

BOOK ONE

CHAPTER I

BULLETIN BOARDS

i. THREE COORDINATE COMPLEMENTS OF A WHOLE

Here are these three amazements. The progressive morphoses which can be perceived; that, the human conception of which surpasses the bulletin boards; and, that which, when present, can put these things together, knowing its presence there, knowing its observation of the bulletin board, knowing unposted significance.

That which is perceived is obtained through the senses. It is impressed upon the physical senses. Eyes. With these to see. Ears. With these to hear. Labyrinths. With these to orient in space and through space this human organism of which they are a part, reflexly righting its polarization in space to the center of gravity of the earth and the zenith of the heavens. Lest it loose itself and turn its head away from the stars and permit its feet to escape contact with the earth. It must keep its head towards the stars. So that it may eventually find its way among them. With the labyrinthian sense it does this. Nose. With this it smells. Taste buds. With these it tastes. Tactile sense organs. With these it touches. Seeing, hearing, balancing, smelling, tasting, touching ... Thus this physical organism which a human being inhabits gains perceptual knowledge, specific perceptual knowledge by way of its sense organs, concerning the cosmic gamut of the total manifestation.

But there is something more. There is this which the mind of the human person conceives. This brought into dynamic human awareness which is not the result of perception of the cosmic gamut of the total manifestation. This which is produced by means of the extracosmic reception of the human person, not by the cosmic reception of the human physical organism.

Then, there is this something more. This, beyond both of these, of which the human being is interoceptually aware.

And, then, there is this something more. This which is being given forth into the total manifestation by the human psyche not from the total manifestation into the human psyche.

ii. FORMULATIONS

Perceiving. Conceiving. Interoceiving. Thus to come to know. To know is to apprehend: ad pre hendere: ad, to bring back to one's self; prae, that which lies before one; hendere, to reach out and take, to lay hold of. To come to know is to go out to, to reach out and take, to lay hold of. To come to know is to go out to, lay hold of and to bring back to one's self that which is, in all three of the gamuts of its manifestation, the cosmic, the extracosmic and the human. Apprehension of the cosmic gamut is perception. Apprehension of the extracosmic gamut is conception. Apprehension of the human self is interoception.

Human knowledge is the integration of the perceptions of the cosmic gamut, the conceptions of the extracosmic gamut and the interoceptions of the human being. Neither without the other two can form the complete pattern of knowledge. Each one without the other two, each two without the other one, forms partial knowledge.

Human phyletic¹ knowledge is human awareness of the human perceptions, the human conceptions and the human interoceptions which have been humanly observed and humanly experienced by the persons of the human phylum. Have been humanly remembered. Humanly told. And retold. And reobserved and reexperienced. By one. Few. Many. And recorded. And preserved. And have accumulated. And have been protected.

Human phyletic knowledge, the integration of the perceptions, the conceptions and the interoceptions of the persons of the human phylum, which have been humanly recorded and preserved and which have accumulated and been protected and have been systematized and classified and indexed and made available in the work and life and the search for truth and have been formulated with reference to the discovery of general truths and operation of general laws, is science.²

This science is the accumulated heritage of humanity. It is all comprehensive. It is the resultant of the total contribution of the total phylum in its total time-space manifestation,³ its growth dimension, in the total of its observations and experience in conception, perception and interoception. It is composed of the knowledge of the cosmic gamut of the total manifestation which humanity has engendered, the knowledge of the extracosmic gamut of the total manifestation which humanity has engendered and the knowledge of the human beings which humanity has engendered. It is an integration of these. A systemization of this

integration. As such its formulations with reference to the discovery of general truth and the operation of general laws can reveal and record truth.

Science is humanity's precise accumulation of its awareness of truth.

Truth is the dynamically operating law and order of the total manifestation of the one eternal becoming of that which was, is, shall be. Truth comprises the law and order of the evolvment of the cosmic gamut of the total manifestation, the law and order of the evolvment of the extracosmic gamut of the total manifestation, the law and order of the evolvment of the human gamut of the total manifestation.

The truth is the beauty.

iii. THE MARK OF THE HUMAN

This one of the more wonderful of the things which the human phylum has done and does. The apprehending of truth. The production of knowledge. The collection of the produced knowledge. The safeguarding of the collected knowledge. The systemization of the safeguarded knowledge. The formulation of systemized knowledge. So that the law and order of its organization of the knowledge be that of the organization of the law and order which is truth. To make all this available to the persons of the phylum in their life and work and further search for truth. So that the human phylum advance in its comprehension of truth.

To comprehend is to understand that which one has apprehended.

To observe. To experience. To study the collected knowledge. To inform the brain. To seek to come to know the truth. To reason. To attempt to discover cause and effect. To think in logical form. To draw inferences. To reach conclusions. To create beliefs. To form conscious aware informed self-conditioned action patterns. To release action patterns into volitional discriminatingly conditioned, human behavior. To seek the cause, the cause operating, the operation of the cause, the effect wrought by the cause operating. To produce psychic integrity. To seek self orientation within the dynamic processes of the transformation of the cause into the effect without losing psychic integrity. To know itself as a dynamic factor in the accomplishment of that transformation. To formulate a philosophy. To seek to apply the philosophy so formulated. These are the mark of the human.

Philosophy arrives as a result of the summation of human formulations, integrated, abstracted, comprehended. A true philosophy is the result wrought by a summation of all of the formulations of a truthful systemization of total knowledge of total truth which summation having then been integrated and abstracted has produced human comprehension. A philosophy if not derived of a comprehension of abstractions produced by the integration of the summation of the total formulations of the total truthful systemization of total

human phyletic knowledge of total truth is a false philosophy, a meander. The formation of human action patterns is governed by human philosophy.

iv. ISOLATED CULTURES

The human phylum has ever been separated into various relatively isolated time-space groups the agglutination determinant of which has ever been chiefly a matter of the successive, everchanging conformation of the surface of the earth as related to the time sequence of these configurations and of the relationship of these contours of the earth to the sun and to that cosmic organization which is our particular galaxy within this universe of galaxies. The human output of each such relatively isolated time-space human group is called an indigenous culture. Cultures form civilizations.

The percepts of the cosmic gamut of the total manifestation as apprehended by the human physical organisms of each such relatively isolated time-space human group, the concepts of the extracosmic gamut of the total manifestation as apprehended by the extracosmic receptors of the human extracosmic organisms of the persons of each such relatively isolated group and of the interocepts of the human gamut of the total manifestation by the human beings present in those human persons: these, taken together, form the basis of the mores of the culture. The basis of the mores of an indigenous culture is its product of what integration it may have achieved of the received and recorded percepts, the formed and expressed concepts and the experienced and told interocepts of the sum of its constituent human units. The bases of the various mores of all the time-space groups which the human phylum has produced, taken together and integrated, form the science, the comprehensive, universal science of the human phylum.

An isolated individual is not a group. An isolated percept is not a mores. An isolated concept is not a mores. An isolated interocept is not a mores. An isolated culture is not a civilization. An isolated civilization is not the total time-space human phylum. The science of a civilization is not the comprehensive, universal science of the total time-space human phylum. If a civilization has had as its heritage, or if it acquire as its achievement, the uncorrupted total time-space science of the human phylum and if it has integrated that which it produces with that which it has acquired or inherited, then, that civilization possesses the sum total of human science.

When the mores of a culture is the result of its total perceptions, conceptions and interoceptions and the result is integrated with the total time-space mores of a civilization and that result is integrated with the total civilization of the total growth dimensions of the human phylum and the resultant is recorded and preserved by the culture, systematized and classified and formulated with reference to the discovery of general truths and the operation of general laws, then a cultural pattern which is based upon the comprehensive science

of the phylum is the heritage of the culture. When this heritage in its totality is made available in the work and in the life of the people of that culture for the further search for truth by the individuals of the culture, then the behavior patterns of the people of that culture and of the cultures as an integral unit of the phylum stem out of the universal, comprehensive human phyletic science. But, if a culture or a civilization remain isolated or a relatively isolated culture or civilization beyond its growth stage, whether this isolation be physical or psychic or both, or, if in its inception it has become exposed to too strong an extrinsic or an intrinsic conditioning and the results of the conditioning remain, or, if in the process of its growth it has exercised a too great selectiveness, then the mores of the culture can be stronger than the science of the phylum in its determination of the life, the work and the search for truth and the operation of general laws, of that particular culture. And its action patterns are biased.

The mores of a culture or of a civilization are the limitations of that culture or civilization. Only in the integration of all of the time-space engendered group mores, whether isolated indigenous culture or time-space civilization, of the phylum can comprehensive universal science exist. Limitations unlimited become prejudice. Prejudice is not science. Prejudice is opinion: opinion formed before those clear formulations concerning general truths and the operation of general laws which is the resultant of the integration of all of the percepts and all of the concepts and all of the interocepts of the total human phylum has become fully established. Prejudice leads to exclusion. Where there is exclusion, total integration cannot take place. Under these conditions no universal, no comprehensive resultant of the total contribution of the human phylum can occur. Under such conditioning, science, in this its broader sense, does not exist.

Prejudice is a sharp tool which carves the reliable nobility of science, as produced by the total phylum by means of its total perception, its total interoception and its total conception, into the unreliable shape of the accepted prejudices of an isolated culture or of a specific time-space sectored civilization which excludes the time-space balance of the phylum's contributions whether that culture or civilization be of time or space determination and that which passes for science, then, in either the time or the space determined group, become, specifically, those accumulated and systematized portions of all knowledge which are acceptable to the prejudices and limitations of a way of thought, that particular way of thought accepted by and acceptable to a particular prejudiced culture or civilization, as the determinant of its mores. And science, so sized, becomes a specialized attempt at science, a limited portion of science: a self-styled science which is in no way an organization of total known truth from which reliable formulations can be made with reference to the discovery of general truths and the operation of general laws. It is attempted organization of arbitrarily selected parts of known truth. It produces false limitations of philosophy. It is conducive of disfigured action patterns.

Science consists of an integration of the human total of its three branches as produced by all cultural groups whether of time or of space determination:

the branch of perceptual knowing, the branch of conceptual knowing and the branch of interoceptual knowing. Accumulated, recorded, preserved, integrated, analyzed, formulated, made available as the basis for further search.

Total integration is essential. But, if the formulations as applied to the phylum are not to defeat the phylum this total integration must be a total integration of healthy, unaberrant, well-developed percepts, healthy, unaberrant, well-developed concepts, which have not distorted the interoceptual awareness of the human being. Health is that condition which does not load to retrogression, but rather, is productive of progressive evolvment. Healthy cosmic receptors and healthy neural pathways and healthy cerebral correlation centers produce healthy percepts. A healthy percept is a reliable percept. Healthy extracosmic receptors and healthy extacosmic correlations produce healthy concepts. A healthy concept is a reliable concept. The interocepts of the human being will be well received in the forming awareness of a human person so equipped. The full formed awareness of such a person will be a reliable awareness. The interocepts of the human being, the healthy percepts of the human physical organism and the healthy concepts of the human person produce healthy observations and healthy experience.

Aberrance is that condition of variance which is nonproductive of progressive evolvment. Underevolvment is that condition in which the natural expectancy of evolvment has not been achieved. Underdevelopment is that condition in which the normal expectancy of development of any given stage of evolvment has failed of achievement. Aberrant or unhealthy or underdeveloped human physical organisms possessed of aberrant or unhealthy or underdeveloped receptors or neural pathways or cerebral correlators produce aberrant or unhealthy or underdeveloped reception and transmission of impulses from the cosmic gamut of the total manifestation and/or aberrant or unhealthy registration, correlation and cognizance of the received and transmitted impulses. Aberrant or unhealthy or underdeveloped cognizance produces aberrant or underdeveloped or unhealthy percepts. Aberrant or unhealthy or underdeveloped percepts produce aberrant or unhealthy or underdeveloped observations and experience of the cosmic gamut of the total manifestation. An unhealthy or aberrant or underdeveloped observation or experience is an unreliable observation or experience. The same holds true of concepts. Aberrant or unhealthy or underdeveloped concepts of the extracosmic gamut of the total manifestation produce aberrant or unhealthy or underdeveloped observation and experience of the extracosmic gamut of the total manifestation. An unhealthy or aberrant or underdeveloped observation or experience of the extracosmic gamut of the total manifestation is an unreliable observation. The interocepts of the human being cannot be perfectly received within the aberrant or unhealthy or underdeveloped awareness produced by aberrant or unhealthy or underdeveloped perceptual and/or conceptual observation and/or experience: the awareness of the interocepts is distorted. A distorted awareness is not a reliable awareness.

If the organisms of a relatively isolated culture are preponderantly aberrant or unhealthy or underdeveloped or underevolved and some of the morphons are regressive or not well evolved or aberrant or not well functioning, then the observations and experiences of that culture when integrated with the pan-phyletic integration will tend to interfere with the health of the total science of the phylum. If the science of the total phylum is unhealthy, formulations of the integration of the concepts of the extracosmic gamut of the total manifestation, the percepts of the cosmic gamut of the total manifestation and the interocepts of the human gamut of the total manifestation will produce interpretations of the general truth and the operation of the general law of the total manifestation which are detrimental to the human phylum. Formulations which are detrimental to the phylum are detrimental to the individual. Formulations which enhance the health of the phylum enhance the psychic integrity of the individual. A culture is judged by the quality of its formulation; as is a civilization; as is an individual.

If the persons of a relatively isolated culture are preponderantly healthy, unaberrant, well evolved and well functioning, then the observations and experiences of that culture when integrated with the pan-phyletic integration will tend to enhance the health of the science of the total phylum. If the science of the human phylum be with health, the formulations of the integrations of the concepts of the extracosmic gamut of the total manifestation, the percepts of the cosmic gamut of the total manifestation and the interocepts of the human gamut of the total manifestation will produce interpretations of the general truth and the operation of the general law of the total manifestation which are conducive of its continuous peaceful evolvment.

v. MUTATION OF LIGHT PATTERNS

That which the American mores calls light is a manifesting vibratory energy. The vibrations occur periodically in a mathematically ascending series, the scaling of which is entirely relative to the time unit of measurement used: one periodic vibration in one million million years; one million million periodic vibrations per second; beyond these in both extremes of the scale; between them, bridging the extremes.

The periodicities and the motion create patterns of light. Light patterns are mutable. Certain mutations of a light pattern increase the potency of that light pattern, others decrease it. The phylum Mollusca which produces la moule also produces Eulamellibranchiata Pholas, by means of a morphosis similar to that posted on its rock island bulletin boards in the littoral off the Cote d'Amour. In its final form Pholas is self-luminous, transmuting some of its final energies in the production and emission of its particular mutation of light patterns.

vi. THE WORD, PSYCHE

The modern American meander speaks of an impossibility of exact knowledge of all that is: speaks of speculation concerning the extracosmic gamut, calls this theology: speaks of the possibility of exact but limited knowledge of the cosmic gamut, calls this science; confuses the human being with the human person; confuses both, the human being and the human person with the human physical organism; seeks in this confused manner to come upon an understanding of the human psyche.

The word, psyche, comes through some 10,000 known years from a dynastic Egyptian usage of an agglutination of a phrase of predynastic Khamite isolating consonantal etymons which came into that Khamite usage through other, deducible, anterior decades of millennia from some dawn source of exact human speech. Some 3,000 years ago, condensed into a word, the ideograms in which this phrase was written in Khamite Egyptian epigraphy became on the tongue of the Greeks, something approximately the equivalent of psou kha' or psou cha'. In the Latin this became psoula, in the Old French sela, Old Saxon seola, Old High English seula and sela, Greek seela, Gothic saiwala, Anglo-Saxon sawel and sawl, Middle English saule and soule, Icelandic sala, Swedish sjala, Danish saiel, Dutch ziel. In English psoula became soul, psoucha became psyche. The American vocabulary uses both of these English variants and, hapless, having lost sight of the fact that the word soul is the word psyche, has come to use these two variations wrought upon the same word as though they were two words: has then wrought distraction out of haplessness by using these two variants as though, being two words, they were two non-synonymous words of an equality of indefinite meanings.

The group of Khamite isolating consonantal etymons the agglutination of which eventually produced this word that is said in English both psyche and soul meant an organized body of light patterns which was produced as an integration of certain definite mutations of the light patterns of the cosmic, extracosmic and human or integrator gamuts of the total manifestation by the human person.

vii. PHYLETIC FAILURE

Of the organisms now found in the great light emitting phylum Mollusca to which belong all of the shell fish, only the four species known respectively as Phyllirhoe bucephala, Plocamopherus ocellatus, squid and Pholas [dactylus]** are known to be self-luminous.⁴

If a light emitting phylum come to deviate in such manner that the organism which it breeds fails to develop the organs for the absorption, mutation and the emission of the mutated light patterns, it fails to generate its phyletic light and the phylum is dark. And the people lament. If the phylum breed organisms

in which any part of the apparatus for the reception and mutation of light patterns and for the expression of the mutated light patterns be imperfect, the mutation patterns which it expresses are imperfect. And the light of the phylum is confused. And the persons become angered within themselves. If it breed organisms some of which are not equipped or are indifferently or deviously equipped, then some will fulfill the light pattern mutation expectancy of the phylum; the others will not: and a hiatus has occurred; the people are separated. And the people of the earth cannot understand each other. The sons die at the hands of the peoples. If the phylum breed organisms in all of which the apparatus functions but, functioning, functions dimly, the people live in a groping crepusculence.

viii. THE WORD, PSYCHOLOGY

The word psychology means the systematic investigation into and the systemization of acquired knowledge concerning the identity, genesis, powers and functions of the human psyche or soul.

ix. MYSTICISM AND PSYCHOLOGY

The word mystery means science. The word mysticism was coined to designate an approach to psychology in which the systematic investigation of the identity, genesis, powers and functions of the human psyche was carried forward as a part of anthropology, the science of the human being, and anthropology was studied as a part of ontology which investigates the nature, essential properties and relations of being, or reality, as such, and ontology was a branch of mysticism. Mysticism stressed the postulate that the human person is capable of direct intercommunication with all that which is, in all three of the gamuts of its manifestation; is, by way of that direct intercommunication, capable of coming by exact comprehension of the ultimate nature of that one reality by the joint means of a perceptual apprehension of the cosmic gamut, a conceptual apprehension of the extracosmic gamut and an interoceptual apprehension of the human gamut; that these latter two differ from all sensory perception and perceptual ratiocination; and that the human person can thus attain an exact knowledge of ultimate being which is unattainable by the sole functioning of the perceptual apparatus of the human physical organism and is incapable of being analyzed or explained on the grounds of perceptual experience alone; and that total exact knowledge of ultimate being or reality is the result of informed, intelligent, epicritic awareness of this intercommunication, of that which so intercommunicates and of the ultimate nature by exact comprehension of the ultimate nature of both as experienced and comprehended by the human person.

Mysticism, then, is a scientific approach to a systematic investigation into and a systemization of acquired knowledge concerning the identity, genesis, powers and functions of the human psyche, which postulates the possibility of human comprehension of apprehended total truth. And should qualify this postulate in such manner as to preclude the idea of the possibility of its complete achievement by those human persons whose assemblage includes aberrant, or unhealthy, or flawingly underdeveloped parts of a certain order.

x. PHOLAS

Eulamellibranchiata Pholas is a creature of the cosmic gamut of the total manifestation. The pattern of light emitted by Pholas is a specific mutation of certain selectively received light patterns of the cosmic gamut of the total manifestation which has occurred by means of some part or parts of that organism. That portion of any organism which takes in light patterns is called a chromogen. That portion of any organism which emits light patterns is called a photogen. That which occurs to the light patterns between absorption and emission is a process of mutation of the received patterns. By means of its chromogens Eulamellibranchiata is in direct receptive communication with the light patterns of cosmos. By means of its mutation apparatus it transforms that portion of the cosmic light patterns which it absorbs. By means of its photogen apparatus it reexpresses into cosmos its mutated patterns. Thus functioning, this organism is in direct dynamic intercommunication with a limited portion of the evolving light patterns of the cosmic gamut of the total manifestation.

Pholas transmutes only cosmic light. The science, mysticism, had to have been produced by human persons who knew total light and the human mutation of the light patterns of total reality.

xi. DYSCRITIC FAITH AND EPICRITIC AWARENESS

If the science, mysticism, be informed epicritic comprehension of the law and order of the one eternal becoming of the total reality engendered of the precise accumulation of knowledge with which a fully accoutered humanity has at some time equipped itself and if mysticism be informed epicritic, self-directed self-responsible human mutation of a one all-inclusive reality comprised of three gamuts which is an imminence, an intrinsicity of total being with which the human person is a continuum and can so transmute in its entirety and so emit that mutation as that the potential of the entirety shall be thereby increased; and if, in the fully accoutered person, the process of that mutation can give rise to an immediate, comprehending, epicritic, perceptual, conceptual and interoceptual awareness; and if academic mysticism be the science of that reality and of that mutation formed of that epicritic comprehension; and if a mystic be one who applies mysticism; and if faith be a dyscric crepusculant

assuredness devoid of epicritic knowing; and if epicritic knowing be informed faith, then practical applied mysticism may be of either, the one or the other, category: the one, the category, faith; the other, the category, exact, epicritic factual comprehension; but the one is instinctual, uninformed, not necessarily intelligent and the other is instinctual, informed, intelligent; and the mystic may be one who dimly though no matter soever how earnestly pursues and applies instinctual mysticism without the self-necessity of responsibility, or one who intelligently, epicritically, informedly, comprehendingly pursues and applies factual, informed, intelligent, comprehending, instinctual mysticism in full self-demand of self-responsibility.

Those human persons the organisms of which, cosmic and extracosmic, receive the selected light patterns of the two gamuts, transform them into that definite mutation generated by the human being which is called the psyche or soul, strongly and truly and unaberrantly know a sustained ever more-outwarding torment to do so with an informed, intelligent, comprehending, epicritic awareness. The deviants know a sustained, baffled, unappeasable ever more-inwarding torment. For, a human being knows demand of unspoken beauty. Knows inescapable torment that it become wholly manifest. Knows accepted responsibility that more than human phyletic metamorphoses become accomplished. Knows demand of unspoken beauty. Knows human heed.

All of the various ethnics of neohomozoa are possessed of formulations some, at least, of which in each instance are reminiscent of the science, mysticism. Yet the science itself, as such, an informed, epicritic, comprehensional system of exact knowledge achieved by means of unexpurgated scientific processing of humanity's factual perceptions, conceptions and interoceptions, has undergone obscuration. And humanity has lost track of its psyche. For which it now searches deviously. Or searches not at all.

It could be that during some one or ones of the various extremes of exigency the endurance of which it has survived, humanity in general discarded its accumulated heritage of the science, mysticism, a possible Eocene production, as not being essential to the bare survival of its physical organisms; or it could be that by some earlier, overwhelming, inadvertence an Eocene human science as such became lost to great portions of humanity; or it could be that some ethnic variance produced dark or darkened organisms or that some phyletically devastating regressive variance evilly wrought upon itself by plio-Pleistocene humanity has caused this current aeonic time-space section of the human phylum whelmingly to breed dark and darkening organisms which could not of their own faculties have continued the science; nor, neither, of their own experience have produced it, nor reproduced it; nor have augmented it; nor, comprehended it, having inherited it. Or it could be that all three of these contributions to its occultation have occurred: and, that occurrence recurred recurrently.

But if so, the occultations though recurrently recurrent were never complete nor permanent. Each time, groups or nations or cultures or persons of the less

direfully exposed of its humanities or of the non-bereaved or of the non-variant, have somehow saved, or salvaged and produced its epiphany: or have sought with more or less success so to do.

Can thought-worthy indications be found of a recurring salvation or salvaging subsequent upon the phylum's diversely recurring exigencies, of a grand science of the human psyche from the time of its origin and full development by the peoples of some early Eocene era of the phylum's magnificents; each time by some nation or nations, group or groups, some person or persons, of the less direfully exposed or of the less-varyingly produced or of the less regressively reproducing of the organisms of its humanity; of the recurrent salvaging of the remnants of its earlier recordings, the recollecting of the salvaged shreds and of the remembered knowledge, the adequate housing of the collections, the faithful and patient protecting of the collected and housed archives, the careful reassembling of these remnants, so that the science reemerges; the translating and the new recording by the erudite of these nations or groups or by the single erudite person; the placing of these new records as part of the archives; the forming of organizations the purpose of which is the protection of the archives, the keeping together of the organization as a unit of human persons who are devoted to the protection of the archives, to the placing into their brains the knowledge recorded in those archives, the keeping alive of the science thus in the minds of those of the organizations who devote their lives to this purpose, the patient and faithful teaching of the science by these who are thus prepared to teach to those who are prepared to learn when they are ready to learn and being prepared and being ready, wish to learn, and wishing to learn, decide to learn; a great and learned and devoted organization of erudite persons of the phylum devoted to the continuation of the systematic investigation of the of the human psyche, its genesis, powers and functions and to the clear and faithful and well organized presentation of the results of the investigations as these accrue in the archives of human knowledge and are not lost or tampered. Islands. Where the bulletins of the emergence of human comprehension are faithfully reposted. Again and again. As the tides of the unquiet crust alternately obliterate and reveal.

xii. ETYMON

The original fundamental significance of a word, the true and literal sense of a word according to its derivation, the real meaning, this is the etymon.

If these original, fundamental significances, these true and literal meanings of the ideograms as originally used can be found. And, then, if, having been found, they can be adequately stated in today's languages. And placed together in their proper sequence in the manner of today's various language usages, grammatical constructions and methods of internal composition.

So that faith, informed, become epicritic knowing. And the human phylum so devise itself that it produce its patterned light in full panoply.

**All words or phrases enclosed in brackets “[]” are editorial additions.

¹See Chapter V, Sec. ii and Index for author’s hypothesis concerning the human phylum. [Eds.]

²*Webster’s New International Dictionary*, s. v. “science.”

³I am indebted to D’Arcy Wentworth Thompson, his *On Growth and Form*, 2nd ed. (New York: Macmillan Co., 1942), for the idea conveyed and this “time-space” wording of the idea conveyed.

⁴E. Newton Harvey, *Living Light* (Princeton: Princeton University Press, 1940), p. 75.

