introspective Diary

On looking over this diary I see that if I had not started to write without knowing what, I would not now have certain new conceptions which I feel will turn out to be true.

— *Elmer Gates and the Art of Mind-Using*, p. 187.

When the mind is in a state of functional activity but without a definite plan or subject for mentation, so as to shift from topic to topic by faintest impulse, it is in a state of unstable functional equilibrium. This permits any part of the brain to functionate. By writing beliefs, guesses, and opinions daily the mind will soon settle into fixed grooves and upon subjects which please most and from which it gets best results, which will continue until the mentation changes.

— *Elmer Gates and the Art of Mind-Using*, pp. 214-215.

A mentative diary forms the habit of studying your own mind and simply and directly expressing spontaneous ideas and insights; and to do this is genius. Reveal any part of your unconventionalized self, and you reveal humanity to itself. This reveals in time real motives and powers, keeps the higher parts of

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

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

The record should not be made in the evening when tired, but always at the time when the charm or despair of the theme is uppermost. How can you study your mind from memory when you know after a few years you have forgotten 99 percent of the ideas and conducts? Never conceal anything from yourself. It will take a long time to assume that honesty which can impartially criticize yourself. Only by seeing in each instance what the Awareness is aware of (and not what you think or feel about it), can you make a truthful record; and an untruthful one is not worth making.

— *Elmer Gates and the Art of Mind-Using*, pp. 258-259.

This study is seriously and precisely truthful. Its value consists in its truthfulness as a record of an *actual* experience. These impulses and insights actually came into my mind as stated—they are syntheses of my practical adaptations and actions with reference to important plans. This record is a natural product, a psychologic phenomenon, which may be studied.

— *Elmer Gates and the Art of Mind-Using*, p. 278.

That is original to the individual which is new to him, which he has achieved by his own mind and effort; although it may not be new to the human race. For his own study of his own mind the student should keep a record of all his original work, even if some of it had been previously discovered by others, carefully marking it so he will know that some other mind was first to discover it, so he will have a complete record of the original work of his own mind.

— *Originality and Invention*, p. 30.

Keep daily a full and true record of *every* original (to you) fruitage of your mind's ideas, thoughts, successes, aspiration, insights, impulses, attitudes, skills, creative work, moral and ethical urgings and exaltations, and other promptings.

Every item should be kept fully classified. Every item should be fully and carefully expounded, concisely and in good literary form, in every detail, and kept up-to-date with reference to (a) your accumulating ideas and (b) the world's knowledge on the subject. Add every new meaning and insight and discovery and invention achieved by your mind.

Like a painter working on his great picture, you should improve and perfect this picture of your original mental content, watch it grow, and if your discoveries or thoughts or insights call for a revolutionarily different sketch of the picture, do not hesitate to change it — you may get nearer the truth (insofar as it is achievable by your mind at your degree of evolution and knowledge and moral and ethical character). You are perfecting a picture of your very personality, of your self, and it should be complete as a literary exposition at any time so that if you were to die unexpectedly your mental bookkeeping would be finished.

— *Originality and Invention*, p. 73

This practice was the most useful thing ever accomplished by the author for his life-work.

— *Originality and Invention*, p. 73.

Cumulative Mentation, Synoptic Exposition

Cumulative mentation is something more than a mere accretion of an increased number of data; it is more especially a growth of perceived relationships between data and a concomitant growth of the mind that perceives these relationships.

— *Originality and Invention*, p. 138.

Improve each item in detail every time you can so as to keep the original and predilective part of your mind *growing* and *awake* and *aware*. *Keep it fully* and systematically expounded, else any given item of growth will *drop out of attention* and *awareness* and lie dormant (like a seed in soil that is too dry) and quit growing and quit being associatively integrated.

— *Originality and Invention*, p. 74

Only facts must be used in the mentative synopsis: nothing we only believe or hope to be true, even if sure it will turn out to be true.

— *Elmer Gates and the Art of Mind-Using*, p. 471.

A mere list of tabulated data will not answer as an efficient synopsis, because it omits those *ideative relations* between data-groups which are themselves discoveries and working insights. Therefore, a *cumulative literary exposition of the subject* (such as this) is the best route to the discovery of more data and a more psychotaxic arrangement.

— *Elmer Gates and the Art of Mind-Using*, p. 413.

The great psychologic law of individual development is that only by cumulatively and associationally combining *every* item of the student's originality in an exposition and functioning that exposition as a whole that his genius finally becomes *free* and achieves its meaning in the world. Those who never thus learn to express themselves in an *exposition* (inventive, scientific, literary, musical, oratorical, sculptural, pictorial, pugilistic, or what not) remain in thralldom—they never get entirely out of the environmental womb—They die unborn!

— *Originality and Invention*, p. 156

The advantage of such a synopsis of one's knowledge is very great: it accustoms one to using it as a whole, to comprehending it as a whole, to understanding each part in its relation to the whole, to remembering details as belonging to each Topical Place in the taxis of the whole. It will be a useful guide only to the extent that it is a true classification.

— *Elmer Gates and the Art of Mind-Using*, p. 127.

Environment

Fundamentally a group of related ideas from a thinker or discoverer is the product not only of his mind but also of his body and local and total environment. What a man discovers and thinks and does is also a product of his times.

— *Originality and Invention*, p. 37

The environment of any object is all of the universe except itself. The Cosmos consists of any one thing plus all other things. Other than you and your environment there is nothing else. In one sense it is convenient to think of the anatomical organism of a living creature as part of its mind's environment. To this the mind sustains a most close and causal relation, *but not more close* than is the *relation of the whole living organism (body and mind) to its environment*. They are composed of the same kinds of substances and energy; both are subject to the same physical, chemical,

biological, and mathematical laws; there is mind in the creature and there is mind of the same kind in that which is outside; in its environment the creature, in the most literal sense, not only lives and moves but also has its *being*. Your being is not exclusively in yourself, but to an even greater extent is in the Cosmos of which you are a portion. Every second of conscious life is for still other reasons dependent on the momentary intactness of your connection with your environment.

— *Elmer Gates and the Art of Mind-Using*, p. 62.

The organism by which your self accomplishes its “selfing” is your person *plus* your environment. That self which is you, uses your person and environment as its tool.

— *Originality and Invention*, pp. 87-88

The mind responds to changes in environment and is therefore functionally part of it; changing conditions are as cosmic as metabolism or chemicals. The mind cannot be understood as an activity independent of the Cosmos.

— *Elmer Gates and the Art of Mind-Using*, p. 70

I can show that in every variation of the social anatomy of any group of people or animals, there occurs a corresponding variation in their group-mentation, which also affects the mentation of the individuals composing that group; and that every environmental change affects the group-mentation.

— *Professor Gates's Psycho-physiology*.

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.

— *Elmer Gates and the Art of Mind-Using*, p. 489.

One Functional Whole

When I once fully realized the causal and functional relation between my body and environment, and between my mind and environment, saw that this relation is both immanent and corporeal, and that my environment was much more than my immediate surroundings, I was profoundly impressed—my emotional exaltation was almost unbearable. When I realized that the vast objective Cosmos and the equally vast immanent forces (animate and inanimate) were all parts of a whole by means of which my mind was functioning, I was over-whelmed with my

littleness and elated with the greatness as being part of that Whole, with the power to use it and be used by it! It was during these moments that I most clearly saw that only by and through mind could I know anything and take advantage of these relationships. All this existential Cosmos would be an insensate, dead, and unmeaning thing but for mind. Therefore the study of mind and especially of those processes by which new truth is discovered, has been taken up with an increased interest and enthusiasm that cannot be described, “determined to cease not till I die,” and fervently hoping that I might never die so I might continue my studies into the Beyond.

— *Elmer Gates and the Art of Mind-Using*, p. 68.

Within this vast domain of infinite room there occurs forever the great Drama of The Cosmic Process whose separate acts and scenes are marked off by larger and smaller periodicities. Herein the universe undergoes its perpetual transformations and redistributions of matter, motion, and mind. This limitless ROOM is the home, the dwelling place, of boundless Totality; within this Space there are aggregated all Things into one reciprocally functioning Cosmic Whole; they are all composed of the same fundamental matter and motion and mind; materially, dynamically, and psychologically they are alike; they are tied together by various forces and interactions and functionally connected so that no one Thing is independent of all other Things but are inextricably related and interdependent, making ONE, FUNCTIONAL WHOLE, whose rhythmical interactions are functional periodicities.

— *Elmer Gates and the Art of Mind-Using*, pp. 71-72.

There is *one* Process going on in the world: it is the *growing earth*, and we are not the whole thing. The earth is growing geologically and astronomically and chemically and botanically and zoologically and psychologically and sociologically; and its industries and commerce and government are mere symptoms of the real process, momenta of its expression, and can be understood only in connection with all other things that are going on simultaneously as the earth-process, in a synurgic synthesis.

— *Elmer Gates and the Art of Mind-Using*, p. 383.

The whole earth and all that lives in it is a functioning unit, and as a historically progressive development it may be best understood with its parts organically related and reciprocally interactive.

— *Elmer Gates and the Art of Mind-Using*, pp. 395-396.

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 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!

— *Elmer Gates and the Art of Mind-Using*, pp. 456-457.

Doing That Which Nature Is Doing at the Same Time

Wait until the tide flows the way you want to go, and you will not waste strength swimming upstream when you might float downstream.

— *Originality and Invention*, p. 42.

The human organism has its growth periods, with ontogenetic lines of functional development and in each line a sequence of functional crises. There are periodic, or rhythmical, sequences of functions and periodicities in all organic life, and if some are known others can be determined. To conform to them is to be doing that which nature is doing at the same time, thereby having the Cosmos for a partner and guide. When periodicities occur in any organ or person or world, then is the time for that kind of functioning easily and naturally, because that kind is then and there the trend of events for that thing and for the Cosmos of which it is a functional part. To determine the times of the beginnings of natural functional periodicities and conform to them is to float upon the cosmic tides and not battle uselessly against them. Particular kinds of bodily and mental work should be performed at certain ontogenetic periods and seasons, so as to take advantage of the great physiologic, physical, and psychologic tendencies of these periodicities.

When a function or faculty first becomes ontogenetically active, then, as pedagogy teaches, is when it should first be trained. When some other faculty begins its periodicity, all other matters should be temporarily dropped and the new functioning

given opportunity for uninterruptedly starting its development and growth. To attempt to train or use an activity before the time of its functioning is time worse than wasted; to wait until after the period of activity is just as wasteful. In forming habits of work one should conform to the ontogenetic life periods when that kind of work is due, and it should not be skipped.

— *Elmer Gates and the Art of Mind-Using*, pp.72-23.

Predilections, Leadings, Impulses-to-Do

A predilection is a preference for things, acts, vocations, sciences, arts, persons. Fortunate is he who reaps the full value of the experiences that are indicated by his predilections *at the times when* they arise, for it is *then* that he needs the growths that will be produced.

— *Originality and Invention*, p. 11.

A man to the extent that he is predilectively awake and aware is something more than an individual force; he is also and more largely a product of the total progress of the world in which he is an integral part.

— *Elmer Gates and the Art of Mind-Using*, p. 4.

It is probable that these powerful and reasonless impulses or leadings are, after all, but the reflex stimulation of certain dominant and predilective abilities, pregnant with a new idea or thought or insight, and getting ready to give it birth.

— *Elmer Gates and the Art of Mind-Using*, p. 30.

The alogical and subconscious and superconscious do actually lead and drive us according to their own cosmic natures, but it is our *scientific knowledge* of them that enables us to utilize them more directly, efficiently, and completely, and to avoid useless effort and mistakes. Therefore, to study Mind and Consciousness successfully we must live the natural and sincere daily life of Consciousness and Mind and thereby put ourselves not merely under the guidance of our scientific knowledge of these things but also under the leadership of the things themselves.

— *Elmer Gates and the Art of Mind-Using*, p. 352.

A purpose which is normal to you cannot be invented, adopted, or forced; it must be *found* in your very disposition and predilection — it should be the dominant expression of your nature.

— *Originality and Invention*, p. 86.

Happiness does not consist in *owning* this or that valuable or beautiful thing, or in having this or that friendship or love; it does not consist in wealth or fame—it comes primarily from the use you make of these things *as means for fulfilling* your predilective place in the part of the world to which you belong; in doing your organic

part of the work of the World-Process by means of these things.
That they make you happy is a *normal incident* of that use.

— *Elmer Gates and the Art of Mind-Using*, p. 389.

A man may work patiently and faithfully all his life and be a helpful assistant, rear and educate a family, be an honorable citizen, and yet be deeply unhappy all the time because he has failed to realize his meaning to the world, because his genius-capacities were suppressed, untrained, unused. Such a man will fail to get the joy of labor because he will not have labored at his predilections, his personhood will be retarded, and the world will lose the new things in knowing, feeling, and doing which he might have brought to it.

— *Originality and Invention*, p. 87.

The selection of one's natural vocation and best occupation should precede every other preparation for livelihood and business. The fundamental principle of selection is that it shall be done by a systematic study of one's "primary responses" (to the Cosmic Process) consisting of predilections and genius-capacities, and of one's "secondary responses" consisting of impulses-to-do and purposes.

— *Originality and Invention*, p. 86.

The moment you do not *feel* the relatedness of a bit of knowledge to your life interests, here or hereafter, your knowledge becomes worthless.

— *Originality and Invention*, p. 126.

Dominancy

One practical conclusion is that *dominancies* should be guarded; they are the most important event in a psychurgist's life.

— *Elmer Gates and the Art of Mind-Using*, p. 411.

Do not give any mystical interpretation to the account of how these discoveries were made for I have not dwelt upon the *dominancy* of invention-discovery which I created in my mind. These laws were discovered because I had scientifically regulated the conscious processes by which the data in my mind were generalized and by which my mind naturally took the next steps in its insights and uplifts. The exhilaration of the dominancy placed me on a little higher Plane; the functional intensity of my mind's predilection admitted me to a new height of introspective and gnostic experience. These coupled with what I already knew,

when handled by the intellectual processes of analysis and synthesis, constitute new knowledge for me. Moreover, my mind is reciprocally an organ in the organism of the larger cosmos.

— *Elmer Gates and the Art of Mind-Using*, p. 388.

Mind

The one dominant impulse and intuition and overmastering desire of my life is to discover some great law relating to the mind's action.

— *Elmer Gates and the Art of Mind-Using*, p. 335.

With an irresistible impulse-to-do that swept me from every mooring and with a conviction that knew no alternative, I concluded to select my own mind for this great task. I deliberated, trying to find sufficient reasons for a course in life I knew I was bound to take. I had a wholesome attitude towards my lifework, took deep joy in it, and desired to use it for the good of others. I had taken steps in the study of the mind, much bigger ones than I could then describe. I knew that I knew many new things about the mind that were of utmost importance. I was actually engaged in psychologic research, and all that was necessary was to continue my training until the maturity of middle life to make me a technically-equipped specialist along that line; and along with this training I could make a serious lifework of the study of the Inner and Outer Worlds and their relations. Had it been possible to find anyone else willing to put his whole life to this task I would gladly have supported him, guarded him, and supplied experimental facilities, but as I could find no one that seemed to have anything like my own introspective skill or enthusiasm, I rejoicingly accepted or rather usurped the task for myself; or unfortunately I accepted both tasks, that of making the researches and the money to support them.

— *Elmer Gates and the Art of Mind-Using*, p. 45.

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So great is the diversity of meaning attached to all terms relating to mind that it is very difficult to make one's meaning clear to any great number of people, and it is even difficult to make a record of one's own thinking. The same word applies to such a number of distinct mental processes, and so many distinct mental functions have no name, that it is time to introduce some

terminology free from these difficulties. In my own thinking and writing I use symbols instead of words.

— “The Science of Mentation,” p. 595.

By mind I mean the totality of adaptive functioning—I mean not merely intellectual acquisitions, but acquisitions of the corresponding emotive states and conative structures and the attainment of moral character—all of which are mental functionings.

— “The Science of Mentation,” 591.

The meaning which I have herein given to the word “mind” includes all there is of consciousness, together with the functionally associated subconscious processes of the organism; that is, it includes within its scope the psychologic characteristics of the cellular activities. The organs of the body are composed of cells, and these cells can feel stimuli and perform adaptive activities, and as only mind can feel and adapt, it follows that what characterizes the life of a cell is its mind-capacities. If a cell cannot feel and perform adaptive actions, it is dead. I do not attempt to philosophize upon the subject; I prefer to await further knowledge of the mind. It matters not, as far as an understanding of the principles of the art of using the mind are concerned, whether mind includes all there is of vitality or not; or whether there is Mind and Matter; or Spirit, Mind and Matter; or whether Mind, like number, dimension, motion, and persistence is a property inseparable from matter; or whether there is an energy that manifests as Matter, Mind, Motion, etc. These questions I do not attempt to decide, but the fact remains that it is the mind-like capacity of the cell that constitutes its life, and that it is out of these mind-like functionings of the cells of the body and brain that the conscious processes of the human mind arise.

— *Mind & Brain*, pp. 42-43.

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Mind always requires an organism for its manifestation; science knows of no instance of mental phenomena occurring without being manifested by a living body.

— *Elmer Gates and the Art of Mind-Using*, p. 129

The body is a mind mechanism; all its structural peculiarities and physiological processes are such as they are because they form a mechanism for the embodiment of mind; and every defect in the mechanical completeness, functional working, nourishment, or

elimination of by-products, at once disarranges the mind. Of this there is abundant and convincing proof.

— *Originality and Invention*, p. 39

Mind in its very nature is an adjustment between a finite organism and its environment.

— *Elmer Gates and the Art of Mind-Using*, p. 338.

The environment enters shapingly into the *mind* by furnishing its sensations, images, concepts, and ideas of objects. The mind reacts upon its *environment*, modifying it. The mind is intrinsic in the living *body*, constituting its life and building it. These three factors mutually influence each other [and] constitute a mechanism in the fullest sense—not merely a mechanism but a living mechanism—a mind-mechanism; a self-active, mind-making mechanism which is guided by the mind it makes; in turn the mind organizes the mechanism.

— *Elmer Gates and the Art of Mind-Using*, p. 69 [edited]

Your mind cannot be in fundamental antagonism and contradiction to the cosmic order out of which it was generated and from which it has directly inherited all of its characteristics; and, therefore, to introspectively and scientifically know the nature and laws of your own mind is to know directly that much of what is the most interesting, mysterious, wonderful, and perhaps the most all-pervading and potent force in the Universe.

— *Mind & Brain*, pp. 45-46.

There can be a bigger mind than any actual mind known to us. I do not state this as a datum of science but as an actual conviction that influenced me. That which we name electricity is capable, no doubt, of manifesting in a greater number of ways than has ever been witnessed. There is more to it than we know about or inquire, and just so it is with mind; the mental abilities of all known living things from cells to mankind and of all higher species which yet may evolve or that may evolve on all the planets are even now contained within the possibilities of Mind.

— *Elmer Gates and the Art of Mind-Using*, p. 27.

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Reality manifests itself to me in two ways, as my own mind and as the objective world, but that is knowable to me only by means of my mind, and perhaps incompletely and inaccurately and

even illusorily. Both of these manifestations constitute the whole Reality as I know it.

— *Elmer Gates and the Art of Mind-Using*, p. 43

While the mind impresses its own nature upon outward things, it happens that the nature of mind and the nature of outward things are one and the same nature, because both are manifestations of the same Reality, constituting two forms of that which exists, and therefore these natures must be alike and corroborative of each other. The mind puts its stamp on what is known of outward things and on them (insofar as it purposively modifies them), and the outward world puts its stamp on the mind, and this mutual modification is all a causal and functional part of one cosmic process. These are objective and subjective factors that are both produced by an activity of a Reality of which the inner and outer worlds are symptoms, and the method which, as a result of the interaction of the two worlds produces knowing, may be discovered by an introspection of that which does the knowing; by an observation of that which is known; and by effecting a synthesis of the two kinds of data.

— *Elmer Gates and the Art of Mind-Using*, pp. 43-44.

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Mentation is fundamentally a social product—the result of interaction between a living organism and its cosmic environment. Sensating, imaging, and other intellections are social products. Language is wholly social.

— *Elmer Gates and the Art of Mind-Using*, p. 252.

A companion, helper, associate, co-worker, influences one's mental functioning by every gesture, tone, look, suggestion, opinion, approval or disapproval, argument, and mood. Minds interact consciously and subconsciously especially during quiescence, dirigation, introspection, and awareness; by their congeniality, presence and other ways.

— *Elmer Gates and the Art of Mind-Using*, p. 246.

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The most important instruments in a laboratory are the minds that make the experiments.

— *Immortality from New Standpoints*, p. 355.

All so-called physical labor is mental labor: even the instinctive and habitual actions are mentally *directed* labor. All sciences and arts and all institutions are products of mentation.
— *Elmer Gates and the Art of Mind-Using*, p. 495.

The difficulties of the human race will not be surmounted and the problems of this world will not be solved unless they are solved by the Mind. Through Mind, Truth becomes the Light of the World.

— *Elmer Gates and the Art of Mind-Using*, p. 28

Mind is the earth's greatest natural resource.

— *Elmer Gates and the Art of Mind-Using*, p. 435.

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Your first objective is to learn more about the original part of yourself and your mind.

— *Originality and Invention*, p. 72

Consciousness

One does not need to know what Consciousness is in order to know that *it is*, any more than Faraday needed to know what electricity is in order to find out what it will do.

— *Elmer Gates and the Art of Mind-Using*, p. 332.

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

— *Elmer Gates and the Art of Mind-Using*, p. 186.

It seems basic in psychology and physics and philosophy that Consciousness can direct the motion of matter (and without altering the law of conservation of the energy of motions). The introspective experiments prove conclusively that a state can be psychally initiated and can change cells physicochemically and change psychal wholes. An integration of introspects of kinds formerly unknown and not objectively derived are remembered and enregistered, and these are the children of the consciousness factor of psychophysical complexes. If consciously discriminated color differences are accompanied by a related conation, the experiencing of them augments the complexities in the internal structures of the brain, and as these enregistrations are necessary

for remembering, they are that much more mental content (mind) and brain; therefore, *consciousness is a biological factor*.

— *Elmer Gates and the Art of Mind-Using*, p. 496.

There are phenomena in the objective world that Consciousness cannot predict or know except by experience; therefore Consciousness must learn about the objective world inductively.

— *Elmer Gates and the Art of Mind-Using*, p. 336.

Consciousness has that nature which makes it impossible for it to exist save in a state of perpetual change. A uniform sensation of pressure becomes quickly unnoticeable—the pressure must perpetually vary or the sensation will cease, and this is true of all conscious states whatsoever. It is impossible to maintain a uniform conscious state.

— *Immortality from New Standpoints*, p. 346.

Consciousness is not a single but a *dual* phenomenon. That in me which is conscious that I am conscious, of itself implies two conscious conditions, one of which is my individual part of the consciousness, and the other is the Awareness or Supreme Consciousness and out of which my consciousness has differentiated. They are both aware of each other.

— *Elmer Gates and the Art of Mind-Using*, p. 183.

There is immanent in the mind a Consciousness per se that is not individualistic but an *active process* of consciousing, alike in all minds, self-active, the ceptive base of every mental state.

— *Elmer Gates and the Art of Mind-Using*, p. 340.

Now, just as in every individual man there is an actual life going on, so in each cognitive state there is Consciousness going on, else we would not be aware of it. While consciousness lasts it is *doing something*: it is not merely the sign of some particular cognitive meaning to the creature in which it occurs, but it is also *modifying* other conscious states that are coexistent. It is initiating and causing biochemical and histological changes in the brain; it is directing and setting in motion the subconscious processes; it is directing the will and causing and controlling the bodily molar motions.

— *Elmer Gates and the Art of Mind-Using*, p. 362.

Only through pure and unmixed purposing do we finally

insight the most important feature of Consciousness: its Self-Activity.

— *Elmer Gates and the Art of Mind-Using*, p. 472.

What impressed me most all morning is the disparateness of Consciousness, not deducible from any postulate. I am sure the secret of Cosmos lies in it.

— *Elmer Gates and the Art of Mind-Using*, p. 257.

Consciousness is as much a cosmic force as gravity or motion or heat.

— *Elmer Gates and the Art of Mind-Using*, p. 471.

In a great person the Cosmic nature of Consciousness is more fully manifested than in lesser minds; the mind has attained a higher evolutionary development and a more universalized expression and partakes of a larger portion of the universe. I am not trying to be mystical: if a million radiometers were placed in sunlight every one would begin to revolve at once, and notwithstanding individual peculiarities, each would revolve more rapidly if the sun's rays got stronger and less rapidly if the rays got weaker. Its efficiency would depend upon its completeness as an instrument, just as man's efficiency depends upon his completeness as a mind. The greatest person and the greatest radiometer would do the best work because each most nearly corresponds with the Cosmic conditions of success. All the radiometers would respond to fluctuations in the sun's rays, to a force outside themselves and to that extent function non-individually; in like manner a million minds may respond to Cosmic influences outside themselves, as for instance to the inherent nature of Consciousness that is immanent in each mind, and thus function non-individually and more perfectly as they become greater and completer persons. That is, Consciousness has its own nature and mode of activity whomever it manifests; and to its laws all mind must conform.

The very nature of Consciousness and the modes of its activities underlie all forms of life and organic progress. As manifest in a mind, Consciousness prefers pleasurable to painful states; it organizes experiences by classifying them and because Consciousness can detect likenesses between states as well as differences, classification is unavoidable; it prefers a true picture of its surroundings to a false one, and so on. Therefore the fundamental cause of progress appears to lie in the very nature of Consciousness, and this nature is Cosmic.

— *Elmer Gates and the Art of Mind-Using*, pp. 375-376.

It is not the ephemeral conscious states of a human mind that is giving this message: it is the cosmic nature of Consciousness itself that is speaking.

— *Elmer Gates and the Art of Mind-Using*, p. 462.

Though the names sound allegorical, they are simply convenient terms for actual mental faculties and processes and methods.

— *Elmer Gates and the Art of Mind-Using*, p. 339.

Awareness

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

— *Elmer Gates and the Art of Mind-Using*, p. 260.

What I call Awareness remains unaltered, and I know it remains the witness of each passing state.

— *Elmer Gates and the Art of Mind-Using*, p. 312.

Now, that which is an unchangeable characteristic of the Awareness is that which underlies all knowledges—creates and conditions them—and a collection of such introspective data is a collection of inductive data, and is just as capable of being *experimentally verified, classified, and generalized* as are the data of acoustics or psychophysics; and the result of such study of the Awareness is a metaphysic.

— *Elmer Gates and the Art of Mind-Using*, p. 306.

Between Awareness and Consciousness is the mind, built by Consciousness and viewed by Awareness.

— *Elmer Gates and the Art of Mind-Using*, p. 349.

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 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 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.

— *Elmer Gates and the Art of Mind-Using*, pp. 433-434.

States of Consciousness

States of consciousness embody themselves in material organization. The whole mass of evidence collected in the study of organic evolution is proof that with increase of mental development there is a corresponding increase of anatomical development. If this were not so there would be functional differentiation without concomitant structural differentiation: there would be functioning without functioning structures, which is impossible. The body of a living creature is a mind-manifesting mechanism; the different degrees of evolutionary development are different integrative degrees of mind-embodiment. If evolution resulted in getting less and less mind it would not be progression but retrogression: evolution is therefore explicable only as a process of mind-embodiment.

— *Immortality from New Standpoints*, pp. 343-344.

A new conscious state must arise by the mind's discovering or detecting a difference between its present states and a new state just experienced.

— *Elmer Gates and the Art of Mind-Using*, p. 343.

If Consciousness could not detect differences in its states, we could not be conscious at all, and knowledge and experience could never start. The detection of a difference in consciousness is the basic and prelogical induction, and the detection of a likeness is the basic deduction, which gives a criterion of truth applicable even to submental matters. Hence conceptuation has for its basic process of classification an infallible criterion and highest authority.

— *Elmer Gates and the Art of Mind-Using*, p. 333.

Cognostics gives conclusive proof that in a somewhat similar way to chemical combination, when one conscious state is simultaneously present in consciousness with another conscious state, they will unite, if the proper mental processes are applied, and produce a new mental integrant. These conscious states—each having different properties, qualities, and cognitive values—unite through the influence of the cosmically constituted natures that underlie them and according to conscious, subconscious, and cosmic processes. The resultant mental integrant is a new kind of conscious state, having properties, qualities, and cognitive values that differ from those of the original states. When the right kinds of states are thus allowed to act upon each other in the right way according to the psychurgic art, the result is new knowledge.

— *Elmer Gates and the Art of Mind-Using*, pp. 306-307.

The previous content of the mind modifies what subsequently enters.

— *Originality and Invention*, p. 31.

I was in that condition of *utter mental freedom* that made it possible for me to interpret my mental functionings without modifying them by superstition and prejudice.

— *Elmer Gates and the Art of Mind-Using*, p. 3.

Meaning

To a creature in a pond a given object may cause the sensation of red, and if that object is used as a food, that sensation will mean something good to eat; to another however, of a different degree of evolution or on another planet, that same sensation may mean something noxious. Now divested of its cognistic meaning this state will be the same in *kind* to each one of a dozen creatures however widely its meaning may differ. The meanings are cognistic, but the consciousness element which constitutes the sensation of red apart from its meaning, is Consciousness *per se*. If a moment of Consciousness *per se* did not arise in response to the stimulus from the object, the creature could not be aware of the object. According to the special experience of each creature, that Consciousness state comes to have a quite special meaning: it is individualistic, local, temporal, relative while the Consciousness state *per se* is non-individualistic (the same in different creatures), universal, absolute. All the experiences of a given creature in a given environment are primarily pure Consciousness states but when interpreted they are cognitive states and their enregistration as memory-structures and mental content builds the cognitive

mind, which is local and temporal (necessarily so for adaptive value in an evolving creature).

— *Elmer Gates and the Art of Mind-Using*, pp. 344-345.

Subconscious Processes

The subconscious processes constitute by far the largest part of mental activity.

— *Originality and Invention*, p. 19.

During Prospective Intellection the anticipation of what we desire to know hovers like a phantom in the horizon of the understanding while the separate parts of an insight already lie like a landscape beneath the sky, ready to be pieced together by the subconscious. The thinker makes a prospection of the unexplored region through which he would travel, and the subconscious leads him toward the goal. The prospection held in the mind as a taxonomic synopsis excites certain parts of the brain, blood goes to those parts, there is in them increased metabolism, and the result is that differentiations and integrations take place in the mental content and they become relatively more dominant than any other groups of memories and a unity of certain conscious states takes place in which the vacancies and incongruities of what is lacking to complete the picture is clearly discerned, and this constitutes one form of ideation.

— *Originality and Invention*, p. 21.

All deductions are subconscious processes. The mind often leaps to new insights, seemingly skipping several logical steps, but it makes no skips; the unseen steps are subconsciously taken from actual data. The mind has a subconscious experience and also an immanent nature of its own which guide its elaboration of conscious and subconscious mental data into new understandings, insights, and feelings, and the regulation and promotion of these voluntary and sub-voluntary states and processes is the art of mentation.

— *Originality and Invention*, pp. 24-25.

The subconscious deals with the ontogenetic memories and phylogenetic instincts and desires of an individual, and creates out of them ceaselessly and with astounding rapidity all kinds of false, half-true, and often new and beautiful insights, which the conscious intellectual life may validate and use according to its methods, and do safely. To mistake these promptings and symbolic visions and insights as coming from something *higher*

than the conscious self is one of the horrible mistakes of mysticism and of the past, and is the central danger of inspiration. The word sent to you out of the subconscious is not “the voice from Most High” — it is the cry of slaves for a chance to serve, ever ready and willing when *the task is set*. This power of the subconscious is one of the infra-logical processes which the conscious intellection must learn to use as a tool.

— *Originality and Invention*, pp. 68-69.

Gaze upon a mottled wallpaper in a dim light and the subconscious will create picture after picture, re-combining and often adding what is not there. So the subconscious uses all your memory-content and instincts and dream-memories, and the echoes of old struggles and joys, and creates combinations of all kinds; and if you are trying to solve a problem it will suggest countless combinations until often the conscious mind finds one that proves to be true. This is Poincare’s theory of the way his mind discovered the solution of mathematical problems; and the same experience all naive discoverers and inventors have had. It is the old way to mentate, but not the scientific way. The new way was born out of the old; and out of readings (impulse-insights) were suggested to my conscious mind steps that, under the *guidance of scientific method*, led to the Mind-art.

— *Elmer Gates and the Art of Mind-Using*, p 109.

Reading the Spectral Book

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

and which in a few instances have proved to be facts and ideas capable of inductive verification.

— *Elmer Gates and the Art of Mind-Using*, pp. 187-188.

Where Ideas Come From

The popular belief is that ideas come from somewhere outside one's own mind, but there is no scientific evidence of such an origin of any of these ideas of the sciences and arts, neither do they come out of the subconscious. They come out of the *conscious and subconscious data*, derived from experience and integrated and selected by the help of the subconscious. The conscious [processes] put the subconscious processes to work, regulate them, and help do the work and record the results.

— *Originality and Invention*, p. 20.

That no one may conclude that I believe these new ideas came out of nowhere and from nothingness, let me emphatically say that I know them to be the result of inferences from data already in my mind, or generalizations and new combinations thereof and better understandings and insights, and esthetic appreciations and appraisements of their useful applications. Intending the mind upon mere vacancy of mental content will not produce new ideas; re-functioning cannot give results unless there are true data as conscious states. The new ideas are not “drawn out of the ether where they are stored,” as one spirited journalist insisted. They are apperceptive elaborations of mental content, and the results will be true or false in proportion to the true in the mental content. I know indubitably that by introspective dirigation I can attain new ideas on any subject at will by consciously dirigating that cosmic process which is the basis of my mind; and that new ideas achieved by subconscious methods were not attributable to any source outside myself, except insofar as my mind-process is cosmic and part of a universal process going on outside myself, and of which my mind is a fractional part. But how does it happen that when the same data are taught to a number of students there is only an occasional one who gets original ideas? It does not follow that because a student has studied a science he will make discoveries and inventions in it. Why not? That is just the point I was trying to discover.

— *Elmer Gates and the Art of Mind-Using*, pp. 121-122.

Emotions, Metabolism, & Energy

I must absolutely expunge from my mind all feelings of bitterness or resentment toward those who have recently attempted to injure my affairs, this being one condition prerequisite to success in my introspective efforts.

— *Elmer Gates and the Art of Mind-Using*, p. 176.

Every definite mental experience produces a definite anatomical and molecular structure in some part of the nervous system. Each definite emotion produces a characteristic metabolism, and a definite memory structure.

— “The Science of Mentation,” pp. 588-589.

Cells take food out of the blood, assimilate it, excrete the refuse matter, manufacture the energy of life and repair the waste of fatigue; these changes are called metabolism. If these cells are living at a profit, that is, if they are accumulating nutriment and growth and energy, the process is called anabolism; and if the reverse process takes place through fatigue or disease, it is called katabolism. Now I have discovered that the *evil and depressing emotions augment katabolism*; and when they are prolonged and intense there result poisonous autotoxic compounds which I have named *toxastates*. When the *good and cheerful emotions are intense and prolonged, there results an augmented anabolism*, and the production of superabundant energy and the nutritive products which are stored for after-use, which compounds I have named *eunastates*. All painful and disagreeable sensations are katabolic, and fill the cells and blood with toxastates, and the memory-structure produced, recreates these poisons whenever it refunctions. Hence, avoid all unpleasant sensations, and if one is produced never allow its repetition.

— *Psychology, Psychurgy, and the Kindergarten*.

Each emotion produces a metabolism characteristic of that emotion, and every introspective state which the pupil can recognize and maintain, will, while thus maintained, produce definite structural effects and definite physiological and pathological results in the pupil's own organism which leads to formulation of the laws of organisms in the terms of mind. Introspective states affect metabolism, circulation, respiration, digestion, assimilation, excretion, secretion, growth, sleep, wakefulness, strength, health, hearing, seeing, tasting, smelling, temperature and pressure senses, dreams, movements, complexion, voice, gesture, and the environment. The new method of scientific research in this domain, as before stated, consists in experimentally

maintaining and suppressing introspections and studying the organic and environmental effects in order to formulate the laws of organisms, especially of the pupil's own organism—a knowledge that exceeds in importance that of all others to the pupil.

— “The Science of Mentation,” pp. 592-593.

Hate sets up most rapidly those changes in the bodily tissue which are generally known as “metabolic.” Metabolic changes in the tissue are of two kinds: the beneficial or “anabolic,” and the injurious or “catabolic.” I have shown by actual experiment that hate creates catabolic chemical products faster than the excretory functions can eliminate them. These products or “catabolins” are all poisonous and are highly injurious to the tissues. They include urea, ptomaines of various kinds which form part of the bodily waste, volatile alkaloids and other cutaneous exhalations and certain toxic elements which appear in the respiration. It thus will be understood readily that any long-continued state of hatred must profoundly modify tissue and all physiological functions.

Conversely, a study of the physiological results of the cheerful emotions reveals an entirely different set of chemical products in the “anabolins.” All of these are tissue products, which are constructive, nutritive and healthily stimulating. They reveal a kind of stimulation which is unique to and peculiar to living tissue in that it makes no added draft upon the vital energy, like ordinary stimulation. This is an important point, and one which could not be studied too deeply for the benefit of the health of the human race.

Outside of the visible or measurable or calculable energy in the human Body, there appears to be a latent energy which thus can be drawn upon without in the least diminishing what might be called the visible supply. Life, as represented by the human Body, is so strange a thing, protoplasmic cell action is so completely modified by the varying states of the Will, that the further one investigates the more unmistakable becomes the truth that even in our minutest bodily processes we are under the dominion of a law which can be called only a Moral Law.

Love has the greatest power to augment all the vital functions.

Hate has the greatest power to injure them.

— “Sure Cure for the Blues.”

If for the next five years your mind were filled with an ever-active content of hate, suspicion, deceit, fear, anger, jealousy, and revenge; if every morbid incident in literature and from the annals of the Police Courts were learned and expounded — What think you would be the effect on your brain and character and daily thought and *impulses* as compared with five years of the reverse

kind of life? Five years of love, confidence, faith, joy, courage, friendship, altruism, of literary exposition of every normal incident from life and literature, would fructify your brain, ennoble your character, and fill your days with benevolent impulses. If two persons were absolutely alike but each living one of these lives, they would no longer be alike after the five years; they would even look different.

— *Originality and Invention*, p. 140.

The creative powers of mind are active only when there is surplus energy.

— *Originality and Invention*, p. 40

Esthesias

We try only to the extent we have interest in things, hence effort arises out of esthesias.

— *Elmer Gates and the Art of Mind-Using*, p. 240.

The thrill of creative passion will not come except through a love of the subject.

— *Originality and Invention*, p. 27.

A characteristic symptom of creative ideation is this ecstasy of enthusiasm which accompanies it. Indifference at such a moment would be fatal to the formation of the cooperative reciprocity between the conscious and subconsciousness.

— *Originality and Invention*, p. 27.

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

— *Elmer Gates and the Art of Mind-Using*, p. 257.

Volition

We do not volitionally create our thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought or of a truth, but, we can, as it were guide the ship by moving the helm.

— *Mind & Brain*, p. 24.

Perhaps the greatest mistake the novice makes is the persistent illusion that the esthesias, especially wishes, are of our own volition; they are not, but as much a part of the cosmic order of events as the rising of the sun. Another similar error is the venerable lie that it is by the will that choice is made; choice is involuntary esthesia.

— *Elmer Gates and the Art of Mind-Using*, pp. 258-260.

Activities are volitionally carried out which *feeling* has chosen.

— *Elmer Gates and the Art of Mind-Using*, p. 128.

The person's will is the result of the interaction of the totality of his memory-structures relating to any given object or event. It is possible completely to change the dominance of his desires and motives, likes, and dislikes, etc, by enregistering in any part of his brain another series of memories, and, by so doing, you control the will. This is called "auturgy"; it is the art of systematically controlling the will by a process of brain-building and character-building based upon a taxic registration of experiences with the Ego.

— *Mind & Brain*, pp. 31-32.

There is an outer series of cosmic events, such as movement of the stars and the evolution of life on earth, and my own subconscious life processes, over which I do not have direct volitional control; and there is an inner series of cosmic conditions called Consciousness and Awareness over which I have no direct volitional control; and between them exists my own inner mind-series, which according to its knowledge of all three series enables me to adapt my acts to purposive conduct. If that knowledge is correct and extensive and if feelings are normal, I will drift or conform to the trend, or tendency, of the cosmic series. Now, my knowledge is limited and largely incorrect, and to that extent I am apt to run constantly counter to the cosmic purpose, or telos. But if I am in close touch with my Consciousness or Awareness, it may influence my mind (intellectually, emotionally, or subconsciously), being part of the cosmic series that tend to normalize me.

— *Elmer Gates and the Art of Mind-Using*, p. 356.

Introspection, Quiescence, Periodicity

There were no guidebooks to follow, no Baedeker of the introspective world. No precedents had been established, no guideposts set up by predecessors. I was entering alone into a new region, wholly unaware of the kinds of dangers or opportunities. I had to learn by doing it. I had to do it first and find out how afterwards. After many successive expedients, I finally found that to get a clear arena, unencumbered with uninvited guests—so the invited mental states might come out, like gladiators one or two at a time, and perform for my introspection—it was necessary to attain what I called psychological and physiological quiescence.

It is not a fad, not ‘sitting in the silence for concentration.’ It is serious work for earnest students. The novelty will soon wear off, unless indeed it is kept up until the real novelties of origination commence; and then the wonders of the Arabian Nights sink into insignificance as compared with the new world of your own mind which is by far more marvelous than the Seven Wonders of the objective world. A world in which you alone can enter, and only by means of your own consciousness manifesting introspectively. You will be well repaid for the trouble if you succeed, and in that empire you will find all the possibilities of your nature. Nothing can ever come to you except it come to your consciousness. But first you must still the Babel of spontaneities before you can truly hear; you must subdue the flickering and the confused glimmering before you can see; you must control your functionings and suppress the anarchy of your spontaneities before you can become King of your own subjective domain. And to rule yourself (that is, to rule your Person by your Self), is greater than to rule the world.

— *Elmer Gates and the Art of Mind-Using*, p. 59-60

If the introspector can tell what things the mind is doing with reference to its grosser forms of cognition, he can practice the Old Introspection. If he can notice the same things as meaningless wholes, he will have entered into the New Introspection. If he can discriminate in a state its psychal parts, it will be a step in the Newer Introspection. If he introspectively (not apperceptively) can see the telic wholes, the Newest Introspection will be entered; and if he can discriminate the mutual modification of states, he will enter the Highest Introspection, the kind that finally provided the bridge that led to the new validation and a new world of Consciousness.

— *Elmer Gates and the Art of Mind-Using*, p. 323.

The different metabolisms of the system affect introspections; so do different attitudes, gestures, colors, sounds, temperatures, humidities, electrostatic conditions of objects and the atmosphere, altitudes, smells, tastes, touches, movements, and so on, *ad infinitum*. In brief, this science inventories introspections, and finds out what kinds and degrees and successions of introspective states accompany certain anatomical and chemical conditions of the organism and certain conditions of the environment. The new method of experiment consists in artificially varying organic and environmental conditions and observing the concomitant variations in the introspective states of the student.

— “The Science of Mentation,” p.. 579.

* * *

Quiescence: the art of attaining functional equalization, rest, metabolic recuperation, and the art of inhibiting useless spontaneities.

— *Elmer Gates and the Art of Mind-Using*, p. 55.

From the moment one is awake the sensory areas, like the leaves of the aspen tree in the wind, are habitually without a moment’s rest, and they have been since birth. When introspecting, the senses should be completely quiet in the new quiescent sense, except the one being introspected, which should alone be active.

— *Elmer Gates and the Art of Mind-Using*, p. 52.

If a light or noise is disturbing pay no attention to it and inhibit your consciousness from dwelling on it. I can not tell you how to do this, any more than how to move your arm, except that you do it by trying until you succeed. You must, for instance, have a notion of what is to be done, then intensely desire it and persistently will the inhibition of attention, and repeat the effort until it occurs. Remain aware, and aware that you are resting and inhibiting all mental work. If it does not occur, stop further effort.

— *Elmer Gates and the Art of Mind-Using*, p. 52

* * *

The great and important law: functional activities of the mind and body, if systematically and regularly repeated, soon form the habit of periodicity.

— *Elmer Gates and the Art of Mind-Using*, p. 51.

The inhibition of all useless voluntary and involuntary muscular and sensory activities—of purposeless intellections and impulses, soon became by force of periodicity, easy and more and more complete. Useless twitchings, rumblings, muscular and mental strains, brooding, worries, desires, imagings, were stopped. Evil and depressing emotional states were suppressed, and the pleasant ones correspondingly increased. The light of awareness was kept brightly burning, but the flickering flames of useless conscious states were turned down ever lower and lower until even the purposive processes were quiescent. If completely successful, the body feels like a statue inhabited, not by special senses and feelings, but by a pervading body-feeling (somatosis); the whole cerebral cortex (which is anatomically connected with all parts of the body) sends libero-motor and metabolic and circulatory and other nervous influences to all parts of the body at once, thus equalizing the vaso-motor irregularities of the blood circulation due to one-sided activities and specialized habits of work. The areas of the brain and body that have day by day been accustomed to prolonged activity, and which during night have been the center for dreams, have thus become permanently over congested with blood, but during this quiescence have a chance to rest and recuperate because the blood is withdrawn and spread throughout the whole body almost uniformly. In ordinary life at all times certain organs, or motor areas, or intellectual or emotive areas, are habitually (by reason of the vocation or trade of the person) hyperemic and their states dominant in consciousness, and other unused structures are anemic; i.e., there is an unequal distribution of functional activity in the organism, and this leads to an atrophic disuse of some structures and a hypertrophic growth of others, which when long persisted in produces disease. But quiescence relieves the irregularity and permits rest and recuperation. During the quiescence there occurs a metabolic manufacture of vital energy that otherwise would not have been made; and this energy is distributed more uniformly over the body, and the surplus is stored for future use. Only during complete rest does this take place in the cells of the body. Few people ever rest completely. They may spend enough time doing nothing, but they do not properly rest.

This practice soon forms a habit of making bodily motions and mental activities only when there is a purpose. The period of quiescence forms a habit that gradually extends in its influence beyond that hour and relieves the mind of its multitudinous, harmful, spontaneous agitations. It conduces to continuous and regulated mental functioning. In many ways it secures anatomic and psychologic growth, removes wrong habits, forms correct bodily positions, relieves abnormal muscular and mental tensions

and nervousness and wrong vaso-motor dominancies. It allows an opportunity for the action of those subtler and more uniform influences belonging to the inherent or immanent nature of the mind and promotes the functional growth according to the needs of the mind's activity undeterred by abnormal or unduly accentuated habits. It allows the normal nervous stimuli regulating growth to act equally upon all structures and functional activities. The special memories of some trade or profession and the special cortical dominancies belonging to particular occupations, no longer so completely determine and monopolize the course of cerebral growth, but the whole nature of the mind begins to act upon the whole organism in which it is embodied.

— *Elmer Gates and the Art of Mind-Using*, pp. 55-57

In the first stage of mind-embodiment the child should have the eutaxic en-registration take place at the *same hour* each day, so as to create a periodicity of vasomotor blood supply to that portion of the brain, and a periodicity of metabolism, etc.

— *Psychology, Psychurgy, and the Kindergarten*.

That restless tendency to involuntary muscular activity which is so common to all people when ill at ease, or when first trying to stand or sit very still, had during that daily hour entirely disappeared.

— *Elmer Gates and the Art of Mind-Using*, p. 51.

Language, Linguistic Mentation

The first great opportunity of a person who finds himself a citizen of this world is to learn a language and through it the thoughts and achievements of the human race. The second great opportunity is to add to that thought and achievement by discovering new facts or domains. The third great opportunity is to use them for self-expression and the world's good.

— *Originality and Invention*, p. 9.

That which uses language is a *mind*, and classifications used should be true to the nature of the mind and in accord with its processes.

That is, our classificatory system should arise out of the mind's actual experiences with itself and with other things; such as out of its own sensations, images, concepts, ideas, thoughts, appetites, emotions, sentiments, volitions, activities, which would be a

“*psychotaxis*.” It is in terms of these units that we cognitively know the world, and in no other way do we know it.
— *Originality and Invention*, p. 134.

The fundamental psychologic laws of language, simply stated, were discovered to be: that a *concept* is the *simplest* mental unit that is *named*; it is the psychologic basis of speech, and the spoken, written, or other sign by which it is symbolized is a word. A concept is the unit of the processus of an *idea* which consists of at least two concepts, and the words for these ideas stated in a corresponding sequence constitutes a simple sentence, the natural sequence being the basis of a natural syntax and inflection. The syntactic sequence should follow that of the processus of an idea. An idea is the unit of a thought and may be represented by a symbol of the third degree of generalization (a word representing a sentence) and so on for thoughts of still higher generalization; that is, words although their orthography may contain no suggestion of the fact, are of different degrees of generalization, or rather they represent conscious integrants of different degrees of generalization.

— *Originality and Invention*, p. 131

Instead of learning indiscriminatively the words in a language just as they come along in any haphazard arrangement, only those words are learned which specifically relate to your primary responses (predilections and genius-capacities) and secondary responses (impulses-to-do and purposes), and they are learned in classic Word-Groups. There results an unusually active development of those portions of the mental content,

— *Originality and Invention*, p. 101

It should be fully understood that this process of getting at the meanings of words is *not* a matter of etymology or dictionaries, but of experimental observation and introspection and validation. The name is the symbol of an actual phenomenon; it is to that phenomenon, and not to the current usage of some language, that one must appeal to learn the true meaning of a word.

— *Originality and Invention*, p. 116.

The whole linguistic process of word-selecting and word-grouping and word-defining makes the intellective content of the brain more dominant, giving to each datum a greater mental readiness; and those memory enregistrations which are thus intensified and equalized and associatively related are those which belong to *heurotechnical work* of that kind which constitutes your

originality-lines.

— *Originality and Invention*, p. 129.

By learning in classic Word-Groups and by grouping these Groups the mental content, insofar as it relates to abilities and purposes, is classically and functionally *organized*, whilst the other portion of the mental content is not, thereby making the brain a heuristic machine.

— *Originality and Invention*, p. 102

This acquisition and organization of the mental states and of the *names of these mental* states is very largely a linguistic technique; it is a mode of linguistic mentation. Every item of experimental observation that must be used in learning a science and every operation of volitionally directed mental processing connected with observing and thinking would be practically unavailable but for your ability to use those wonderfully expedient mental tools called words. Every datum of science that is learned is remembered mainly as an item labeled by a word. The only passport of a concept from one person to another is its name. The only way concepts and ideas and thoughts can be *practically* used in mentation is by words and sentences of words. By understandingly and insightively learning the meanings of the words of a properly classified List of Topics one may easily and quickly learn the main content of the sciences, may quickly and easily arrange that mental content classically and organize it functionally.

— *Originality and Invention*, pp. 102-103

The student *should fully appreciate the stupendous fact* that an active Comprehension of the main classic Topics of any science (if each one is actually understood and insighted and taxically related) amounts to a practical *mentative mastery* of that science, with all its Details pigeon-holed for ready reference by a method that is *far better than the memory*. Every time a new Topic or Detail is recorded in the List of Topics, the mind refunctions the comprehension as a whole with reference to that datum. Every datum thus recorded is ever after ready for mentative use, and is in the meantime *growing* with the comprehension as a whole. It is a twig on the living body of the whole and not a dead stick on the ground to be brushed aside and forgotten.

Startling, is it not? to be told that a properly recorded and classified collection of validated Details is far better than the memory of them!

— *Originality and Invention*, p. 125.

This List of Topics represents the *conceptive and ideative equipment of your mental laboratories*.
— *Originality and Invention*, p. 129.

Language is not merely a mode of recording and remembering and communicating concepts, ideas, and thoughts but it was discovered that it is *par excellence a fundamental method of discovering them*.
— *Originality and Invention*, p. 103.

People have not been accustomed to study their own subjective states experimentally, and thus the very language that must be used in describing them is unfamiliar.
— *Elmer Gates and the Art of Mind-Using*, p. 228.

Intending the Mind

When we are trying to “think beyond the limits of exact knowledge” we must for a long time “intend” the mind upon that subject, and keep it prospectively before us. When we “intend” the mind we fill it with outlines of what we desire to know; we freshly call up by recollection the facts bearing on the case; and we keep in mind the nature and scope of the problem we desire to solve. This “intending” of the mind spoken of by Emerson, although he was not conscious of any intended method connected therewith or of any rational basis for such a procedure, is nevertheless a kind of introspective directing of the attention which places the facts before us in such wise as to facilitate new ideas upon that topic. Now, when we discover the rationale of “intending” the mind and do intentionally and purposely and introspectively what was done naively, we promote the process by knowingly helping it where we may, and also by intentionally avoiding hindrances; and if furthermore we know the psychologic processes involved, we may carry on scientifically what was done empirically. This naive and empirical and even unintentional intending of the mind is what all great philosophers and discoverers and artists have done in their attempts to get new ideas, *except insofar* as they applied the observational and experimental methods of inductive science. The method described later in the curriculum by which taxonomic data are acquired and re-functioned into dominance is the beginning of a scientifically formulated art of intending the mind.
— *Originality and Invention*, pp. 12-13.

If I ask something important to come into my mind I begin the asking process by a certain kind of attention, not necessarily to any subject except I want a new idea of value to me. But I do more than hold a state of expectant attention; I am dimly aware that it must be a discovery, an invention, a business idea, or an impulse leading me to some deed. I dirigate to the cerebrum introspectively; it is difficult to define just what I do. But I am AWARE to the fullest extent of all I know and want. Several hours or days or weeks of this state are necessary, kept up intermittently with appropriate rest intervals, and always the mind produces results I am glad to get. If I keep up this dirigative introspection long enough I become aware of cerebral fullness, blood goes to the brain and I become more and more unaware of my surroundings, absent-minded, and desire to be alone. Gradually certain subjects come uppermost in mind, and suddenly a new idea, invention, or impulse takes possession of me. Up to certain limits, the longer I keep at that subject, the more I become experimentally acquainted with knowledge on it, the more discoveries and inventions I make. After a time the mind gets tired of that subject, wants a rest, and then takes up some other subject. In developing a subject all methods of accumulating verified knowledge must be brought to bear: experimental investigation, the mind's total knowledge of that subject must be kept classified, the application so far made of that knowledge must be studied, and practical specialists conversed and worked with, systematic ideation carried on, re-functioning of the mental content, and so on.

— *Elmer Gates and the Art of Mind-Using*, p. 261.

Desire-Prayer

Desire-prayer: organized aspiration.

— *Elmer Gates and the Art of Mind-Using*, p. 123.

Intending the mind is a true prayer because it leads the mind—that is, the cosmic process called mind—to take those steps leading to discovery.

— *Elmer Gates and the Art of Mind-Using*, p. 187.

It would not be a true psychologic account of this period without saying that this was a time of almost constant yearning or “desire-prayer” for enlightenment—an asking of the Whole for illumination; a wondering why I could remain in ignorance of the real nature of mind when Mind is in the universe! Hour by hour I held in my mind the feeling *that inasmuch as there is that in the*

Cosmos which is conscious, why cannot my consciousness get in touch with it? In a dim way I began to look upon Consciousness as the very inmost secret of the mind and of all life, and as the most significant factor of Existence. I did not clearly state or think this but felt it all the more intensely. I distinctly was aware of *all that other Consciousness* in the *Cosmos* and seemed to *feel* it, although I well knew it might be an illusion or misinterpretation—but of my awareness of it there is no doubt. I conceived the universe as being the infinite body of an infinite mind-activity, the key to which is Consciousness, and therefore I believed that a knowledge of the laws of conscious mind would be the most important attainment possible. To this consciousness-activity in the *Cosmos*, conceived as a cosmic and immanent activity, I yearned my daily and hourly desire-prayers for enlightenment.

— *Elmer Gates and the Art of Mind-Using*, p. 69.

An effort like this one requires maintenance of intense desires and yearning for the knowledge sought or guidance-feeling, and intense longing to accomplish the ends. It is a constant prayer—an esthetic prayer that sets up those functionings in the mind which will lead to its answer. At present I need an overmastering *feeling* that shall be decisive in its urgency and make me feel *this is what I must do and only this*. That is, I seek emotive mentation that shall drive me to do the right thing, just as artistic feeling impels the painter, the musical feeling leads the composer, and the poetic feeling leads the orator, to follow out his genius, to realize the destiny of his character. This emotive guidance must come out of my inmost nature and be based on normal emotion, and express my truest and best meaning; and also the deeper guidance of *entheasm*—for a dirigation to me from the larger world-life of which I am a part.

— *Elmer Gates and the Art of Mind-Using*, p. 243.

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 [the continuing act of

doing the new], 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 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.

— *Elmer Gates and the Art of Mind-Using*, pp. 431-432.

Dirigation: The Inward Focus of Attention

When the introspects of a mentative synopsis of a special class of phenomena are dirigated, those structures of the brain which are functionally involved in maintaining these memories become the seat of vasomotor, metabolic, and liberomotor dominancies; and after some hours or weeks of practice, growth will have taken place, and these structures will have become subconsciously stimulated for their tasks. Active functionings of the subconscious kinds (differentiations and integrations) will occur, and the results will from time to time be flashed into consciousness. Evanescent and almost imperceptible shades of meanings and relations will be discoverable owing to the dirigatively exalted activity of the parts. Introspection becomes easier because of the greater intensity of the conscious states in *contrast* to the adjacent quiescent structures; and the enthusiasm—entheasm—exaltation of the rapture of anticipated discovery and new insight increases the total functioning with reference to this one contemplation. The whole conscious and subconscious mind in functional reaction with the cosmic forces tends to produce mental evolution in the understanding of that class of phenomena contemplated. Growth takes place, the attention concentrates in those structures which must function to maintain the comprehension, and this renders those tissues most sensitive which are most directly concerned. At the same time the other cerebral structures by correlation of functioning become less active and more quiescent and anemic, so

the consciousness in contrast acquires a dreamlike vividness; indistinct changes and shades of consciousness ordinarily unnoticeable, enter from the great subconscious domain.

— *Elmer Gates and the Art of Mind-Using*, pp. 120-121.

Quiescence and dirigation are proper aids to the mentative process of inventing, discovering, and learning only after all the other elements have been achieved; they are not substitutes. The intellectual activities of sensating, imaging, conceptuating, ideating, thinking, and reasoning, and the esthesive and conative processes, are rendered more efficient and normal by proper dirigation and quiescence. Collection of the actual data of a science and their proper handling are facilitated and normalized by dirigation and quiescence and by regulation of bodily and environmental conditions. These practices are aids that promote mentation, and do not constitute it.

— *Elmer Gates and the Art of Mind-Using*, p. 120.

Continuity of Attention

It is well established that in any process of physiological or psychological deterioration it is the *very highest* faculties that *first disappear*; those mental capacities which have been attained last in the phylogenetic course of evolution are the first to be destroyed when a degenerative ontogenetic process sets in. Now fatigue is such a degenerative process, and everything that prevents continuity of attention is a retrogression, and the very highest faculties are the first to be affected.

— *Elmer Gates and the Art of Mind-Using*, p. 67.

Only by a continuity of attention for several hours at a time can the highest daily degree of functional efficiency be attained.

— *Originality and Invention*, p. 44.

That which intellectually distinguishes genius more than any other trait is the power of continuous attention.

— *Originality and Invention*, p. 26.

Mentative Unfolding

The insight which a thinker first obtains, however erroneous that individual's interpretation of it may be, is often the beginning of a discoverable relation or connection.

— *Originality and Invention*, p. 30.

The mind-process in me has taken a wiser course than I planned.

— *Elmer Gates and the Art of Mind-Using*, p. 383.

A discovery is as much a growth as any other part of evolution. Out of the knowledge and understanding of the past grows the knowledge of the present; out of any given stage of progress comes that which succeeds it, just as the successive spatial positions of any moving body emerge ever from the positions immediately preceding without an abrupt transition, so the successive evolutionary stages grow by imperceptible gradations out of the preceding stage.

— *Originality and Invention*, pp. 23-24.

Mind evolves by a slow process of evolution in which the brain follows its own natural and biotic order of development and in which each science follows its own order of unfoldment without skipping any logical steps, and in this gradual ascertainment of truth there must be preserved a psychologic unity. Out of the true content of the mind must arise new truths. It is not the result of chance, not the child of falsehood and fiction. Out of sensations arise images, but you must yourself experience these sensations and the resultant images. Out of images evolve concepts, thence ideas by inductively relationing the concepts, and by generalizing ideas there arise thoughts. You cannot invent a concept or an idea—you cannot guess it into existence—it must be discovered. But when the mind contains such truths, or facts, or verified data, then there are modes of mental activity which lead to new concepts and ideas and this is the purpose of the art of mentation applied to discovery. It augments and systematizes the inductive and deductive processes so that all possible inductions and deductions may be made from every known datum of a science, and all opportunities systematically given the mind to make deductions with its experience. The inductive verification of such deduction fills the mind with more true data to be relationed to the former data for a new deduction, and so on.

— *Originality and Invention*, p. 24.

With a given collection of memory-structures and amount and kind of knowledge thus organized in an individual there is a *natural mentative unfolding* possible to him. For best and truest (alethic) results he must not have some course of experiment forced on him, nor his researches guided by any consideration outside of his own mental growth while dealing with all kinds of knowledge congenial to his mind. The mentator must more carefully watch the normal integration and differentiation of his

conscious states with reference to the subject in mind and to all other subjects which appealingly arise. He cannot force mentation to produce a given class of ideas, but he can promote the total subconscious functioning so new ideas will well up in consciousness upon subjects selected by the brain itself and by the Cosmos which rules *around and in* the brain.

Let the mentation follow its own course; the mentator may not discover a fixed objective but may discover other things of greater importance to him at that time. He must not try to force a solution of some knotty problem, but quietly study the problem and his own conscious mentative functioning and follow where they lead. He may not solve the particular problem but numerous others, and finally a synthesis of them will lead to a comprehensive generalization which will include the former knotty problem as a particular case. It is more mind, not more experimenting, that is needed. The new method . . . seeks not so much to develop a given science as to develop a given mind to its fullest possibilities. I have proof that the disjointed and separate discoveries of a natural mentative unfolding will all finally form part of a unified system of thought. A brain is like a plant: if it is allowed full and natural growth it will bear its largest normal fruitage; but if either mind or plant is forced into unnatural channels, or forced to function in a given way at unnatural periodicities of its life for that kind of functioning, the normal unfolding will be obstructed.

For the pupil the one greatest question is, *not* what discoveries or money can I make out of a science, but *how* can I *achieve the greatest results by my mentation*. Not the science but the mind is the stand-point. The pupil is led to make those very experiments which his normally developed mentation needs.

— *Elmer Gates and the Art of Mind-Using*, pp. 213-214.

Do not imagine that by straining the mind you can force Nature to reveal her secrets; this is the most grave and fatal error common to thinkers and investigators.

— *Originality and Invention*, p. 29.

Truth, Validity

I want to know a group of facts, however few, with absolute certainty, which no beliefs or statements can contradict.

— *Elmer Gates and the Art of Mind-Using*, p. 15.

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.

— *Elmer Gates and the Art of Mind-Using*, p. 448.

* * *

The Unproved, the Not-Yet-Known, the Untrue, the Speculative, have been so long inoculating our customs and beliefs and institutions that the average human mind has become immune to the poison and does not know to what extent delusion and illusion are being followed—and this has extended to the whole social system.

— *Elmer Gates and the Art of Mind-Using*, p. 474.

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.

— *Elmer Gates and the Art of Mind-Using*, p. 488.

* * *

The testimony of one person or of a million persons cannot establish a scientific datum, for human testimony is notably fallible and deceptive. There is a higher authority for Truth than testimony, namely, experimental quantitative demonstration; taxonomic congruity with all the other facts of that science to which the given fact belongs; and philosophical consistency with the total body of scientific knowledge.

— *Immortality from New Standpoints*, p. 327.

A theory is not a true mentative datum; only a fact is such a datum; and it is not one if you have only heard or read about it. Then it is only an “accept.”

— *Originality and Invention*, p. 56.

The data for an art of discovering must be derived from an inductive study of the objective world by observation, experimentally directed, and of the subjective world by introspection, experimentally directed.

— *Originality and Invention*, p. 56.

Valid mentative data consist of actually experienced sensations; of images derived from actual objects by inductive observation; of concepts that have been actually acquired by grouping images of objects; of ideas that have been inductively acquired by experimentally relating concepts of groups of objects; and so on. Data not thus acquired, and for which you have not all the subunits, are not for you mentative data.

— *Originality and Invention*, p. 57.

Nature is built of *unit wholes* that aggregate into other unit wholes, and these into others in *per saltum* order, giving terraces of properties. This gradation series checks results of all other methods of validation, and puts the finishing touches on the psychotaxic method of validation (which consists in discovering which data have not been inductively derived). It is also a method for discovering.

— *Elmer Gates and the Art of Mind-Using*, p. 379.

A logical process is true because it is cosmic and in keeping with Reality, and truth is cosmic and not of our making.

— *Elmer Gates and the Art of Mind-Using*, p. 471.

* * *

It is not enough to discover by means of the intellect a new truth; it is not even enough to feel the beauty and possible utility of such a discovery; the mental process is not completed until that truth which you know, and that beauty which you feel have been rendered concrete and available for human uses by conation, or by that act or series of acts which applies this knowledge and feeling to the good of the human race.

— *Mind & Brain*, p. 48.

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

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

— *Elmer Gates and the Art of Mind-Using*, p. 266.

* * *

It is often impossible to convey an insight by means of language. Descriptive and speculative expedients must be used: it is in this way I have sometimes used them and my opinions. The main teachings and methods of psychurgy are based on data that are unquestionably facts and in no way based on theory. The most important facts, however, cannot be known by usual methods but require cognostic ability. Mere belief and faith in the old sense have naught to do with success in dirigation or regulation of the subconscious processes or mentation: knowledge and skill take their place. Mind-embodiment and brain-building are facts irrespective of any interpretation.

— *Elmer Gates and the Art of Mind-Using*, p. 471.

If your mind does not teach so you cannot doubt that I have pointed out the true process and method of knowledge-getting, then all I say are my own conclusions. If we can get together all the data, however, we can both experience them.

— *Elmer Gates and the Art of Mind-Using*, p. 468.

* * *

False images, fairy tales, myths—however beautiful or entertaining—would be still more beautiful to a normal mind if they were true. It is better to fill the mind with fact rather than fiction, and with only actually known knowledge instead of theory—these should be the basis of conduct-guidance.

— *Elmer Gates and the Art of Mind-Using*, p. 471.

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

— *Elmer Gates and the Art of Mind-Using*, p. 184.

* * *

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.

— *Elmer Gates and the Art of Mind-Using*, p. 449.

Judgment-Training, Conscience, Approvals

In 1886 or thereabouts I began a “New Method of Introspective Seeking for an Understanding of My Mind’s Own Tendencies and

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

— *Elmer Gates and the Art of Mind-Using*, p. 172.

The mind is sum of its conscious states; its predilections and facilities determine its future. We become what we are by the motives we adopt; we can occupy whatever states (motives) we choose ever more and more rightly by approval and re-functioning of the approvals. Disapprovals disconnect us from Cosmic approvals; approvals connect us with the All, rectifying conscience. *Awareness-approvals* recreate *conscience*, associatively integrate our minds with “That-which-is,” with what has succeeded in the world. We try only to the extent we have interest in things, hence effort arises out of esthesias; emotive mentation will rule the world. Make an inventory of plans and purposes and motives and submit them one by one to the Awareness.

Do not mistake *conscience* for *Awareness-approvals*; you test your conscience to see if it is right. Try it. There is that which is aware of your conscience and judges it according to knowledge and feeling and doing, and that higher tribunal is the Awareness. Get that on your side by adopting its approvals, and not merely the majority but the Totality is with you.

— *Elmer Gates and the Art of Mind-Using*, p. 240.

A successful dirigation must be one without disapprovals; hence it must be based on that which is true, just, and desirable. The plan or purpose of dirigative effort *must be changed until it does meet the approvals*, and when every datum of the plan has been associatively integrated with an approval, and every datum dropped that does not get approval, then dirigation will successfully accomplish its purpose according to the abilities and “Plane” of the person doing it. The method by which a new truth is revealed is largely a moral achievement, the outcome of

organized aspiration or desire-prayer—not a verbal invocation to a Being who grants it as a gift, but the direct effect of a natural and long interest that keeps the mind intended.

— *Elmer Gates and the Art of Mind-Using*, p. 123.

Internal Guidance

The power within each mind to criticize itself from a withdrawn and higher standpoint is the source of all our higher insights, and could you but simply heed its correctly interpreted admonitions you would make few if any mistakes, you would have but few unhappy moments, and you would be wise beyond your contemporaries.

— *Originality and Invention*, pp. 33-34.

Awareness, like a mirror, witnesses with imperturbable accuracy every item of cognitive consciousness and cognition, 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.

— *Elmer Gates and the Art of Mind-Using*, p. 434.

Not only are the sciences discovered and known by the mind's activities and in no other way, but each science is a particular *mode* of mental functioning and *kind* of mental content that grows, when rightly learned, more mind and brain relating to that domain and makes it more operative in the mind. Only to the extent that the mind has knowledge of these first six domains can it be considered fully normal—that is, in full functional relation and responsiveness to all domains of cosmos. Only as it possesses some knowledge of each can it have the fullest and safest conduct guidance. If it has acquired no enregistered brain-structures corresponding to any particular domain, it will be abnormal; and to the degree that the mind has acquired untrue knowledge and thus enregistered false brain structures, it will be pathologic. This conclusion followed from the data; it is a revolutionary and startling truth.

— *Elmer Gates and the Art of Mind-Using*, pp. 103-104.

Livelihood

The most fundamental heurotechnical conception is that the selection of one's natural vocation and best occupation should *precede* every other kind of preparations for livelihood and business, because it is the fundamental livelihood requisite, and the

only way to get the right kind of persons in the right kind of business.

— *Originality and Invention*, p. 163.

Only when a man has selected his true sphere in life can he expect to have sufficient zeal to make his thoughts and actions noteworthy.

— *Originality and Invention*, p. 26.

If the heurist [one engaged in doing the new] is far ahead of his day and generation then he will almost certainly not be appreciated by his contemporaries. He may find himself so far ahead of his time as to lose its support, and even make his livelihood difficult. For these and other reasons it is *urgently advisable* that every student who has heuric ability shall make money beyond the needs of a livelihood, so he may, if he wish, carry on even expensive and extensive researches or engage in some other form of heuric philanthropy.

— *Originality and Invention*, p. 166.

A prospection is a conscious recognition of the “demands of the opportunity” with an insight into the inventive way to accomplish it. The age may need things which no one has recognized, but until it is recognized and a method suggested for accomplishment, it is not a prospection.

— *Originality and Invention*, p. 92.

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.

— *Elmer Gates and the Art of Mind-Using*, p. 486.

The Law of the Upper Average states that if the simple *average* of human achievement in any line of human effort be adopted as the ideal towards which the social whole is to strive, our racial standard in that line will not thereby be voluntarily raised because the average of human voluntary achievement is always less than its ideal. Therefore, some voluntarily other level lying between the simple average and the *best* (or highest) of human achievement should be the ideal towards which we strive.

— *Originality and Invention*, p. 164.

As long as you drift or simply follow others you are a drifter, but as soon as purposes of your own direct, you are an independent source of events, a wielder of forces, a director of causes.

— *Elmer Gates and the Art of Mind-Using*, p. 155.

Lack of personal qualities which please, and lack of tact and knowledge of sociological laws, makes a martyr of the new ideator.

— *Originality and Invention*, p. 32.

Doing

All livelihood affairs are compromises between what you can and will now actually do in the present time and place and what you could or might do under special conditions. Nay, it is something still more specialized; it is what *you are doing now and here*.

— *Originality and Invention*, p. 148.

Take up *one* step at a time and DO IT. Do not hurry, but *keep at it*. Keep that work predominant in the attention until it is accomplished and becomes an actual attainment in your life.

— *Originality and Invention*, p. 149

Business Matters

Would it be safe for me to experimentally determine the value of giving the reins to Tao? [The Way of Lao-Tse, the course of events.] One hesitates to experiment with life's events and yet I have always been doing it; many times I have risked my whole financial and social future in an *experiment with my own affairs*. I have time and again hazarded my total business chances in an experiment with Tao. I have given up off-hand the opportunity for which I worked for years. I have thrown valuable advantages and rights aside as readily as most would dally with a desire to go to a lecture. I have given up at least two reputations. I have given up in an hour emoluments for which many would work a lifetime. Fearing I would obstruct a process of inward growth I dropped a matter that would have brought me millions, and I can do it again. I am destined to experiment with and upon life. I am desperately in search of some great truth concealed in Consciousness and its relation to purposes and Cosmic events. In human life there is a constant panorama of successive events which life does not plan or will—a cosmic becoming is taking place.

I am quite sure, as a matter of belief, that life is not only worth living but is the one greatest prize, an ineffable boon! It is impossible for me to get the slightest feeling or wish not to be. [But late in his career he wrote that he had perhaps learned to trust somewhat too much in the course of events.]

— *Elmer Gates and the Art of Mind-Using*, p. 238.

What astonishes me most in my affairs is that my mind can busy itself with recondite problems of stellar measurement while my financial affairs threaten to give serious trouble and I have not next month's living expenses assured. What astounds me is the calm, imperturbable way my mind goes about such a matter, as if it had nothing else to do with weeks of idleness at hand. My mind simply ignores pressing matters. Even when trying to decide about paying bills my mind gets a new insight into astronomy and exults, and lays before me a problem requiring some weeks and some thousands of dollars. Of course I could stop it, but I feel a sort of desperate desire to risk it and see what happens. Is it possible that the mind can be so captivated with its subject as to become indifferent to its welfare? Unfortunately the history of genius lends color to this state of affairs. The normal social condition would have provided for the employment of genius: the man who can compose a symphony, invent a cotton gin, discover a calculus, explore the unknown, is so important to the public need that society could afford to support him and his work. It may be that the mind feels what its rights are and its support ought to be, and acts accordingly.

— *Elmer Gates and the Art of Mind-Using*, pp. 255-256.

Most business men find it hard to believe that a sensible man can be "such a fool" as to devote his life to a work that does not bring in immediate cash; they regard a man as a "mere dreamer" who will deliberately devote his life to doing things "for a posterity he will never personally meet and know." (I was asked: What has posterity done for you?) They cannot believe that any one can find highest satisfaction and completest self-expression in a devotion to pure science or in researches for the sake of the future; they cannot understand the all-impelling inward urge which DRIVES the mind of a discoverer ever on and on. They do not feel that overwhelming conviction that LEADS to a total consecration of the mind, with all its abilities and genius-capacities MOBILIZED towards some high purpose within the scope of its predilections; no one but a creative worker can feel the thrill and supreme joy of bringing to the world, now or for posterity, the fruits of one's own originality.

— *Elmer Gates and the Art of Mind-Using*, p. 252-253.

One of the most interesting phenomena of an introspective study of my mind is that as soon as anyone acquires a financial interest in one of my inventions, I no longer have any interest in either its mechanical improvement or its commercial development. This attitude I cannot reason out of my mind; I can force myself to act, but spontaneous interest is gone.

— *Elmer Gates and the Art of Mind-Using*, p. 236.

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

— *Elmer Gates and the Art of Mind-Using*, p. 260.

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

— *Elmer Gates and the Art of Mind-Using*, p. 175.

[In spite of erroneous press reports of large donations, he wrote in 1903 that of the \$500,000 expended during the preceding decade, only \$14,000 was donated; and that was the total amount during his lifetime. (The contribution from [Phoebe] Hearst had been largely repaid, mainly because her son demanded an interest in the inventions.)] — *Elmer Gates and the Art of Mind-Using*, p. 268.

The depression due to my inability to get out of debt after such a long struggle, to my want of money for living, to threatened lawsuits, to the “talk” that is going the rounds about my financial troubles, the almost hopeless situation in which I do not see how to get money, the delays in the deal which promised a quarter of a million dollars; and other worries about which I do not talk; the struggle I have before me to regain what I lost through unauthorized newspaper articles—and this and more hangs so darkly over me that it destroys my appetite and gives nausea. I am almost ill. I am nearer to discouragement than ever before. Reading the way in which Bruno and Galileo were persecuted for telling the truth almost makes me lose confidence in the beneficent ordering of events. I wonder if I ought to rely on a power outside myself. Would such a power allow Bruno to be burned to death for teaching truth? Alas, these are hard questions. Perhaps it was better for that time and place for the church to be unmolested, as a general might keep the truth from soldiers to encourage them.

Today I am at the lowest ebb of my hopes and confidence. I am not discouraged yet. I am not “blue” but weighted down with my burden more than ever before. I have a poorer opinion of

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

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

— *Elmer Gates and the Art of Mind-Using*, pp. 269-270.

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

— *Elmer Gates and the Art of Mind-Using*, p. 272.

[I]t 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.

— *Elmer Gates and the Art of Mind-Using*, p. 444.

[After he had built the small laboratory at Chevy Chase, it soon became apparent to Gates that unless he could have more ample facilities and find some arrangement to spend less time in making money (as consulting inventor), he would not be able to complete his planned series of researches soon enough to devote the best remaining years, while at maximum vigor and originality, to the practical application of his discoveries and the further researches for which all previous work had been but the introduction and general preparation. By overwhelming conviction, as well as by the nature and scope of these researches, he considered it necessary to accomplish certain lines of investigation before publishing a systematic exposition, or to organize the first steps of an institution to make them available to others. From the vantage of accomplishment in 1905

he was able to survey the results from a higher point of view and was glad he had been wise and courageous enough under great difficulties to carry out his conviction.

Accordingly, acting under what was then his best judgment, he borrowed money for adequate buildings, additional equipment and land, and researches, giving these properties and a certain list of inventions as security. For certain other lines of research he borrowed more money by giving as security liens against whatever inventions might result. All these in September 1905, with accrued interest, amounted to about \$400,000, a debt that, he wrote, seriously oppressed and for several years hampered his effort.] I am nevertheless rejoiced that I was thereby enabled to complete my researches. I was irrevocably determined, no matter what else might happen, to get a synthetic view of my several lines of research even if I had to lose everything except honor, health, and mental ability. In no other way known or available to me could I have made all the scientific, inventive, and educational researches before 1917 or 1920, and kept these various patented inventions intact so by payment of this debt they become my property to be used to support the institution.

— *Elmer Gates and the Art of Mind-Using*, pp. 231-232.

Life Work

If I had been trying to establish a reputation I would have done more with my successful experiments than convince myself. I saw a mighty goal and with almost bated breath hastened on, knowing full well the value. What avail even a dozen reputations, or hundreds of discoveries in the sciences, or thousands of inventions in the arts if thereby I were to lose the one main and significant result of my life's effort, that knowledge about Consciousness and Mind which I knew that I knew how to discover. I hurried night and day for over 33 years in order that I might find and demonstrate the *fundamental method of social progress*, which I from the first have known to consist of the mental methods of discovering, validating, learning, and applying knowledge to industry and character. Of what else could it consist?

— *Elmer Gates and the Art of Mind-Using*, pp. 143-144.

I have sufficiently experimented over the whole domain of psychology and psychurgy to satisfy myself as to the nature and scope of my future work. I was not willing to publish my discoveries and methods, or to organize the work arising from them, until I had finished all the various lines of experimental investigation that might have important bearings upon my general methods and plans, and give me a unitary view of the whole.

This purpose to make a prolonged test of the Mind-art required as much courage as I could summon because two decades had

already elapsed since I discovered the first step and now I found it necessary or advisable to devote another decade before offering it. I foresaw that these years would be more expensive and require all the self-sacrifice of which I was capable to withhold publication until ready, because I would be deprived of the advantages which a true and full account would bring, and be exposed, as I found out to my sorrow, to all the disadvantages entailed by false and incomplete accounts of my work and to all kinds of misrepresentation and misunderstanding. But it is doubtful if I would have changed my purpose not to publish until ready even if I could have foreseen the severe financial struggle or the much prestige lost by not establishing priority in print, for my conviction as to the prudence of my policy was very strong. Now writing at last, despite all losses and disadvantages, I do not regret the delay because I feel that so complex and important a subject could not have been fully matured at an earlier period in my life. Certain it is that much has been eliminated that would have been prematurely published under the keen enthusiasm of an earlier age, and much has been added. Besides, the mentative art has now been practically tested by over ten years' application. My only regret is that I have not the time to give this presentation a literary garb.

Also I have had that further and delightful freedom of expression which is due to my not having to defend statements published earlier in my life.

— *Elmer Gates and the Art of Mind-Using*, pp. 230-231.

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I could not preserve my health without love for those I love. Celibacy is unnatural, and only in parentage do the greater virtues find sustenance. I have purposely kept this side of my life out of this study because I am seeking intellectual and not emotive dominancy. It has however been an hourly present factor. Many times during the day I must seek my loved ones, even for a moment, and in the evening when the day's serious effort is done, I do not know how I could continue to work if it were not for the domestic and social relations in my own happy home with wife, children, relatives, and friends. These are the hours when a brooding influx of happy emotions rests me and prepares for an undisturbed, happy, restful sleep. I nearly always retire at 8 P.m. and awake at 6 A.M. Sleep is disturbed by dreams only once or twice a year. My children have been a most exalting and beneficent influence. To love them and be loved by them is a benediction, a blessing immediately and remotely. I do not believe in a philosophy or religion which does not favor parentage. I never go to the theatre or opera no matter how well I enjoy it but I regret

to lose the peaceful, restful, loveful evening at home. I do not believe a normal intellectual life can exist apart from a normal emotive life, nor apart from a normal conative life of useful activity.

— *Elmer Gates and the Art of Mind-Using*, p. 243.

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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). 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 win 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.

— *Elmer Gates and the Art of Mind-Using*, pp. 452-453.

Science as Religion

All science and art is revelation.

— *Originality and Invention*, p. 25.

It is in the Religion of Truth that I have perfect confidence; I have but little confidence in theory, and speculation, and philosophy.

— *Mind & Brain*, p. 53.

Only Truth can safely and surely lead us to more truth, and if progress is to be efficiently promoted it will be necessary to get

together in classified form every fact which can be inductively demonstrated; and from this taxonomy of knowledge we must eliminate all personal interpretation, falsehood and theory. There is in every science a certain number of things that can be absolutely known, and such facts will remain true a million years from now, and in so far as they guide us at all they will guide us more wisely than mere theories and beliefs. Such a body of inductive knowledge is the Revelation which Cosmos has been making to Man—the collected, verified and classified sum of demonstrated knowledge constitutes the true Scriptures of the Human Race, and in its application, through invention and otherwise, we have the true methods for the betterment and redemption of humanity.

— *Immortality from New Standpoints*, pp. 353-354.

The growth of science has been created by minds from every people and belief. All other movements have in comparison been local affairs. There has been no world religion. There is no exception to science being the only world movement, and science is the character of a growing revelation. Insofar as it is knowledge it is truth, and truth alone should be the basis of religion. This world movement of religious science and scientific religion is arising. It is not yet recognized but it is more profoundly religious than all tradition, myths, and beliefs not founded on inductive knowledge; it is based on the growing body of demonstrated science. Its miracles of invention and discovery are ever before us and are the splendors of modern life. What is needed is the recognition that science is religious—is revelation, that its content constitutes the “ought” of mankind, the outline of its duty and opportunity, the chart of its progress, the program of the future.

— *Elmer Gates and the Art of Mind-Using*, p. 245.

The true sign of greatness in any philosophical conception is that it embodies the fact and true thought of all that preceded it, makes of it a synthesis in some new ensemble and unity revealing higher truth and new applications.

— *Originality and Invention*, p. 24.

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Mayer [one of Gates’s creditors] did not in the least understand the principles of psychurgy, and suddenly acquired an obstinate determination to force me to make the laboratories the headquarters of the cult in which he believed, which as the laboratories were a scientific institution, was refused and his

interest thereby lost.

— *Elmer Gates and the Art of Mind-Using*, p. 277.

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 ideas of unsystematic reading—such kinds of mentation destroy the taxis and healthfulness of the mind.

— *Elmer Gates and the Art of Mind-Using*, pp. 446-447.

Myths should be studied, not for what they verbally teach but for what they esthetically or poetically or philosophically imply, and especially as products of mind interacting with cosmic phenomena and as modified by previously acquired wrong concepts and false images and prejudices.

— *Originality and Invention*, p. 31.

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

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

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

If the mind is normalized—sanified—it will no longer want all that now breeds disease, crime, ignorance and war, no longer refuse to do what it knows is best; it will transform the world. In contrast to the ataxic, non-alethic abnormality of the evolved mind we may place the eutaxic, alethic normality of psychologically classified, conscioused knowledge. The tearing down of the inherited insanity of the ages and the building in the mind of the demonstrated sanity of psychotaxic science—that is the world-work of the coming cycle.

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

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

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

— *Elmer Gates and the Art of Mind-Using*, pp. 264-265.

If the masses do not see for themselves that every datum in our modern knowledge has been toilsomely worked out by a few honest and earnest thinkers, without direct help from Bibles and spirits, they will not be prepared to approach the methods by which, alone, true progress may be made.

— *Elmer Gates and the Art of Mind-Using*, p. 385.

The religious nature of science, art, and life will not be appreciated without the insight that most of the mind of an individual is not a property of his individuality, but of that which is

immanent in existence as a whole and in Consciousness in particular.

— *Elmer Gates and the Art of Mind-Using*, p. 471.

Only by becoming rapt with the persistent awareness of the immediate presence of The All can one become holy, good, above wrong doing, beyond immorality, consecrated. Such a life I want to lead.

— *Elmer Gates and the Art of Mind-Using*, p. 269.

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

— *Elmer Gates and the Art of Mind-Using*, p. 250.

Bliss, Ecstasy

For several hours, night after night, when the mood was upon me while all alone and while the dominancies of daily life did not intrude their cares or excitements, I sat in speechless adoration and ecstatic surprise, gazing mentally into the limitless WHOLE wondering if out of its shoreless Cosmos could come into my pygmy mind an enlightenment and inspiration.

— *Elmer Gates and the Art of Mind-Using*, p. 33.

It is not possible for words to describe the utter amazement which filled me whenever I contemplated the wonder of the Universe and the still greater wonder that any part of it, as myself, could be conscious. To know more, and to know only truth, became the dominant incentive and purpose and impulse of my life; and it was unquestionably evident to me that it was my mind that must do the knowing and learning—upon it I must depend for

ability, for correct judgments, for discoveries, and for the joy or sorrow of my existence.

— *Elmer Gates and the Art of Mind-Using*, p. 34.

During the day of my severest business worry I conceived an article on the joy of Conscious Existence. Even in pain and anguish it is better to be consciously existent than not to be. We are so accustomed to being alive that we do not duly notice it or properly value it; and yet I introspectively noticed that the joy of being conscious (no matter what—pleasure or pain) is the *chief* joy. The pleasure of being alive is as much as I can bear when I choose to introspect it. It is a perpetual anabolism. Nothing has ever more profoundly amazed me than this introspective discovery that my very existence is blissful, just now, just as I am. Any struggle is better than not to be. O the bliss of life—just life alone, even in its darkest hours. Never again can there come to me an hour so dreary as some through which I have passed. Those hours, though I knew it not, were filled with the joy of consciousness, with the bliss of being aware. So intermittent has been this joy of being that I have not noticed it. O the privilege of doing. Doing what? Anything! A new domain of feeling has opened to me.

— *Elmer Gates and the Art of Mind-Using*, pp. 278-279.