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PART THREE
The Twelve Years' Work

I began my study of this subject when very young—even while I was 8 years old I was under the inspiration of the trends, tendencies, and predilections of my lifework. That was 44 years ago, and since not one day has passed without my attention on the mind-using problem at least a short time. Over 33 of these years were devoted to a systematic study of cognition, and 26 to experimental research largely in the laboratory, and 14 quite largely to cognosis. I find I have made an almost unbelievably large number of experiments in the laboratory and a still greater number of introspective, askeotechnical, socio-mentative and other subjective experiments and now, during the Twelve Years I am ready cognostically to, interpret them, expound and organize them, and transmit them to competent pupils.

—ELMER GATES, diary, 1911

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CHAPTER 17
A Dominancy Won

There's not a joy the world can give, like that it takes away.

—BYRON

During the period of adjustment after moving into Washington, occasionally in the early morning before starting his writing Elmer Gates would recite this somewhat contradictory opening line of one of the poet's "Stanzas for Music," repeating it as in reverie rather quizzically, for his whole attitude decried it. For him, "When the glow of early thought declines in feeling's dull decay" was denied by his continuously expanding inlook and outlook as his early thought grew into psychurgy and the new world of Consciousness.

After leaving Chevy Chase, he immediately began preparation for the next step in his work, and from a number of people unsolicited overtures of help were received, even from several strangers. On January 1, 1909, he sent out a "Letter of Gates to Some Friends," of sixty-three pages, which led to a deal in February to handle some inventions according to his satisfaction

and psychurgic principles, giving to the parties the privilege of establishing an "Affiliated Research Department of the Laboratories of Psychology and Psychurgy." He had come to believe that no one would ever make a success of his inventions by direct

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attempts to freeze him out of legitimate rights, or by clever legal arrangement to secure his real assets. He had grown indifferent to such attempts. On the contrary all those to whom he had from time to time donated inventional ideas to help their development or assist some phase of World Work had inevitably profited.

"Although the vultures seem to be devouring the carcass of the Chevy Chase Laboratory and carrying it away piece by piece, the soul of that institution still abides in the psychurgic work," his letter stated.

In his "Confidential Report of the Year 1909 on the Psychurgic Work," written in early April, Gates described his next step as making money for a "Preliminary Exhibit" of his main results to obtain larger means for establishing and supporting a bureau of some one science. With these facilities he would teach psychurgy and train assistants for the next Twelve Years' work. In the meantime he would continue the organization of affiliated research departments. He had been able to devote most of his time to his main work because whenever the prospect of a business deal occurred he would always wait to see if in the ordinary course of events an opportunity would come without his getting tied up in business. For over thirty years one had arrived in time, but now he needed a bigger opportunity. The struggle for money had already consumed too much time, so that only by strict economy of health and energy could he hope to complete his task. "Naught else than my awareness of the heavy weight of the world's ignorance and woe, thrust upon my sympathies at all hours, would have driven me through this long and difficult journey in search of knowledge that will tend towards an amelioration of human life. Not even my superlative joy in creative work, nor any other selfish motive. It is difficult for neighbors or even most associates to understand the depths and intensity of love for the human race that may animate one who thankfully discovers he has abilities which if utilized will be of fundamental use to them. Not until he saw a drowning man did the apparently indifferent onlooker realize the struggling instinct and intensity of feeling which impelled him at once to risk his

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life in attempting to save a stranger. Not until a man realizes he has actual help for the human race does he know with what inexorable urgings and love he will be impelled into his mission.” So wrote Gates in this report. His close friend Thomas Hovenden, a successful artist with everything to live for, had not hesitated in his attempt—which cost him his life—to save a child from under the menacing hooves of the heavy horses drawing a beer wagon.

The Psychurgic Work was planned to be the private and personal work of a series of laboratory leaders who were to be affiliated in a cooperative endeavor. One of these of course would be the Elmer Gates Laboratories. Out of these were to come the data of the work. There is no record of other laboratories, but Gates wrote to his friend Senator Towne in 1900: “There are sacred obligations of mine with an organization which is not of a public character and in which I am a chief factor—an organization whose welfare lies enthroned more nearly in the center of my heart than matters of money or fame; and my ability to keep my obligations therewith are prerequisites to any deal.”

His study of the mind led thousands of devotees of all kinds of “faiths, fads, and isms” to quote Gates in all sorts of imaginary tales, and he found it no easy task to sift those “precious few who really wanted the truth” and were willing to submit their beliefs and theories to stern scientific tests and not claim as true what they did not know. His study of the sciences and arts by psychological methods also attracted the curiosity of orthodox scientists, “some few of whom were not frightened by the evident trend of psychophysical investigation towards a recognition of the causative effects of Consciousness in the Cosmos.” In his attempts to organize the psychurgic World Work, he stressed the necessity of cooperating associates having “the superb honesty not to pretend to know what they really did not know.”

To aid in financing these plans he announced the need for a solicitor and organizer who would involve this work with none of his own activities, businesses, beliefs, or theories. This requirement

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was difficult enough and was never realized, but finding helpers in the World Work was even more exacting. It was imperative to teach at all times only scientifically established knowledge tested by all known methods of validation. Until beliefs have been so established, they could not form part of the work or be used as data in the Mind Art. He did not wish to endorse any belief or join any “society, fad, or colony.” At different times he was approached by parties connected with movements who argued that if he really

loved humanity he should give all his discoveries and inventions to their cause. The severe test always came when the leaders were asked if they were willing to limit their talk and teachings to scientifically demonstrated knowledge.

“It will be one of the religious ideals of the World Work to devote a whole long life of earnest endeavor to the working out of the natural expression of whatever genius we may have so we may offer its results as a finished product, as a completed lifework, to our fellow World Workers and through them to humanity. We will offer our lives as a lifework to the great cause of human betterment, and seek to live as long as possible to arrive at mature judgment. We will be more willing to live for our cause than die for it. . . . Hence—O Brother of mine in the great CAUSE, I ask you to allow me to remain free from joining your societies or endorsing your beliefs, but on that account I am not any less able to give you all I have to give of that kind of gifts you are prepared to use.” So the report stressed.

There were not many who could do just what Gates wanted, and who were free and willing. Of those few with first-class abilities and inspired by a true love of mankind, most were already committed to some business or career or yoked to some hampering belief. Most of those morally desirable, with enthusiasm for the World Work, were so hopelessly devoid of necessary intellectual ability and technical knowledge of some line of research that they were useless, while those with ability and training were deficient in the other qualities. He distinguished two broad classes of minds influential in modern affairs, the report

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continued: the religio-philosophical and mystical; and the technically practical and scientific. One was overawed by the mystery and the sublimity of the known and fear of the unknown, and followed a blind faith in some belief or certain leaders; the other preferred proven knowledge. “The foreglow of the Dawn was in the latter, the afterglow of the Past in the former. The best of the past survived potently in the former with the spirit of holy endeavor; and among them were some of the rarest natures and greatest persons, filled with intense love for humanity and for what they believed to be the One and Highest.” They were ready to make any sacrifice for what they believed true (however absurd it was scientifically or practically), but were so totally lacking in scientific ability and technical knowledge that they were unable to discriminate between what had been proved by valid evidence and what had not, between the true and the plausible. “I have patiently and intimately studied them in their various beliefs, systems, societies and movements. I have entered into the spirit and

atmosphere, looking for that truth or feeling which animates them; entered into their evidences with an open mind; and while I have found great persons and fine ideals (the best raw material for the New Era), I have been convinced that their fundamental mistake is they are not sufficiently in touch with the spirit and methods of science. If they can be induced to teach only that which is demonstrated and validated knowledge, they will form the best workers to carry science to the world.

“In like manner,” Gates continued in the report, “I have summered and wintered with the modern scientist, and know that with all his intellectual ability and technical knowledge, there is only one in a thousand who is emotionally and religiously constructed to feel deeply the sacred cause of human progress as a mission for his direct endeavor. There is only occasionally one who does not shut out from his consciousness, by a skepticism which *refuses to investigate*, more or less of the Dawn. There is real religious significance to knowledge and a sacredness to human life and a relatedness to the Cosmic Process toward

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which scientists are tending, but to which most have not yet arrived; but some of the greatest minds belong to this class.”

To carry on the work as outlined required both types of minds. In all attempts to improve the conditions of humanity it is necessary first and foremost, he emphasized, to know indubitably how to discriminate between truth and error, fact and theory, knowledge and hypothesis, science and belief; otherwise there can be no real progress. The *fundamental method of human progress* is to apply the art of discovery to the sciences, preferring no one over another and omitting none; and so far as results are applicable to human needs, they should be made available. “Then the holy work of human betterment will be directed by the trend of knowledge and events and not by mere theories and personal schemes and beliefs, and we will avoid the ever-repeated mistake of attempting to force upon the world our own petty plans as substitutes for the Cosmic Process.”

The report concludes with a summary of some of the special rules and principles of the psychurgic work; it points out that any organization for cooperative action according to specialized individual fitness requires the system and guidance of psychotaxic methods. The Thirty-three Years' work he had just completed gave methods for organizing operations of the intellect; the next Twelve Years' work would organize methods for feelings, emotions, and subconscious processes; then the Seven Years' work would likewise organize conations. Until their completion, no organization would be formulated. Any person in the world was

eligible. To make validated scientific discoveries the basis of all work, and to go no faster, was one of the religious principles of psychurgy. Only scientifically validated knowledge and a scientifically formulated art of using the conscious states and processes is the fundamental method of progress; and Consciousness is the fundamental cause of progress. The cognostic criterion requires a systematic re-observation and re-classification of the data of the sciences. A new social and industrial system is necessary; the ideals and methods of today

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are incomplete and insufficient (brotherly love will not solve most problems); and until reformers have made a serious study of conscious states and processes, they are not competent to act. The immediate mission of the psychurgic work is to re-observe, validate, and classify the sciences, with facilities for teaching them. This report was witnessed by Theodore L. and E. D. Pitt, father and son, who were associated with Gates in his War for Peace program. The report closed with the final admonition that none of its material was to be disclosed to friends or member societies, fearing misinterpretation.

His friend Clifford Howard wrote from California to Gates: "What is the impelling spirit of human progress? It is not inherent in the race." On December 8, 1908, during the last month at Chevy Chase with its impending crisis, Gates replied that Consciousness is the basis of human progress. "The greatest factor in human progress is a Great Person, and increasingly so as evolution advances. As Whitman says in substance: 'produce great persons and the rest follows; institutions, religions, and civilizations stand aside and let them pass and then follow after.' But progress is the outcome of something more than individualism. 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

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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. . . .”

The period of adjustment before getting well into the Twelve Years' work was to be devoted for two years or so to solving the ever-perplexing problem of livelihood and support of the psychurgic work. It was also a time of increased skill in using mentative dominancies. Gates understood his mind well enough to know it would never handle the financial problem, except in a temporary manner, unless it could be induced to take up the problem psychurgically and make discoveries. His mind must become dominant on finances, but first it must get interested, and that was the difficulty. He was sick and tired of inventions, they gave so much trouble; his ideas were so frequently stolen, and people were so unscrupulously greedy and frequently dishonest that he disliked being involved in business dickerings. Not that the inventions were not good, he remonstrated (over a dozen had been appropriated and were in use), but he did not like the spirit in which business was done. The task, then, was to establish a practical, or conative, dominancy of livelihood and business. But his mind was to reach it deviously through other important dominancies: one in paidautics (teaching), and one in sophics (philosophy and religion).

His first intentional teaching leading to the paidautic dominancy

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was begun sometime before May 1909, during a peripatetic walk over the new Rock Creek Bridge with two prospective students: his sister-in-law and secretary, Pearlie, and her friend Marian Lee Patterson, daughter of his good friends. The latter student's mind did not take up acoustics and music as supposed, but philosophy

and religion (sophics); while the former student also wanted further insights into religion. Thus Gates was stimulated in paideutics as well as in sophics. It was necessary to prepare a special Propaedeutic, one that would serve for the Twelve Years' work. While he was writing this, his mind had to rearrange and re-coordinate its previously acquired philosophical data; and by going over them again and again he became functionally dominant, and was stimulated to take further steps in sophiology.

The importance of this subject to a beginning student soon became apparent. Every person who does any thinking at all, Gates reasoned, has arrived at opinions of some kind about life and the world; no matter how crude, they are his philosophy. Therefore, as a philosophy cannot be avoided, it is incumbent on one to attempt to make it as true and helpful as possible. The psychurgic student must not leave so vital a matter to chance, but should systematically determine his philosophy for himself; should seek the original data and sources, and according to his Level, think it out, influenced by others only so far as they lead him to data that he may know for himself. Science, especially when validated, teaches how to make rational choice within the nature of experience, but one is constantly compelled to choose and act in matters in which he has no such experience and no knowledge; and then one acts *at once* according to his interpretation of the Cosmos, which requires a philosophy.

By psychurgic laws the best lines of effort could be selected, and upon the selective process could be brought philosophical data validated to definitely known degrees. But out of a vast group of validated lines of useful effort, one must still choose a few and carry them out, and this choice cannot always be directed by esthesis (feeling)—the esthesis will be the result of the

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choice. It will be either desirable or not, and we cannot tell unless philosophy is able to direct us. That is, a deliberate choice of lines of effort depends on one's philosophy or lack of it. This choice will differ according as one is filled with benevolent altruism or selfish egoism; whether one is a Christian or a Moslem, a scientist or an uneducated person. This shows the vital relation of philosophy to religion and of both to human progress.

It is the province of science to interpret Being so far as knowledge goes, but we are compelled to live in Being even if our knowledge covers only a small part of it; so it is necessary constantly to act as if we knew all about it. Therefore we make an unavoidable interpretation of the Known plus the Unknown plus our relation to it—and this is philosophy.

When by his art of discovery Gates discovered cognosis, which as a more fundamental mode of knowing is a scientific epistemology, he began to consider this art a method applicable to philosophy, or rather, he concluded, a method of philosophy and a philosophy. The philosophies of the future will be directed toward the acquisition of more mind (conscious structures and Consciousness embodiments) in order to have a more completely valid "constitution of the mind" and a better comprehension, reasoning facility, and philosophizing ability by means of which to discover and construct our *unification* of knowledge and to adapt it perpetually to human progress. Philosophy is not a matter of dialectic but of growth; not so much a question of universal truths as man's evolved mental ability to apply them logically and practically and his ideating and cerebrating ability to discover them.

While under this paideutic and sophic dominancy, he wrote Volume I of "Outline of Psychurgic Paideutics," in twelve volumes, dividing it into three degrees of Studentship: (1) Cognition, (2) Cognosis, (3) Sophics. Included were the Studentship Lessons; examples from his diary of excursions of discovery into sophics; and Symbols and Glossary. He defined paideutics as the art of acquiring the knowledge, esthesias, and urgations

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belonging to any subject, enjoyment, or work. Paideutics was divided into prepropaedeutics, propaedeutics, paideutics proper, and superpaideutics. For each there was a branch of automathics (self-learning), and pedagogics (teaching). This outline of the Twelve Volumes remained his final classification of Psychurgy, although various condensed versions were planned later when he realized he would not have time to complete it. Future psychurgic students would have to finish the task. One cannot read these Studentship Lessons in Volume I without feeling inspired to do better and live a better moral, ethical, and religious life, to develop one's abilities and genius-capacities as a duty and a privilege. The reader is convinced that if the psychurgic student spent the energy and time usually required for an education, he would succeed in attaining a more complete self-expression, a more skillful vocation, and a more useful and happy life.

By December 1909, under pressure of living expenses, Gates felt compelled to abandon this sophic dominancy, which was producing such a rich harvest of the knowledge he then most needed. It reached its climax, in his opinion, with his discovery of the Graded-Steps-Series method of research and validation. This Disparate-Steps principle is immanent in all existence; through

every taxis run many series of gradations of steps that become a guide to the validation of the data and a classification of that taxis. 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.

There was much more to this line of discovery. He now felt eligible to work along these broader lines, and by doing so many new and important insights were opened up to him, thereby establishing him in the Twelve Years' work well toward a permanent solution of all his problems. He expected sooner or later

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to take up his conative problem: the financial, legal, and social establishment of the real and reorganized psychurgic work. If he could take up his livelihood on the same high level, he was sure he could greatly succeed. Maybe he would!

During this month, however, his mind simply shifted to another phase of the dominancy (sophiurgy and telurgy). He incorporated much new material in the manuscript under various subjects. It had become a habit for him to rewrite his first memoranda, hurriedly jotted down, just as soon as his mind stopped bringing forth new ideas for the day, and then, soon after, to rewrite them again so that peculiar phrases and allusions might be understood by others from his standpoint, as well as to fish out certain additional ideas and sidelights. First glimpses, he found, often contained insights and vistas of importance that were apt to be overlooked under the suggestion of the special lines of thought being developed. There did seem to be a letup in his mentation, and he concluded that the dominancy had ended, yet his mind did not drop the subject nor take up any other. In a few days his mind gave evidence by its ideas that it was beginning a possible new dominancy. Would it be the conative one that he so longed to start? The first attempt resulted in the paideutic dominancy, the second in a sophic, and this new one, he hoped, would at last take up the financial problem. But he was not yet to have that satisfaction. Reading the signs, he must first spend time with the larger conative, or telurgic, problem of the world as a whole ("As if it were in more need of help than I," he plaintively wrote.) The problem of the psychurgic work was subordinate to the world problem. Many years before he had resolved to accept for himself

only such results as he could achieve for the world. The whole subject must be studied if he would understand his part.

Telurgy is the art of purpose-doing, of using the Self and Person. One of its basic laws is *specific functioning* of organs (cells, nerves, persons, worlds); each person has a natural place in the world scheme as a whole, just as each cell has its place in an organ; and insofar as he has important functions to fulfill,

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he will have Levels, Uplifts, and Powers as a guide. There are such complementary laws as Mentative Dominancy (a person's genius and social effectiveness increases as his dominancy increases); Psychotaxic Content (his efficiency is directly proportional to the accuracy, normality, and extent of his mental content); Auturgic Dominancy (a person's genius is efficient just to the extent that it is untrammelled); Sociurgic Dominancy (a person's influence on affairs of his time depends largely on the extent to which he organizes others cooperatively). If evaluated incentives guide the followers of these laws, then the doing of the work undertaken will lead to the further revelation they need. The world problem reduces itself to Telurgy—to a psychotaxis of human conation; to a psychurgic division of labor to be done when and where most effective, with the earth and all mankind as the immediate object of its care. The problem is arranging a validated psychotaxis of conations of the *whole* earth and all that is going on in it.

Only by a scientific study of the world's conative problem could he get the data of a whole natural domain of knowledge for a psychotaxis—a whole group of self-related data to which he could apply the newest methods of research and validation. In no other way would the Graded Steps Series be disclosed; otherwise the problem would be hopelessly complex. The new methods resulting from his sophic dominancy were therefore conative, the first new data for his coming dominancy. It was well he had allowed his mind to take its course in sophics instead of his planned one in livelihood.

He was already in the conative dominancy! he exulted.

The world's conative problem is that of the World Process as a whole, every line of conation being a factor in each and every other line. Man's conative problem is only one of the units, and is the *least unit* that can be studied as a psychotaxic whole in starting to study any individual's problem. The world is engaged in a conative struggle—a conatus and a conation; and parallel is a series of geophysical developments. Man himself does not comprise all this: all other living creatures are concerned, as

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well as all geophysical and astronomical changes. All social units and every kind of human and organic activity, studied in relation to each other and to all *else going on*, is the world's conative problem. And to this Gates addressed himself, calling it the Telurgic Problem because it was no longer a naive struggle for existence but had become a self-conscious and purposeful series of planned actions—a purpose—doing with purposes psychurgically selected.

Every step since the previous May, he now realized, was the shortest course to solution of the livelihood problem, which would not be solved unless the establishment and maintenance of the psychurgic work were also solved, which required that its relation to other institutions be solved, which in turn required that he know the relation of other units to all else going on in the world; that is, psychurgy must handle the problem of the world's telurgy if he were to make a true adjustment of his work to its surroundings and time. This was a *ponderous step*, he remonstrated, in order that he could pay rent and live; but the world had no great interest in his living expenses unless he thereby worked out psychurgy. To do that required a large sum of money, and he must make an adjustment to his time and place. The whole content of psychurgy (all of science, arts, philosophy, and religion) was the first mentative synopsis for the dominancy that would take the first big step to solution of the world's conative problem—the New Telurgy for doing the practical things of everyday life—he concluded.

Out of this will arise the New Sociurgy, which extends its scope beyond the limits of any one race, beyond humanity, beyond even the limits of animal and plant life, to the whole earth and all that is going on in the air, water, and on land. On any lesser terms only a few factors would be considered. The world's conative problem is the only possible big application of sophiurgy.

“Am I happy!” Gates exclaimed. His livelihood problem was transformed, was now an illustrative case of the New Telurgy—the world's telurgy—and his interest in that was immense, more than any other thing. It was for this purpose that psychurgy came

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into the world, to guide the world's conative efforts. Business, commerce, industry, government, were data in an all-comprehensive science-art and philosophy-religion. “It seems too good to be true,” he delightedly wrote; “maybe I am dreaming but that is the meaning of my present step. The mind-process in me has taken a wiser course than I planned.” The esthetic problem would be solved with the conative, which is the problem of achieving eunesthasias conatively.

He saw that the new psychurgic sociology would comprise the psychologies of *all* creatures and include for the first time the cognostic psychology. Hitherto sociologic treatises, even if they sought to deal with the psychologic aspect, handled it as if man's psychology were the only one concerned. The one main factor of cognocosmos had been omitted. Cognosis is the basis of kinship between creatures, the one and only factor that explicates life. 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. In such a psychotaxis the new method of research and validation will guide to discovery and to plans of conation.

This solution of the world's conative problem, Gates considered fundamental: psychurgy, mind-using and Consciousness-utilizing are the basic conations. But what he was then seeking was the telurgic formulation of psychurgy as applied to such cases as the livelihood of the psychurgic work. He was dominant regarding the scientific data of conation; but after the preliminary steps had been completed, he hoped to get dominant in the actual acts of making money. Psychurgy is the conative art; its principles were to be formulated as applied to the world, to the race, to the country, to the psychurgic work, and finally to

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himself. There was no other way to make a sure and lasting success, of that he was convinced.

He considered the possibility of getting help from higher sources. To attain its esthesias by conation, a creature needs cognition: intellections of its body and environment, and introspection of its inner feelings and states; and by psychurgy a person may learn to discover through cognitive and cognostic knowledge, he may at any time take the *next step in his knowledge* by asking for it in the right and normal way. So far as Gates could find out, this is the *only kind* of help man has ever received "from heaven" by prayer. The price paid for an independent life is that the person must do his own conating and become conscious of its results; but life and consciousness are given him, he conates and achieves esthesias as purposes, and by experience he associates conscious states with things and acts; and thus arises cognitive knowledge as a result of conation for guidance. But the Consciousness by which he does this is cosmic and cognostic, and

he may at any time get more knowledge; it will tell him what to do but will not do it for him. If he asks for more knowledge, he will get it, but he must live that knowledge if he wishes to profit by it through the esthesias attained. Experience is measured not by years but by accumulated and validated facts applied by systematic reflection to a purpose.

The old insights about geniuses as the world's only revelators had enlarged with the new views of telurgy. Any attempt at a partial solution of the world's conative problem that does not make the finding and utilizing of the world's little band of real discoverers and thinkers one of its main problems will not be the best one. Any scheme of reform that does not begin its public work by an organized propagandization of putting the rudiments of the world's true scientific conceptions in the minds of the masses by some proper method of instruction will find that its higher teachings will have nothing to which to appeal except ignorance, superstition, prejudice, theory, belief, and mysticism. If there is not placed in these minds a "seeing-by-wholes"

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conception of the sciences, arts, philosophy and religion, there will be no foundation for insights into psychurgic conceptions. 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.

"How I wish I might have the time immediately to begin another psychurgic excursion into this high and holy sophic dominancy," Gates' diary recorded, "now when I am so filled with enthusiasm. If I could, I would carefully rearrange all the sophic data in the Propaedeutic and in the Twelve Volumes, and psychotaxically classify them. I would put everything else out of mind, retire early, sleep well, get up early, keep in the open air as much as possible, re-function the re-arranged data and perhaps teach them to a pupil. I would *most carefully* classify every detail, and the daily refunctioning would soon beget a central dominancy. Then reconsciousing would in like manner beget a cognostic dominancy of sophiologic data; the daily interest and enjoyment would beget a sophiesic dominancy; and my daily doing of this kind of work for the world's sake would beget a sophiurgic dominancy. A period would soon come when my mind would again be sophically originative, creative, productive, receptive; and many new insights would result. As soon as my mind quit yielding, I would incorporate my new data into a new psychotaxic inventory, re-function it and thereby gain more ideas and insights,

and then I would accentuate the mentative process by daily dirigitation to the functionally dominant structures and dominant mental content relating to sophiology, and get further ideas and insights. Then after re-arranging my inventory with recent results, I would make a daily introspection of my total mental cognitive content (separating entic and ectic factors) and introspectively dirigate thereto, and thus take my highest cognitive step in sophiology. Finally I would again rearrange my inventory of data into a new mentative synopsis; I would secure ataraxy;

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I would cognose my sophic mental content and isolate the cognocepts from cognicepts and cognispects and then while fully ataraxic and exalted, systematically re-aware that cognostic content, confidently expecting a revelation from the highest source to which I may aspire, expecting a wider view; and perhaps I might find myself on the highest viewpoint, basking for a supreme hour in the radiant splendor of a morning that is always dawning in these world-scanning altitudes; stand for an hour or a year and get a more extensive survey of the paths by which my beloved pupils, with higher powers and wider scope than mine, may stand regnantly efficient on higher levels than I have been able to occupy.”

He learned some important lessons from the success of this sophic dominancy. He was greatly stimulated by the concurrent paideutic dominancy. He found that a systematic rearrangement of familiar data and re-functioning for teaching would set up a dominancy on that subject; and that there was no better way to start one than by teaching the subject. His interest in these problems was paramount; it was therefore a natural dominancy along lines of predilective ability. Hence he was not easily distracted, although he had enough provocation to have upset any other effort on almost any other subject; but his goal was so great and his time so short that he dared not be distracted.

During the year 1910 his mind, instead of taking up the much desired conative dominancy of livelihood, merely shifted its interest to another aspect of sophics, the self. He wrote his treatise on Selves, Persons, and Cosms (a cosm may be considered synonymous with organism). On the introductory page, to show the importance long attached to this much misunderstood subject, he set these quotations:

“Reverence Thyself”— Pythagoras

“Know Thyself”— Solon

“Know Thy Self”— Brihad-Aranyaka Upanishad

“Know and reverence Consciousness, which underlies Self and Person”—Psychurgy

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He called this work Cognitelurgy—the doing portion of cognition. It is the self that does things, using body and mind as a tool to work on the environment to satisfy esthesias. How to perform the necessary acts requires knowledge and skill, and discovery of one's natural purposes. A purpose that is normal to any person cannot be invented, adopted, or forced; it must be found in disposition and predilection.

He had completed his first exposition and turned to improving its terminology, but his mind disapproved of this rewriting—because, he assumed, his attention should have been devoted to his livelihood. It made him nervous “to sit and see his mind bringing forth another brood of mental children” when prudence required it make a living. Even then in parturient throes of originative mentation, he attained in an hour important new insights and discoveries requiring the reorganization and rewriting of the entire volume. He was now able to recast it from a higher level and a more paideutic standpoint. The subject had grown so much greater that he could not do otherwise than devote his entire workday to its completion regardless of money matters. These discoveries not only required rearrangement and additions but transfigured it to form the framework for a better exposition of all the Twelve Volumes—“they will rewrite psychurgy,” he wrote with delight. Before he knew these new laws, there were a number of seemingly insolvable dilemmas, incongruities, and hiatuses in the book. “I do not know how many have been removed,” he noted excitedly, “but as far as I have had time to think over hurriedly the subjects of psychurgy, I find that all of these difficulties ‘have folded their tents like the Arabs and as silently stolen away’!” His exposition of cognistics, cognostics, and sophics would center upon these new laws and be quite largely summed up in them.

“These are examples of the great laws of Universal Telurgy,” he continued, “this day revealed to me, and with a knowledge that still further revelations are awaiting. I am grateful. The joy of this occasion is entirely beyond my cognitive expression. There is a satisfaction in doing this work that transcends all cognitive

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satisfaction. Again and again I have refrained from mentioning this joyous happiness that is mine almost every morning that I begin my mentative work, and often during the day—especially for half an hour after I begin my writing out of my Message. This satisfaction is the completest, the Approvals are the most

unqualifiedly approving of any experience of my life. My work must be promotive of life—it must be well for me to do this, to give such supreme joy.

“Do not give any mystical interpretation to the account of how these discoveries were made,” he warned, “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 cognostic experience. These coupled with what I already knew, when handled by the intellective processes of analysis and synthesis, constitute new knowledge for me. Moreover, my mind is reciprocally an organ in the organism of the larger cosmos.”

Cognition cannot be understood by cognition alone, he emphasized, otherwise the great thinkers would long ago have understood it. Cognition must be looked down upon from a higher level of knowing, for such is the law of insights. By means of cognosis, cognition can be understood. Likewise cognosis is essential to an understanding of selfhood, because, he found, the real self dwells entirely outside the domain of cognition; to know what cognition is and what the self is, cognosis must first be experienced. By cognosing he discovered that it is the nature of Consciousness per se to be self-active, and therefore it is the real self. It is fundamentally urgative. One will know all this directly and immediately and indubitably by cognosis. When the cognitive selfhood is understood, then and not before can the

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cognitive body and mind and personhood be understood, and then a cognitive cosm will be comprehensible. When by a similar procedure the pupil understands the cognostic Self in relation to its Person and Mind and Environment and Cosm, then Telurgy will begin to be seen in its true light.

“The center and circumference of psychurgy is telurgy. Of what use is it? In achieving happy esthesias,” Gates wrote. “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.”

He found these subjects so peculiarly difficult to expound that he expected only indifferent success. Many of his statements had largely an allegorical value, true to those who had experienced the subject, but, he feared, misleading to all others. He had to do the best he could with cognitive language and speculative forms of statement, or not attempt any explanation of these ultracognitive subjects at all. It tried his courage to “the extremest verge” to choose the former, he apologized.

His mood may be indicated by this expression from his chapter on Superpaideutics: “As I enter the exposition of this subject, I take off my hat, leave my shoes outside. I feel the inadequacy of written words. Rather would I take a bath, put on clean clothes, and go with you in the early morning to some sun-lit height and talk until high noon. This subject is Holy ground. I wish to kneel in reverence to The Consciousness which has eternally enthroned Itself upon Existence, and at the same time I wish to stand erect in the pride of being a participant in the Active Regnancy of The Cosmos. With a full sense of the imperfections of this whole exposition, humbly and joyously I lay before you this treatise of Selves, Persons, and Cosms as a

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preliminary sideglance at a subject about which further discoveries are on the way.

“Hardly have I the serenity to hold my pen while I write these words, so deeply am I always aroused when I approach the subject of this Immanent Self-the most alluring of the Insights.”