

[page 391]

CHAPTER 18
The Business Dominancy Lost

As I sat alone, by blue Ontario's shore ...

—WALT WHITMAN

Elmer Gates often found it necessary to defend cognosis from the assaults and misinterpretations of the mystically inclined; perhaps nowhere more cogently than in the closing chapter of *Selves, Persons, and Cosms*, part of which follows, on cognostic methods versus mysticism. (Adapted.)

One of the main viewpoints of mysticism is that in some way man may be told by the Most High what is true or not. It expects a hand to reach down out of Heaven and guide man's hand to write sentences containing wisdom beyond his power. It thinks of the Most High as a personal God, or Spirit, capable of feeling mercy or vengeance toward man and of giving or withholding illumination. One of its main methods is getting quiet and free from distractions and in making one's self religiously worthy. Its results have been practically nil.

One of the main viewpoints of cognosis is that man may scientifically study the nature of his own Consciousness by a conscious faculty that is possessed by a new type of mind and thus learn what is true of all Consciousness, whether in man or

[page 392]

God; and the truth about Consciousness, constituting its own nature, underlies the nature of man and all creatures and even God. It expects Consciousness to reveal itself to man by means of Consciousness, and it expects the revelation to be the underlying law of living beings of all orders in all worlds and times. It thinks of Consciousness as the Most High, as immanent in the conatus of the Existential Whole. Its method consists in cognosing Consciousness. Its results constitute a whole new science (cognostology) and a whole new art (cognosturgics) and a whole new order of life and living things (cognobiosis). It furnishes a criterion of truth, gives rise to a new synthetic science, and lays the foundation of a new philosophy and religion. It reveals the nature of Selfhood and Personhood.

Obviously the contrast is great; yet mysticism was vainly looking for something like that which cognosis has revealed. It looked by cognitive methods and expected cognitive results, which we now know is impossible. The meditation of the mystic is not in

any way like the psychurgic method of re-functioning a psychotaxic synopsis of data, or the reflective handling of thoughts of the four or more orders, or like the psychurgic readings or like cognosis of Consciousness. You will hardly believe to what extent their meditation and intuition is a mere jumble of passing impressions, unevaluated sentiments, speculations, and fancies until you read their writings after having studied cognotechnics.

The whole content and method of cognosis is different. Cognosis is as truly matter of fact as sulfuric acid or sunshine; it can be explained and used and known. The alleged extreme development of the meditative and intuitive faculties of mysticism is not true; it develops fancy, reminiscence, reverie, imagination, feeling, speculation, but not true meditation or intuition in the psychurgic sense, as might be inferred from the unfruitfulness of their methods and as may be proved by psychurgically trying them. Psychurgy has proved that whatever exaltation may be attained by self-abnegation or asceticism is due to the *purposing* that may happen to be involved.

[page 393]

One of the psychurgic insights into myth and mysticism is that the whole matter has been wholly cognitive. Cognosis is not within the cognitive domain, and neither is it mysticism in any form; it is naturalism in another and non-cognitive order of existence. Cognosis does not dream or speculate—it cognoses, it knows. If mysticism and speculation had discovered a world of spirits and angels, the minds of these would have offered for study just the same problems as the minds of mortals. Admit the whole claim of mysticism and it would have added to the biological domain only a few more species of living things; namely, incarnate things, whose minds still need to be studied and in whose minds Consciousness will still be regnant. “The other world” of mysticism, spiritism, and religions is not the “other world” of cognosis: the real problems offered by both worlds are of Consciousness and its kingdom. If this distinction is fully grasped, it will be seen that mysticism and cognosis are not applicable to the same category of being.

Mysticism as a method has never made a discovery, but the mystic is also a man who now and then has attained insights and made discoveries by usual mental methods. So far as I have been able to study the history of the sciences and arts, I have found that every discovery and insight and work of creative beauty has been produced in a natural way by the mentating and consciousing processes in a man. Until the discovery of cognosis all has been wrought by natural methods; with its advent come supermental methods, but they are *natural*, and not supernatural. Cognosis is a

child not of mysticism but of modern science, especially psychurgy, and still more of psychurgic psychology. Cognosis is not a dream of the nighttime of mysticism but of the morning of scientific method. Mysticism did not get any scientifically validatable facts as a result of its method; in four thousand years it has not yielded as much knowledge of the subject to which it so laudably aspires as may be obtained from a single hour's cognosis. The self-hypnotization of quietistic ecstasy is as unlike cognosis as a nightmare is unlike a well-planned laboratory experiment.

[page 394]

Over and over it seemed that these mystics were about to find something of value, but they were looking in the wrong direction and by wrong methods. Yet it was to a new world that they aspired, and if they had caught a glimpse of the new world of cognosis, it would mightily have satisfied them. Again and again mystical writers seem about to say something, yet it ever remains unsaid. Mysticism is not a method, it is an aspiration for one. It has been tried and found wanting, but it is a monument to the deathless longings and unappeased hunger of the human mind—"an everlasting hope."

By mysticism I do not mean merely mystery. There is as much that is hidden and mysterious to the scientist as to the mystic, but the scientist has a different attitude and studies by different methods and gets a different kind of result. The mystic speculates about the hidden, using suppositions, autohypnotic emotions, and adopted sentiments as data, while the cognostic scientist cognoses Consciousness and from the indubitable cognitions thereby obtained, synthesized with the whole domain of cognitive and cognostic science, he discovers conditions and facts about the ultracognitive. The mystic cultivates a forced faith and accepts it as a datum, while the cognotist cognoses that Consciousness per se which lies under and above cognition, and attains a body of indubitable data of a new science relating to another and hitherto unknown order of existence. The mystic guesses about God and accepts plausible explanations and traditions and human testimony about the "soul"; while the cognotist directly and immediately knows that which is the fundamental factor in all conscious beings, including the Supreme Being, and knows that factor, Consciousness, in such a way that Selfhood and Personhood are no longer mysterious souls, spirits, astrals, excarnates, egos, but actual living identities that he knows better than anything else whatever. During all the centuries past, mysticism has not discovered a single unquestionable fact or insight into the problem, whereas in a few years cognosis has produced a body of transcendently important results, of which this book is a sample, and

[page 395]

of which almost the whole of psychurgy is evidence

Such were some of Gates' conclusions.

But the sophic dominancy produced other important results. By December 1910, the esthetic criterion for the Twelve Years' work was fully in his possession. It transcended naturalism. He recorded, "These are great steps, but no step is greater to a psychurgic student than when there is paideutic need for a step, and it will come if not prevented."

On the twenty-fifth, at 5:30 A.M., he recorded that the latest and best fruits of this dominancy were new insights into the chaotic subject of esthesis, giving a psychotaxis which showed that to each unit and class of units of intellections and urgations there should be a corresponding esthesia. Each class is capable of interacting to produce definite esthesias, a *few* of which have been experienced by the human race; but *many* of these still remain unknown or non-existent. He now had the formula for discovering and creating *new* esthesias and *new* intellections and *new* urgations. "Truly, if this is carried out," he wrote enthusiastically, "psychurgy will outclass all the wonders of the ancient and modern world. I have not noted all the insights and discoveries that have crowded into my mind on December twenty-fifth from 8:30 A.M. to 5 P.M. and especially all day the twenty-sixth from 5 A.M. to 10 P.M. during which I sat at my desk and worked at highest pressure and speed under the influence of this dominancy. I have not referred to my yet incomplete but far-reaching insights relating to music; to scores of important changes in nomenclature and over a hundred new definitions in the glossary; and others."

Gates wrote many times of the World Worker; his lifework was dominated by that point of view. In his treatise on Selves, Persons, and Cosms he described some attributes of this World Work and of World Workers in detail. Some of his thoughts on this subject were, generally speaking, that the whole earth

[page 396]

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. There are times in the development of any nation when certain lines of evolutionary growth seem to culminate, with several periods of development along different lines; and when such a functioning is occurring is the time to carry out purposively that kind of effort. In any period of special development there are generally certain persons whose abilities most influence, characterize, and direct that era; each who

contributes for the sake of helping that kind of progress and thereby the world's progress is a *World Worker*. A person whose genius or other predilection is contributory to the development of any science, art, philosophy or religion as a lifework, having accepted his mission in trust and administering it for the world's weal and his own happiness—he is a World Worker. If he is of the new cycle type of mind that can cognose, he is a psychurgic World Worker.

The total work of the world is so vast that it requires all its people, and much that ought to be done is not done. Each race, nation, country, and individual must do its special part. The progress of the world depends not alone on the voluntary efforts of man but more largely on numerous factors and vast forces lying outside his plans and efforts, subconsciously present; and also on forces in the Cosmos by which he lives and has his being. Of the voluntarily directed efforts there are many lines that must all go on equally to avoid one-sided development.

There are certain factors underlying all lines that if promoted will simultaneously direct and develop each. First, mental activities underlie all human effort; so if man gets more mind and learns how to use it better, every other line of development will be augmented. It is the fundamental method. "There is reason to believe," Gates hopefully concluded, "that the work outlined in the Twelve Volumes is truly a World Work. The development of psychurgy is in the line which might naturally be expected."

To help him carry out this World Work more efficiently,

[page 397]

he made a synthesis in his confidential "Consensus Report for the Twelve Years' Work," written in 1910, of recently completed results of all psychurgic methods of judging applied to the purposes, methods, and goals of his lifework, utilizing fully the judgments of his associates. They agreed on the importance of psychurgy as a new era in life itself. He stood ready to join them in realizing more fully the impact of the World Work in which they were engaged, continuing with "renewed enthusiasm and a more strenuous determination." He concluded that during the eleven years remaining of the Twelve Years' work he must complete the one main purpose of his life: writing and imparting his message of psychurgy—the Evangel of Evolving Life as he had characterized it thirty years before. During the days and hours that now and then he could spare he would carry on the contributing work of making a living for the psychurgic work and for himself, and help his assistants gain theirs; also the secondary work of reorganizing the World Work. This other work would become primary after completion of his main purpose. If opportunity continued and the

world crisis was not postponed, he would make a deal on his war inventions.

During the Twelve Years' work he expected a special message for and to Womanhood-Manhood to develop, and in some not yet determined way it would arrive at a special work for woman. A few women must grasp the new meanings and "keep the vestal fires of the World Work burning until the whole of Womanhood is enlightened," then seek for more light for the next step.

Gates realized that he would have time for no more than his two pupils and that even for them it would become more limited. His two unpretentious Twelve Years' work pupils, as he called them, would have to suffice as personal helpers; one specially fitted and trained for connecting the Thirty-three Years' work with the Twelve Years' work, the other connecting the latter with the Seven Years' work. It was perhaps significant for the Womanhood-Manhood work that both were young women. One, Marian Lee Patterson, he judged as having the

[page 398]

requisite ability and high sophic genius to master the Twelve Volumes from the intellectual and sophic standpoints; she was of high exposition ability, her ability in sophics was perhaps greatest of any woman, and if she mastered scientific method, she would be truly capable of leadership. In a few years, however, she forsook the Studentship and married, and raised a fine family. Students signed a contract not to publish or teach without written permission, and the manuscript was only lent to them. Gates followed this practice to prevent diluted versions of his work from appearing.

The other pupil, Pearlie, as typist and secretary for fifteen years had too many other things to do with domestic and financial affairs to receive much teaching. She had given him so much real help, however, and such incomparable loyalty to the work that she was fulfilling one important part of her world mission. In her trusteeship of the Cognobiotics department and in her religious and personal character she was firmly embedded in the work; and she continued with it.

The work as outlined was more than he could finish without ample means and a few competent helpers. Of these there were too few; only his two pupils could be depended on. If his best years, which were rapidly passing, should be gone before completion of what he may have been able to accomplish, the result, in the opinion of his associates, "would be a deplorable tragedy to humanity."

Indications were that the psychurgically discovered world crisis was no longer far away and unless forestalled would

culminate in a world calamity, making procrastination for him no longer permissible. The contributory work of making money as abundantly and as fast as possible thus had for the next year or two importance commensurate with his main purpose. This world crisis was not war, he foresaw—though it might be a consequence—but a greater danger: the world's greatest danger as he saw it was the rule of pseudognosis, or false knowledge.

In this Consensus Report he prognosed that he would not undergo senile degeneration; and there was reasonable hope,

[page 399]

considering his heredity and habits, that his mentatively effective life would not fall short of the three-score and ten. But this would not be quite long enough; consequently he must devote all his time to the main work. Wasted time and attention would be unwarranted negligence. But an ideal psychurgic life implied a psychurgically developed society, and until then he could expect to devote much energy to combating unfavorable conditions.

Diagnostic and prognostic symptoms and events indicated that his mind was entering the great exaltation of cognitive and cognostic functioning constituting the Twelve Years' dominancy so long and so eagerly anticipated. Consequently his whole attention and subconscious and conscious life would be almost completely withdrawn from all else for weeks at a time. He was at that age when he could no longer depend on his bodily power of resistance to overwork or overstrain, especially emotional, so he would have to conserve his vital energy.

The report's final judgment was that the only vital unsolved problem of method was how to give enough attention to the great dominancy in order to succeed fully, and also to become dominant on finances. Beyond all others, his best opportunity was the attainment of an urgative financial dominancy for a short time (a year or so) in connection with the subject matter of the Twelve Years' dominancy. To do this without too much interference was a problem for his experience and the art of discovery to solve, but his increasing skill and occupation with cognosis was to make it difficult.

For instance, his diary on May 10, 1910, records one of his "most important and pregnant notes." It comported well with the Twelve Years' work being the cognostic period of his life, with a cognostic study of cognosis. Some of this note follows: "Awoke with ten minutes of crystal clear vision, such as I often have had and which I count among my happiest and best moments. This morning, however, I caught meanings which have escaped my understanding. I insighted a much larger group of topics, they

were classified and related to the all-important financial problem, just what I wanted. The new meaning is:

[page 400]

these are not cognitive in origin and are not so enregistered. I deem these very important points. My insight was most nearly what I wanted, but I never remembered it, although a feeling or impression remains like knowledge of a great presence. I feel I have had a very great experience and seem to know (how, I do not know) that the whole content is fully remembered by the Cognostic Self. Judging by the past I may again have the same experience and may cognitively enregister and remember it.

“I ask my pupils to accept this note as a bit of very important experience, recorded without exaggeration or disparagement of any point; IT TOOK PLACE, just as I have told it. It is not dreaming, vagary, reverie, or fancy; not the emotive glamour of a dream. I have been too close a student of these phenomena to be in the least mistaken. The foregoing note is one of the important documents of human progress. I may fail to carry my exploration into that new domain any further, but I want you to know that this new domain *is there*, and that it is a new Cosmic outlook and inlook—to things which cognition cannot perceive, events which dreams have not imagined—the new, glorious, supernal realm of the Cognocosmos!”

Later that same day the record continued: “It seems after all that it does not matter whether I get the contents of the classified insights or not, *because there in the Cognostic Self* lie all such knowledges, accessible to the psychurgic students of the future; there lies the only kind of help man can get from sources outside cognition. This is the ‘help from heaven,’ from a source higher than himself; it is a problem of the interaction of the cognitive and cognostic Self, and probably involves the attainment of conscious continuity of personal identity.

“I am deeply and solemnly convinced that I am even now on the direct path to a knowledge whereby man may direct conscious, and consciously-intended, help from the superhuman, from the Highest. I am too much impressed to allow any freedom of rhetorical expression. I am firmly convinced that the problem of attainment of personal conscious continuity of identity after

[page 401]

death can be solved by the method into which I have entered.”

But how to get down to earth and its financial problem? Maybe it would not be best for his mind to become dominant on anything else, he pondered; it had been dominant for forty years on mind and consciousness, and would doubtless remain so. He was

aware from the standpoint of the Naturistic Plane of psychurgy that enforced dominancies were not approved, as natural predilections and powers would be obstructed, yet he desired a livelihood dominancy. To be efficient his mind, he found, had to follow its own predilections, impulses, and periodicities.

Hoping to engender such a dominancy, in 1911 Gates made another of his occasional summaries in an analysis of periods of his lifework as steps in the development of psychurgy. The Thirty-three Year period (which closed with Chevy Chase) was supposed to be a study of intellections, but led into systematic study of esthesias and conations (urgations). As he progressed he found that intellections comprised more than a knowledge of objective things, and included intellectual knowledge of his own subjective world, of esthesias (feelings, appetites, emotions, sentiments) and of different kinds of volitional effort collectively termed urgations (conations, boulations, relations). Thus he was led to study introspects of intellections of objective and subjective things—and as a result, the whole domain of cognition. This was the cognitive period, during which he discovered and formulated the cognitive branch of psychurgy, leading to a cognitaxis and an organization of cognitive endeavors called cogniturgy; it was used to make a cognitive study of the sciences, arts, philosophy, religion, and practical affairs, of the esthetic arts, and of those who practiced and applied them. A cognitive study was also made of cognosis, and now in the Twelve Year period cognosis would more fully study itself. This period, entered into sometime before leaving Chevy Chase, soon resulted in a series of insights and groups of data about the cognistic self, with deeply felt impulse-to-do and leading and purpose to carry on a more special study

[page 402]

of cognosis and sophics—to allow Consciousness to give a more complete account of itself.

He estimated it would require about twelve years to rewrite the twelve volumes and impart them wholly to a sufficient number of pupils so they could adequately interpret, by their knowledge and lives, the written message. At one volume per year to write, to teach a pupil, for further thought, and other reasons, he estimated that a Twelve Year period would be needed during which time he should enter a different dominancy and complete its work, then take up those that would follow.

Up to this time the art of discovery as applied to urgation resulted in discoveries but not new powers or practical applications to livelihood. Early in 1909 results had begun to relate to his life's purposes, and during the sophic dominancy lasting to 1911 there was a growing tendency to a telurgic dominancy; but the attempt to

apply method to making money always failed. He came closer to the real problem when he began to realize that a *man's predilective work should be the source of his livelihood*, for only thus would he avoid wasting time from his work. He had never known how to apply the art of discovery to business. But he continued his attempts with further discoveries about sophics, some inventions, the long sophic dominancy, and finally an actual discovery of the method of applying the art of discovery to uration. He now knew how! Heretofore his psychotaxis of business uration had been intellective data and results were more such data. They were not the right kind, and he was surprised that it took over a third of a century to realize it. He now knew that for actual urgative results he must use a psychotaxis of Impulses-to-do, Leadings, Achieved Results, Incentives, Purposes, Opportunities, Assumed Obligations, and Insights relating to his predilections and genius-capacities, sophically alethifying these data and applying other psychurgic practices. The result would be new and better such happenings and urgings that would lead him to do what his whole mind and consciousness found best under the circumstances. Maybe after

[page 403]

all, he hoped, despite his distaste for business and lack of facility and time, he would be able to make money by doing his main work.

In addition to the Twelve Years' work he now outlined the Seven Years' work as devoted to philosophy-sophiology, a synthesis of the cognitive and cognostic sciences and their interpretation; a Five Years' work devoted to religion; and a Three Years' work devoted to superpaideutics.

Near the close of his first period of youthful mentation, under the first flush of excitement of his purpose, he had foreseen that it would require at least half a century to carry out the work demanded by that purpose, and it had seemed so far away, the labor so great, the problems so difficult. "Forty years have passed," he wrote in the analysis of 1911; "I am no longer so young a youth, but the splendid fervor and zeal of that time is still mine to enjoy; it has even a greater eagerness for the further periods that await. I am now fifty-two years old, with two years of the Twelve Years' work accomplished. Owing to the Disparate-Steps method of research and validation, to an improved symbolotechny, and my growing skill with dominancies, I insight that I will be able to commence each of the successive periods before the preceding one has been completed, say in ten years, provided no time is lost. But time lost in livelihood struggles must

be added, so this work may be completed in fourteen years by 1925.

“Then I will be free to do as I please a little while before I go!”

In October 1910, Gates had moved into the comfortable house rented in the Mt. Pleasant section of northwest Washington, D. C. He was determined to solve the livelihood problem in the next two years, fearing that otherwise it would never be solved. He wrote out his principles of livelihood and business by which he hoped to finance the work, including the new method of research whose application he now saw as the most important factor in modern business, also incorporating his new Teacher

[page 404]

and Pupil methods of utilizing inventions. A definite start seemed likely when a deal was made for some minor inventions, with option on a larger one.

During the last months of the year he completed much writing: 300 pages on Cognitelurgy (including Selves, Persons, and Cosms), Cognobiotics, Business, Graphotechnics, Religiotechnics, and Symbolotechnics; the Glossary; business prospectuses; and chapters in Volumes I and IV. This writing dominancy carried over into the next year. January 1 found him rewriting the Glossary and SP&C. On January 8, believing it almost completed, he worked eagerly nearly all night, beginning early next morning with little breakfast. By 11:30 A.M., while finishing, he was in physiologic panic, with the “trembles.” On the tenth he wrote the Postscript to Book Fourth and added some definitions to the Glossary. During the afternoon he was deeply stirred by a unique feeling of having too much pride to do anything that Consciousness would not approve; he felt as never before that Consciousness is a judge of the most sublime dignity, so that he would be ashamed to let it witness any baseness of his self or person, and that its approval is of most concern in this life. He felt Consciousness as an ever-present witness, knowingly watching him.

The eleventh and twelfth found him still at work an SP&C, page after page of almost wholly original matter at which he had been writing sixteen hours daily. “A thousand years from now,” he exclaimed, “there will be those who will fully understand its wondrous outlook and inlook.” Out of this subject and as part of it his new view arose of the problem of life after death and immortality, which subject he named cognobiotics. And so on through the month: on the twenty-ninth he devoted fourteen hours to symbolotechnics; on the thirty-first he discovered the basis of a physiologico-acoustical orthoepy and made a few inventions. No money was at hand or coming in. How he lived through those

months he did not know, but he got the means somehow from week to week. On February 8 he finished constructive thinking and writing of Volume I and Book Fourth of

[page 405]

Volume IV, and concluded he must make money and drop everything else. He considered these two years since coming to Washington in many ways his best, and he fully approved of the work done. By March 3 he was “temporarily” through with this long writing dominancy. His main purpose was to write and impart his Message, organize its perpetuation, and continue development of psychurgy; next to carry on laboratory *con amore* research; then livelihood—as always, last.

On his birthday May 6, 1911, the diary stated: “Just fifty-two years ago I began my cognitive experience upon earth. My life has been an almost continual struggle for means for researches and thought in my outer and inner laboratories, although few experimentalists have ever made as much money for purely noncommercial purposes. [His researches cost well over \$1 1/2 million.] I have been so continually engrossed with psychurgy that I could not pay sufficient attention to anything else. If I cared enough I could make money, but keep on writing with none. How can I do it? But for the past few weeks I have for the first time been looking at the situation more squarely, with less illusion and over-enthusiasm, and have concluded that I can settle my livelihood problem by psychurgic methods, but it will require a full eighteen months to work through the business dominancy into which I seem to be entering.”

By June he expressed his duty not merely to make a livelihood but vigorously to apply psychurgy to it, using all his achieved results as tools, and felt this deeply as an *urgative era* in his life. He concluded “as a father to his family, so I would like psychurgy to have the world for its family, considering its good unselfishly; and as I would adjust myself to promote the welfare of my children so I would adjust my vocation to promote the good of my community and my own growth.”

He foresaw that the result of the dominancy on business would not be a fortune but the fundamental methods for the livelihood of the psychurgic work and its pupils. His mind was approaching a real mentative dominancy on business for the first time. He even began to like the subject, and daily added

[page 406]

data to his mentative synopsis; he was ready to get a psychotaxis in mind and get dominant with results of a high order. It made him tremulous to anticipate a real dominancy on the subject at which he

had labored so long, one for which he had the least training and ability. He could hardly wait!

Gates considered 1911 one of his most originaive years, with his mind active to the "very limit of its powers." Among the prominent achievements of that year he placed his War for Peace program based on his war inventions. Formerly he had looked to those war inventions as the source of a private fortune, but later dedicated them to his researches. (He had intended to set aside the proceeds from certain inventions for his personal livelihood—for a home and education for his children, for recreation, and for insurance in old age.) The year also gave unabated progress of his writing dominancy. Inventively it was an effective year, with improvements on almost every invention and an average of one new invention every two weeks. He wrote three thousand pages of typewritten manuscript first in longhand, then rewritten before being copied, and later summarized in nine hundred pages. In paidetic work it was a time of adjustment and symptom-study and subconscious assimilation. It was a trying year financially, but he was growing more cognostic.

In September, W. F. Kyle, who had been writing to him since May because of a news article read ten years before, began to play an active part in business negotiations. He remained a faithful friend for the rest of Gates' life.

By January of the new year 1912, Gates needed the strongest self-control to keep from hurrying the subconscious stage that should always follow a dominancy. Nothing was more detrimental to highest human development, he found, than an uninterrupted cramming of knowledge, or getting new insights without digesting them and waiting for growth to pass the adjustment-stage into useful action. He was too well trained as a psychurgist to overmentate in either of the two ways he recognized: that constant brooding on a problem when the mind does not have enough data would produce nervous prostration and

[page 407]

monomania; and that continuing a dominancy even after several months of unremitting labor—and after fatigue has set in—would not allow the dominancy to subside when desired.

He was convinced he was about to come into his main and fullest powers, and that he had never used his highest ability, especially in business affairs. Leadings, previsions, impulsions, and "Decreets" were becoming more definite and dominant, especially between dominancies, and more reliable; that is, he felt strongly that he "must or must not"—not a moral "ought" but a special kind of unique esthesia that he introspectively knew to be a reflex, and subconscious, state. It often amounted to complete

inhibition, and long afterward he found that the feeling had been right. It had taken years for this attainment, which he would need.

In late January he was still writing ideas every day about the synthesis taking place in his mind: that heuremics (the art of inventing) and heuretics (the art of discovering) were part of a larger taxis of heuric subjects that he called heurotechny—the art of attaining the new in knowing, feeling, and doing. (See the appendix for the taxonomy of heurotechny.) During the next ten days, working fourteen to sixteen hours daily, he developed this subject “amazingly” as a psychotaxic whole and in its relations to psychurgy. Livelihood and business and the fine arts became subdivisions. World Work was coordinate with Cooperative and Synmentic Sociurgy. By its degree of development heurotechny then belonged in the Twelve Volumes. Finishing his first complete writing, he rated it “a good piece of work.”

According to this new psychotaxis, the attainment of the new in knowing and feeling is an urgative problem (a purpose-doing), as truly as the new in creative work. Discovery is not primarily an intellectual problem, but an urgative one. The intellect is a tool used by conation (urgation) in achieving purposes to attain esthesia. He found this point of view, which completely reversed the academic attitude, very useful. But especially significant, livelihood and business became one of the classes of heurotechny, thus maintaining his mind's urgative bent,

[page 408]

and outlining his plan of utilizing pupils in the Teachers and Pupils Association to mutual advantage through invention in supporting the work financially. This treatise was a paideutic exposition of heurotechny, which, from then on, he considered the most useful and important of all the psychurgic arts.

He realized with regret that if he had mentated the Chevy Chase situation ten years before as he now could with these heurotechnical methods, he would not have gotten into debt and would have avoided the resulting slump in spirits that depressed him for several years.

By late February his new outlook convinced him that all his previous plans had been wrong, because they were not *con amore* and because his associates were not paideutically selected. It was a great satisfaction that his business thinking and writing came at this opportune time. Every step in the new heurotechnic business method would be based on a scientific study of all the needs (cognistic, cognostic, sophic) of people, and not just their financial needs. The great Uplifts and Powers, the moral exaltations and ethical personings, would bear with full force on the commonest of everyday undertakings; every transaction would be used as an

entering wedge for the propagandization of the work. Industry, commerce, livelihood, and business have been in all ages by far the most potent factor in civilization, and will continue for a long time to be the major part of the world's activity. A favorable impression made by honorable business transactions will lead to personal relationships that will open the mind to other matters of common interest; if these are based on exact knowledge and honest interest, the rest will be easy. "O the relatedness rapport of several hours following this insight! The strength of the impulses, the inexorableness of the desire in which my whole nature has spoken." In heurotechnical business method Gates foresaw not only the self-support of the work but the method of propaganda and further organization. This organization of pupils was to be the key to solution of the world's economic problem. So ran his new outlook.

[page 409]

On February 28 he spent fifteen hours on heurotechny. He was getting into one of the best dominancies of his life, and practically the most useful—an urgative one! A good long one, too, for it had been growing since January 5. He began to feel again his full power to deal harmoniously with people and purposes. He hoped nothing would happen to upset this dominancy.

On March 1 after writing from 4 A.M. to 1 P.M. and while resting, he had the annoying and tiring apprehension of sorrow, of something gone wrong. The next day he wrote for fourteen hours on heurotechny; the dominancy was moving to an imperative place in his life; "it thrilled with its greatness like a great presence" as it took hold with the strength of his first cognostic or sophic dominancies.

During the past twelve months his mind had produced over three thousand new ideas on twenty different subjects, but mostly on heurotechny. He was able to digest only part, that relating to livelihood and business; but in him, for the first time, was a dominative urgic impulsion to a grasp of his whole business career and final settlement of its financial problem!

But on March 4 (1912) the terse, poignant record in the diary read: "The Bad News."

From the brief account of the final steps in the conception of the psychurgic livelihood and business method, given in diary form in his treatise on Heurotechny, the sorrowful entries continued:

"March 6: Not a new idea since the 4th; have been too full of the acute shock and the dull ache of sorrow. Is there no hope for my dominancy? Alas! there are times in the lives of our friends when they know not what they do. Why should the World-Process permit its most patient worker to be wounded while in its service?"

Seventy-two long, hard, weary hours, brain sore, physical pain in my heart—a culminating dominancy of practical affairs and high discovery suddenly broken just as it was reaching its best efficiency, perhaps irretrievably lost! “My glorious and rising heururgic dominancy, for which I have.

[page 410]

waited over a third of a century and definitely striven for two and a half years has apparently been abruptly broken off by a cruel, heartless, uncalled-for blow just where I was weakest. A woe too great for tears has unnerved me, causing pain at my heart and apprehension. After repeated trials I have utterly failed to resurrect my dominancy. I find it impossible to ward off the crushing emotion of this knockout. While I was achieving thirty to fifty new ideas daily the upward curve of my dominancy stopped short. Loss of sleep and appetite and worries about money are running me down rapidly.

“March 9: Made a long and determined effort to re-awaken my dominancy with no success. I regret its loss more than the Chevy Chase properties, or anything else I have ever lost. It seems really gone, but the hurt is less than that of the bad news that caused it.

“March 11: Too grieved even to do drudgery work at writing. Maybe my bad news will destroy something lower and bring something higher in my affairs, as nearly every sorrow in my life has done. Can so true an achievement really be lost?

“March 14: I am harassed and worried about losing so much time. The ache persists. There are a few indications of being able to return to paideutic work. A vague and gradually growing awareness that what I seem to have lost is not lost. But eleven days have passed without any symptom of my heurotechnic dominancy. Never before has one stopped so suddenly; it was destroyed in a moment. All I have left is a heart injury amounting to emotive trauma; injury to my health; and unreadiness for the fifteenth with its business opportunity.

“March 15: How can I afford to wait? I can look back and see that if I had not been so overworked and busy and financially worried, not so true to the rising dominancy, I might have paid attention to certain things which would have prevented this cataclysm of my mental life, might have supplied that lack in myself and corrected that wrong in others. As I dare not take up the reorganization work except under the

[page 411]

aegis of a dominancy of the right kind I will have to wait. Alas, it is wasting away some of the remaining years which should be

devoted to other things. I am somewhat consoled by symptoms that the bad news will soon end in adjustments on a higher plane.

"I settled the practical method of making a livelihood and income for the work in the T & P application of heurotechny to business. The bad news was the result of a mistake and it is yet an active danger to all concerned. Such things shorten my life, strike at my weakest point, the increasingly injurious effect of strong emotion on my heart.

"March 16: Slept three hours, but very tired and heart-sore; am waking up to the bitterness of a certain cruelty and to the uncalledfor nature of the bad news. I am in danger of feeling bitter resentment—or of the highest exaltation. The whole affair from the beginning of Mayer's instigated injustice, to the last kick of the Chevy Chase trouble, was unfair; and so was this bad news, for I was doing my duty to others without recompense and at a great personal sacrifice for their good. If carried any further I may find no more forgiveness in me, and that would be bad for me and for my receptiveness. One practical conclusion is that dominancies should be guarded; they are the most important event in a psychurgist's life.

"After a siesta of a few moments I awoke with a feeling of a happy ending, except for the lost dominancy—the only main one I ever lost. During one I faced a great danger and lost a fortune but the dominancy did not even grow weaker. Another lasted through ten days of a severe illness during which I expected one of my children to die, but the functioning abated only a little.

"Feel better about the bad news. At least two persons will be ultimate gainers and it will bring a Greater Person into my affairs. The real hurt is the attitude that permitted it in those who did it.

[page 412]

"March 19: I will survive, but if I had not lost my dominancy I would now wisely and efficiently be taking a great step in the T & P moneymaking affairs. I feel a danger from arising resentment which I hope I can suppress. I feel like utterly abandoning the Thirty-three Years' associational work, except those that the Twelve Years' work will absorb, and asserting myself for my own rights and fair play and for the work, even if a few will be losers.

"I remember during the dominancy I saw that I must reorganize the associational work on the basis of the new-type mind; that the Seven Years' work will synthesize the Thirty-three Years' work and the Twelve Years' work; and then the Five Years' work will sociurgically apply it. The Three Years' work will be metapaideutic, including a summing up of cognobiotics. I realized that real loyalty apart from self-interest is not normal to the pre-psychurgic stage of human development; self-interest still

dominates. I now know that early in life I had a premonition which should have been interpreted as the Twelve Years' work of reorganizing the psychurgic work, and that in later previsions I saw the personurgic basis of the Twelve Years' work.

“April 2: During the past fifteen days the bad news situation has painfully persisted; my mind has been dazed as from an anesthetic, but now indications are optimistic with reference to one group of persons concerned. I see it was a big mistake in action and attitude due to a misinterpretation, aggravated by the usurping effects of a functionally-difficult next step and a dominancy, and to phylogenetic survivals. Then occurred an inhibition, in the person of those concerned, of every line of functional activity except those required for the next step (of T & P affairs), and the indications are that great things will develop if the persons are big enough. The inhibition was made dangerously worse by adverse suggestion and other things, and it is temporary except in the damage caused—but if that is the price, let it be paid!

[page 413]

[The bad news? Its details were never disclosed in the diary, surely to protect the names of the persons involved.]

“I see that the T & P is to be fundamentally a personurgy, which is proof that the 12-7-5-3 Years' work is not a series of successive steps but blended into one step, and by overlapping should be completed in nine years by 1921. I know by insights during the recent dominancy that my greatest efforts and discoveries are yet to come and that the greatest success easily within reach will be attained only on a personurgy basis. I see I have suffered permanent injury to health, and a great financial loss in not getting things started, but if everyone concerned is big enough I will gain greatly in another way.

“I consider myself a pupil of the Heurotechnic Method, and I expect to develop each chapter further by teaching it. 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.

“I find I will be able to recall further details of my lost dominancy, which gives no sign of resuscitation. I will read Walt's great poem ‘As I sat alone by blue Ontario's shore . . . to bring this chronologic chapter to a close.’”

[page 414: blank]