

THE HOLISTIC

I

General Considerations

Law forms the universe. It is formed because it is disturbed. The inevitability of geodesic, or the theory which makes possible our conception of bodies moving toward one another under one condition, and away from one another under other conditions; is the result of growing, more successively accurate thinking. This type of thought content would not be possible under the regime of a static, immobile universal order. An order of constant motion makes possible a continuity of ever-becoming, evolutionary function, seen in form and recorded in crescendo, in the developing refinement of progressive thought. The internal to external, formless to form, infinite to finite potential energy.

The universe is never satisfied. It never remains at rest. If it were to remain at rest it would not contain energy. Energy enables movement. And nothing yet discovered by science in the universe has been found to be not moving. From galaxy, to sun, to electron and molecule, from largest to smallest, everything is in motion. Anything in motion tends to become something other than its primal self. The extended status quo of progression in rest or form, or being's formulated aspect is unnatural. Unless given natural expression it will tend to atrophy and disintegrate from a state of assumed proportion to its initial state of disproportion. Then the formative process may ever be in the form of becoming.

There is apparent discontinuity, but non-apparent sequence in change. An eventual, inevitable unitary, stem from which issues all varieties. All related, apparent varieties of apparent interpretation are related to the unitary pro-genitor in descent. Apparent is seeming. It resembles

reality in animate relationship to seeming change. To seem to be is to assume to be opposition. To assume is to suppose to appear. To assume to suppose is to affect fallacious reasoning. To affect fallacious reasoning is to produce reaction thru pre-concluded impressions of an emotional and egoistically discriminatory set. To discriminate affectively is to partition and divide. A repetitious or fixed attitude toward a subjective - objective assumed distance is continuous change of a pre-ordered nature simulating the universality of the non-apparent order ordering change. This simulation is delusory identity with continuously create dualistic opposition. This self-deception extended in relative high intensity becomes self-deception and is pathologically seen in paranoia and delusions of persecution. For the identified assumption of "right" of prosecution is the identified "wrong" of persecution in reference to the "I" in the individual with its imposed self-responsibility for the extenuation of its self-generation in relation to its self with its outer circumstance or environment.

This is recognized as a drive or basic dynamicism of the nature. An affective judgement that in form extension crystallizes its doubtful beliefs into convictions which then grow into form or structure motivation that judges or acts according to its own constant tendency to discriminate according to its (subjective) position (form-apparent) in relation to an object (other than self), that being so apparently, spatially separated (distance or degree or amount of crystallization of form) is the elicitor of continued, apparent stimuli that must be adhered to or compromised with or adjusted, or acted against by reacting to.

This is now recognized as a development on the part of the recognize of an apparent non-recognition of the difference between the apparent change in particulars and the cause of the change of particulars. So is the right of a particular generating force apparently seen as generating forces of a highly dynamic order. This order, by token of its particular

accommodation to the problem, an exigency of life. Within this orientation we see that everything is from out to in and there is a minimum of inward to outward manifestation. That the organism may live and expand it is physically and emotionally dependent upon the actions of others. Standing alone it is helpless and would soon die. We see now the beginnings of dependency in the young organism. Can he fend for himself? Can he begin to answer his needs? He cannot. Therefore, from an outward to inward beginning is there developed the beginnings of the recognition of the something else without that is greater and must care for the something of the individual within that is incapable of answering its own problem. The beginnings of duality are taking form. Over the period of the first year this pattern develops itself to a greater and greater extent. On into the second year, the third, the fourth, through the seventh and the building of the ego or I factor within the organism is well under way. And so the human organism advances in life. Striving, working, thinking toward his goal. And what is this goal? The goal is a relative aspect of finite and quantitative relationship. It is comparative. It is kaleidoscopic. It is always and ever changing. The goal of the baby was a bottle that would give him the very nutrition necessary for the perpetuation of gross life. After five years that goal is different, quantitatively speaking. Now he can go up to the table and pick up a piece of bread, and so he has learned that the bottle and the presentation of the bottle by an outside agent is no longer his goal. It has quantitatively changed. So the beginnings of life for the organism

would constitute a gross rate of vibration that changes and refines and refines, and at every degree of refinement stands in relative differential with that rate of vibration just previously consummated. If an individual is able to state what he considers to be his goal at the age of twenty, and if he believes that is his goal then he is in error. A goal there is, a goal that can be determined, but this organism in actuality cannot clearly state what that goal will be. Now this statement is in opposition to what the individual thinks or believes. An intelligent person would definitely say, "yes I do know my goal, my goal is clear, I'm going to become a writer, or a lawyer, or a doctor. Or I'm going to become a business man, or my goal is to make a lot of money. Or my goal is power". What the individual does not know is that he does not believe any of these things. He cannot, for he does not know. And why does he not know? If such a thing could be determined he would not have been born in the first place! If such a thing is determined, he is not alive! The individual, then, advancing towards what he considers to be goal, is then advancing in the direction of relative definition, and in that relative definition does he define the word 'goal'. As we observe a hundred cases, a hundred people, we see one hundred reasons for this observation; without an exception, this would hold true. In advancing in life, sooner or later the individual arrives at the point where for some reason or another he decides that he will settle for something. He makes up his mind, as it were, that he is a success or he makes up his mind that he is a failure. If he is successful it is unnecessary for him to

continue on toward the realization of his goal. If he is a failure he is afraid to continue on toward his goal. Whatever the interpretation would be, individually or collectively, the individual must settle at some point along the way. This is a must. Advancing from the center point of his life which was birth, which is defined; the birth defining him as an individual separating him from another individual from the stream of life into an individualization of that life, there has been numerically a determination. Upon this determinate pattern as the individual progressed and upon the same determinate gross pattern has he determined that he is going to stop for some reason, either success or failure. We say also that he must stop. And why must this be? For advancing from himself on outward toward the definition of what he considers he is and what he considers he must be, must he further and further separate himself from his original orientation with himself. In other words, the further he advances the less he recognizes himself, himself referring to his identity with himself. His ego, the basest qualities within him. Now this is not referring to ego as base. It is the basis for beginning or expansion or identification, and that base is ensconced in the qualities that are minutely removed from all lower^{life} on the phylogenetic scale. And so in refinement the individual becomes more and more of a stranger to himself, and does he build his tower that he is climbing and removing himself from himself. Himself is life. The tower he has created through life interpretation and through cognition, thinking, reasoning, and logic, which he further recognizes as

being not fully consistent with what he feels, and somehow intuitively believes in and wishes for. There seems to be a demarcation in his very existence and so he must settle for some defined reason.

Now as the individual has been advancing toward what he has determined to be his goal, he has been advancing in the field of the objective, the aware, the conscious, the plus. What he does not know is that concomitantly he has also been advancing in the opposite direction in the field of unconscious, unaware, subjective, minus. Where he believes he has been heading in one determined authoritarian direction, he has also been going the other way to the same degree, to the same extent. And so when the individual settles, the law of gravity of sedimentation allows that life force, consisting of weighty material as interpreted by the senses through the perception, through the aperception, through the conceptions, to come down and settle at a point of furthest advancement. Why does it not settle back at the point from whence it emanated? It cannot, for this the individual would know in another part of his mind to be a form of deterioration. And so to hold the line with what he is represented to be in the world, to not lose face with the world, and still not lose faith and honor with himself, he settles at the point of his furthest advancement in conception and automatically settles at the opposite end of the pole in the field of the unconscious. This then is the settling process. This natural gravitational pull is then, in effect, responsible for the settling process. When the individual was originally oriented with this center point of ego we did have a balance in his

life that was not fully actual, but rather a potential balance, and it was real to the ego. As the individual advanced in life this tendency toward balance maintained itself so that there was not an appreciable disbalance. There was enough vitality, energy, and force within that organism to spark it along the way. Now, however, in the settling we see that a very important step has been taken, for we see that the balance has now shifted from the center to the weight in the objective field. We might think of this in the terms of evolution, an enfoldment, which was necessary to the ego, the expansion, and then that being prime cause the effect is demonstrated in the necessity of that which has and is producing more and more weight to settle. And so the sedimentation takes place. It is a reckoning with nature. On the end, or side, or phase, or plane, that settling of force has no weight. Therefore, the human being now with the weight off center must swing all the way around to exactly the same point on the subjective side, or phase, or plane, as the subjective plane had advanced in proportion to the advancement in the objective plane. A complete swing. During this process the individual, somehow, feels much better, for is he not in action? Is he not moving with the rhythm of the action of the universe? Is he not doing something constructive to the perpetuation of life, which is the basis of evolution? Can he not now advance further in the direction of his goal? The answer, of course, is yes. And so he feels better. He looks better. He acts better. He has accomplished some very vital things in that swing, or what we refer to as compensation. Number 1, the reason

or necessity for the settling of the weighty material of the aware conscious field, which was sensed and perceived and perceived, is now at the other end of the plane. That material, as we see, is not well remembered, not easily recalled. Therefore, the urgency, the super-conscious, or the conscience, which is based upon past memory patterns, is substantially decreased. Much tension is removed, for what you can't remember, you can't think about, or condemn yourself for. It's a clean slate, with only the rudiments remaining necessary for further advancement. And so he has bridged the very important problem of memory and super-conscious. He has conformed to the law of evolution. He has not stopped at this line of settling, a line that he had to stop ~~that he had to stop~~ through the sheer force of the law of gravity, of the law of reckoning. He did not lose the ground that he had gained, for he settled at his most advanced point, and in that settling he had reversed his field of polarity, he had conformed in every sense and degree with what was expected of him by himself, by his unconscious self, by his society, and so he is able to continue on; onward toward his goal. And so he hastens forward, but now further along the path, there is a notation, whimsical, reminiscent, that he can never return, that he can't go back. It's like losing an old friend, but he does remember something about what happened before, the good feeling of the swing, the compensation. A neurologic pattern existed in his life, it was there in his embryo. It was there in a manifest form, it had solved his problems previously, and so he must use the same mode of compensation again. And so once

again he settles, once again at the opposite end of the plane there is a settling, and once again the change of poles, once again the higher feeling, the euphoria, the belief in conformance, the belief in definition, the carrying out of the dual purpose of life as he has so interpreted life as being, the further ingraining of the necessity for such action. And now, once again he is able to go on. And so he continues in life, speed, determined by the individual. And finally he arrives at the north pole, his goal, and, of course, he has automatically arrived at the south pole, which he knows nothing about. Now once again he must compensate and swing. And so he does; but from the north pole swinging to the south, and the south pole swinging upward to the north pole he finds that he has reached his goal. This is determined. It is definitive. It has been and is his plan of life, it is life, life is goal and his goal is the full expression of life. And so now he realizes, as he drops down towards the south pole, that he will never make it. And he realizes that that swing from the south will never make it, for there can be no more renewed energy within this pattern of life. And the stopping point is that exact diameter of potential that runs through the ego potential that was his at birth, and there is an exact minute reckoning. The potential, conceptually embraced and followed, is now actual, so what he thinks he has been or could be, he is. And at that point of suspended animation is the person in a state of decompensation, or death. And so he knows, sometimes in that last fleeting moment of life, as all of life suddenly becomes clear for just a second, that that which

he was striving for all his life, his goal, the objective field, was death: And that no matter how much he had been deterred, that he still demanded that he be given the right of accomplishing his goal of dying. Now where was such a thing born? It was born with him, in his beginnings of extra-uterine existence, the seed was there, there to be nourished, to be pruned, and to be allowed to blossom into the apex actuality of one central point or unit of identification, called the I, or ego. And in that illumination, in the last seconds, does the individual know that this was a mistake. Does he know that he is not as a human being, an amoeba, a one-centered radiant life, does he realize that there are many centers of life? Does he recognize that there are innumerable, incalculable effects of the prime unit, causality - universal mind, energy, intelligence; that he had defined himself to operating within the bounds of his least possible potential, that within that one-centered pattern there did not exist the possibility, once established, for any other pattern, that he had become a slave to his own determined pattern of existence, that no matter how intelligent he had become, if he knew more about any specific science or philosophy than any man in the world, that this was nothing more than a further and further refinement of a one gross radiate pattern of vibration, which when boiled down from its refinement to the gross, was no greater, no more and no less than the lowest possible state of human life. Did he learn that to cram the individual, which was infinite, into a determinate pattern of finite, was he destined

and doomed to literally fight himself to death; was he destined to burst the bonds of his own limitation. And so, in his losing, in death, he had won, for he proved conclusively that he as an infinite being was infinitely more powerful than any finite pattern that he or any other human being had created. And he had sought other human beings in his life to justify that pattern, and he could find them by the score. He could find other patterns of life, limited, egoistic, ingestive, extrinsic to intrinsic bound, egoistically centered and determined, who believed as he believed, who were willing to establish laws and principles and articles and dogma, states, in order to justify that limitation. And so, had he willingly and openly joined such collective patternistic limitation, had he joined organizations, clubs, orders. To this point there has been no hope for release from emancipation from man's own liability to man. In the descent of the Holistic is proposed the way, the means, the actuality, the beginning in timeless-time of formless-form of that orientation which is not committed or dedicated to anything but the creation of the essence of Truth: That which has nothing to defend, nothing to adhere to, but the essence of Truth wherever and whenever and however it may be found. It is a grand declaration of independence of man. It is that which he has learned must be necessary that is within our collectiveness, that is within our knowledge that knows that such a dedication must take place, and thus we dedicate the Holistic to show the way, to show and be absorbed in the way. Let us look objectively at the plight of this hypothetical man in his

progression toward his goal; the decompensation, the liability, the debility, the death, the psychoses, the neuroses, the disease, that is demonstrated in decompensation, and see whether or not this is normal, or abnormal, or either, or is there an orientation or mindedness which is non-dual, non-dual conceptual, that does not play man against himself. Is there to be found this way? Does such a way exist? From the findings of man to date there is constantly demonstrated that over-tone that says that it is possible, that the way does exist. If such a way, then, does exist, how, from the orientation of matter just presented, how, or what method, existent or extinct, can provide a solution, feasible, tenable, some sort of a hypotheses that can somehow answer the problem of this compensation - decompensation determinist pattern. In carefully observing innumerable systems, we find that there are none at present within themselves, for in any developed oriented system that is positively advancing in the direction of further and further amalgamation with what is considered to be their respective Truth, we find a positive orientation to an objective field, which in further refinement, further negates itself; therefore, for everything positive demonstrated within any defined pseudo-oriented system, there has to be negation of other possibilities that are existent outside of the defined orbit of that orientation. So, if we observe and accept this specific system, if we are living by acceptance, we are denying; if we are denying, we are accepting - to perpetuate denial or acceptance is to perpetuate the pattern as previously demonstrated with its inevitable ending of decompensation.

We have now accomplished the first phase of our pattern, or patternistic description of what occurs from the very beginnings of life at birth through the settling processes, through the compensations, and on into decompensation. We recognize, now, that a pattern of compensation - decompensation exists. We have sought for the system which would, in essence, contain the facility to dismember or re-route this pattern. We have been able to, in this observation, determine that such a finding *per se* was not possible, that however a way was indicated through observation and study of an epistemologic nature. Our problem, then, is the matter of individual pattern to collective pattern and the justification process that ensues, together with the patterns of association, which are automatically and intimately related with patternistic individual and collective acceptance: This being of what is referred to as a determined pattern. In order to proceed further then, it becomes incumbent upon us to see or find out what this determination actually is. Is it at all? Does it have to be? So in this striving toward the understanding of this determinism, let us for understandable reasons, create in our thinking, or consciousness, entities or gradients of possibility within the field of the brain, the neurology, and the protoplasm. Now let us think of these factors as being determined areas in our mind, in our thinking. The largest pattern of determination would be the brain. We will think of that as being on the top, and the center in a smaller area will be the nervous system, and now still smaller in another area on the bottom we will think of the protoplasm and cycloplasm, and all of the constituents which put together are

referred to as protoplasm. Now, what have we accomplished so far? We find that we have created in our minds a definite order. Now, let us ask ourselves the question, "Was this difficult to do, was it hard to create in our consciousness this conceptual order as just indicated". Now as we reflect back upon this, we realize that it was not difficult at all, therefore, there must exist the tendency toward ordering within our thinking; with there must be the tendency toward grouping in our mindedness, and this is our orientation to life. It is one of order - determination. Now what exists within this lowest grouping in our determination is protoplasm. As we observe protoplasm more closely we see now that protoplasm makes up the second order, which would be the nervous system, and as we observe it closer, this lowest orientation, we find to comprise the highest order, which is the organ of the brain. We have now, then, clearly indicated that a gradient-mindedness is an arbitrary mindedness. That a determinate can be a determined determinate. That observing one unit, for example the protoplasm, we find that we cannot consistently contain within this orientation all possibilities that exist in all degrees higher than that orientation. We observe in the highest orientation that when this brain unit determinate becomes a determined determinate that it cannot contain those orders of the neurologic and protoplasmic beneath it; that none of these units can arbitrarily be expanded, except to further expand their own oriented unification. We know these things because of intelligence, and logic, and reason, and this is the criteria of identifying a determined determinate which is

ego, self-perpetuation, a non-blending process, a unit expansion process irregardless of all phases of irreconcilability within its own expansion principle. If the quality, the histology, the very multiple nucleus of the brain matter which is doing the discriminating, if we observe this and see it for what it is we find that we are discriminating against our own nuclei. Should our orientation be one within the nuclei we are discriminating against higher possibilities of organization on a neurologic level and still higher possibilities of brain orientation. Thus, from brain determined determinants we determine from neurologic determined determinants, we determine from protoplasmic determined determinants, we determine and we conclude with a multiplicity of irreconcilable determination. That these factors can never be unified is taken up by the further grandiosement that these determinants are units, and going back to the beginning of the unit we see that this would hold true; that a unit it is, a particular unit that is self-defined, uni-directed with possibility for the full expansion of that unit possibility. Now, this in multiple form creates multiple disturbance. If we are to order, to classify for study purposes, if we are to give modes of description that we may better understand, then of course we are doing that which is within our order of life, which is deemed as being necessary within that order. What becomes unnecessary to that order is the further perpetuation of the necessity of giving credence to the classification and ordering, making this an end instead of a means to an end. Being a pattern, and reflecting a pattern, we see that this is very easily done. It is relatively simple for us to immerse ourselves in this type of thinking, for

it has been our mode of thinking from birth, and so we see how through this ordering process we develop further and further methods of perpetuation of that which we have been born into. Can this limitation be worked through? Can a finite orientation, which is automatically in its finite orientation, determining against a grand determinate of blending, ever through any stretch of the imagination do anymore than further and further expand its possibilities for negation of the grand unit determinate. Will there, by this token, be a blending process? There can be, as we can see a working relationship between the various orders; they can work together for the mutual perpetuation of their individual orders, but in this finite bringing together of possibilities that do not contain the greater possibility of mutual orientation and mutual development, they can be brought together only by the establishment of further methodology, which will incorporate within it the possibility of a working correlation with other systems of determined perspective, and, therefore, feed the quality of separation. Now, let us look further and see something about this grand determinate, that is sometimes referred to as universal mind or energy or reason. Within this grand determinate of life which is neither the expanded nor the expander, but the expandeder we find infinite possibilities of form manifestation. We think of this as being a grand unit of life, for we find nothing in disunification within it. Thinking of this grand determinate, this infinite, from a determined determinate finite point of view, from the embryonic centered ego, it is relatively easy for us to think in the terms of units.

I will create a particular unit of mind for a particular study. I will create another unit for another area of study, and so on. The association that exists from the finite looking at the infinite is clear, there is a grand unit there, and so the word unit becomes born in our thinking, in our science, in our philosophy, in our way of life. But is it? Let us look at the infinite possibilities that exist within the grand blended unit determinate of life, and let us construe that we are pulling forth from that life possibilities that from the infinite to the finite form are infinite, but which when associated with form become finite. Now let us assume a number of these possibilities as existing within one human unit, a level of mindedness, which we will call brain. Now dropping down in the level to the neurologic we will reach out again and we will draw from the infinite, which from the infinite to finite orientation is infinite, but now associated with the finite becomes finite. And we assume a number of possibilities here, and now with the association with the grand unit we have within this determined determinate another unit. And now once again we reach out to the infinite possibilities and do the same thing within the lowest level of human orientation - the protoplasmic; and what have we accomplished? Well, we have a trinity here. We have a lower, and a middle, and a highest. It's the highest within the finite orientation, that of our thinking, of our logic, of our reason, our brain, and that is higher than the lower forms which were the neurologic and protoplasmic, and being higher they become the highest, and the highest is the perpetuation of the unit; the unit of the highest not containing

the possibility of the creation of the blending within its highest, of all forms lower. So, the highest is, in reality, the relatively higher. And the relatively higher is the highest in relationship to all other existing patterns of integration. Now, the highest is ultimate. Our belief in the ultimate can be no greater than ultimate, so our belief in the highest possibilities of man becomes associated with what is demonstrated in his highest ordering of the units. These units being opposable, non-reconcilable factors inconsistent and in that inconsistent quality, which demonstrates itself over and over again, there grows and grows in direct proportion to the further and further refining of the unit possibilities, the further realization that this cannot and is not the way. Upon this pattern, which is one reactionary to another, because it is in reality a one-centered expanded to other centers orientation, which are not given the full right of expression - like writing a law and saying now, "this is the law, and you must follow it, so go ahead and follow it within your own limit of possibility which is no greater than the law that has been set forth". Is that a declaration then of freedom of that which the law is speaking to? No, it is rather a declaration of dependence, one determined center, no matter how many other aspects of expression might take place or wish to take place, it is sure deterioration, for it is created in arbitrary limitation. Now in this blending process of the Holistic we recognize that this problem must be met - met within its own possibility, both empirically and from deduced abstraction.

This is an infinite variety of infinite individuality versus finite variety of finite individuality. This is no simple denumerable infinite, this infinite variety of infinite individuality, this determinate unit, but rather a vast non-denumerable infinity, compounded an infinity of times. In comparing this, then, with a finite variety of finite individuality, of a determined determinate, we must naturally sink as relative beings into a less than microscopic significance. For those oriented in the philosophies, such finite insignificance represents itself in significant possibilities for individual expansion. One philosophic observance of this may know or say, as Shankara, that the person is not only a part of Parabrahm, but he is identical with the Whole of Parabrahm. Thus, can the person be not only the greatest abstract possibility in his Whole identity, but, also, at the same incident of time be the greatest individualization of that Identity that he is potentially and actually capable of. We can now clearly see in this form manifestation the reason for the existence of the unit patterns of determined determinates. We can look back to the work of man on up through the ages, and up to the present time and see in the reflection of material that has been gathered, the data that now exists within the textbooks of man's accumulated knowledge, a very detailed description of precisely how the necessity for the inauguration and groupings of material and mindedness came into being. Let us look at the age of this earth that we live on as being, as Aston has estimated, about

four billion, eight hundred million years old. The oldest recognizable surface rocks being estimated at one and one-half billion years old, while the first rocks that contained numerous animal remains were probably five hundred and fifty million years old (Cambrian). Since many groups of animals were then already differentiated, life may have begun fully one billion years ago. Sixty million years ago, during the Paleocene period, which was the beginning of the Cenozoic era, archaic placental mammals and later birds existed. The span of time comprising the entire Cenozoic era constitutes a mere 4 percent of the animal life time chart. The time since the Archeozoic era may be schematically visualized by comparing it to the distance from New York to San Francisco, about 3,300 miles. One year represented by 0.133 inch. A human lifetime by 9.3 inches. The Christian era by 21.5 feet, and the time since early Pleistocene when man appeared by about 2.1 miles, but a short distance down the road of time. It is interesting to observe some of the work which has been done in the field of developing the conscious position of man in the universal scheme that exists up to, and including, the present. One interesting observation made in this regard by Ernest A. Hooton has this to say, that if the sciences, biological and social, particularly concerned with man, are given a plain mandate - first to discover methods of correcting downward trends in human evolution, and second to apply these methods to populations under the necessary social sanctions, we may, perhaps, look forward to considerable improvement in the organic quality of man, and in his behavior. However, we shall never

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achieve an applied science of man until both biological scientists, (that is the geneticists, physical anthropologists, physiologists, psychologists and various medical specialists) and social scientists, (the social anthropologists and sociologists) stop fighting each other, or ignoring each other's findings, and get down to work together at the exigent task which confronts them both; and that cannot be accomplished by either separately. Isolationist attitudes and behavior in the science of man are just as foolish and impracticable as in international affairs under modern conditions of transportation and communication. Now, let us look at the highly interesting schematic outline of the various descriptive stages in the evolution of man from an anthropoid ape status down to his present evolutionary position with an approximate chronology of this development, at least in geological terms. The stages prior to this are not human at all, but merely lower primate, insectivore, and so on down to the amoeba. We will be able to ascertain in this moving outline a particular developmental pattern which in its integration with previous and further factors will give a clearer and broader understanding of those innumerable facets of mind, which must be clearly stabilized under a Holistic unit.

We'll begin number one at the lower Oligocene, thirty-five million years ago, the first tiny unspecialized anthropoid ape - possible precursor of the Gibbon, or common ancestor. Now, number two - the lower Miocene, nineteen millions of years ago, the first generalized apes, not strictly specialized for arboreal life, characteristics resembling chimpanzee, orang, gorilla and man. Next, the lower Pleocene, seven million years ago -

terrestrial, bipedal, short-jawed apes. Next, the lower Pleistocene, one million years ago, fully erect, bipedal, prognathous, brain volume midway between present gorilla and present man, probably carnivorous, certainly tool-using - Pithecanthropus-erectus it is referred to. Next, the middle Pleistocene, five-hundred thousand years ago. Conservative and progressive Neanderthaloids, brains of modern volume, the precursor of Homo-sapiens, Eoanthropus . Next, the upper Pleistocene, a hundred-thousand years ago, the gradual disappearance of Paleoanthropic types of man, except in Java and Australia. Through absorption through racial mixture, with Homo-sapiens forms, extermination and replacement by mutants. Dominance of robust-boned, crude and somewhat generalized Homo-sapiens type of dominantly white affinities, but with incipient Negroid and Mongoloid characters. Next, the early Holocene, twenty-five thousand years ago, primary race of Homo-sapiens, already differentiated as result of dispersion of generalized types, isolation, in-breeding, mutations, naturally selection of types suited for survival in various types of physical environment. In the White race little effeminization of skeletal type, but incipient formation of primary sub-races, partial depigmentation of stocks dwelling farthest north, formation of Negritos from tropic dwelling, proto-Negroids followed by development of full-sized Negros through mutation. Next, the early Neolithic, eight-thousand years B. C. in the Middle East, the beginning here of the domestication of plants and animals, change from natural collecting to artificial basis of sustenance. Beginning of sedentary communal life in fixed dwellings; increased epidemic and pandemic diseases owing to lack of sanitation and

closer and continuous contacts; beginning of nutritional deficiencies due to unbalanced diets.

Next, the early Bronze age, 4,000 years B.C., in the Middle East. Here we see the rise of urban life, devision of labor, occupation selection of constitutional types, uneven distribution of wealth, rise of warfare for acquisition of territory, goods, and labor; differentiation of physical types by class and caste, with resulting intermixture of primary races; rapid increases between interbreeds between primary subraces and formation of secondary races.

Next, the second early Iron Age, 500 years B.C., in the Mediterranean. Deterioration of secondary urban populations through crowded and unsanitary living conditions with subsequent spread of disease; beginning of relative immunity to certain diseases among those continuously exposed; panmixia of white subraces in urban European centers.

Next, the Migration Period, 500 A.D., in Europe. Decay and overthrow of classic Mediterranean civilization now complete; large infusions of vigorous and undeteriorated barbarian stocks; widespread interbreeding, Mongoloid admixtures.

Next, the Middle Ages, 1,000 years A.D., in Europe. The spread of urban civilization and slum living conditions; frequent urban malnutrition and depression of stature; more rapid transmission of epidemics.

Next, the Colonization Period, 1,500 A.D.. Here we see the *Stabilized* formation of secendary secondary races, the Polynesian, American Indian, Indo-Dravidian, completed; diffusion of pioneering European stocks to the New World and elsewhere with new hybrid-

ization; the beginning of wholesale decimation of primitive peoples by warfare, enslavement and introduction of European culture and European diseases.

Next, the period of Industrialization, 1800 A.D.. The rapid increase of unhealthy occupations and bad congested living conditions; proliferation of occupational and constitutional diseases; beginning of medical control of **epidemics** and effective surgery; the spread of tuberculosis, syphilis, dental diseases and so forth.

Next, the period of Mechanization, 1,900 A.D.. The excessive dependence upon effort-saving **dévices**, tending to initiate functional atrophy, physical and mental in urban populations; increased nervous tension as a result of modern living conditions; insufficient maintenance of organic tone through helathy manual labor and outdoor exercise; general proliferation of the psychoses of civilization; vitamin deficiencies as a result of subsistence upon processed foods; rampant dental **caries** and **déficiency** diseases; visual deterioration; rapid decrease of infant mortality as a result of sanitation and medical science; preservation and fostering of the physically and mentally ill endowed with consequent reproduction of inferior offspring; prolongation of life of the aged without rejuvenation or maintenance of their bodily and mental powers; support and proliferation of the socially incapable, feeble-minded, insane and criminalistic through public and private charity; obselescence of natural selection; lack of effective genetic or environmental control of the population; effects of modern facilities in transportation and communication; worldwide dissemination of previously localized epidemics and agencies of

infection; the gradual breakdown of isolating mechanisms of biologic evolution, as well as social and cultural evolution; widespread and radical race mixtures with resultant potentialities both for good and for evil; marked changes in offspring of races and stocks that have emigrated from one environment to another often in the direction of size increase; effect of modern mechanized warfare, the negation of natural selection by use of physically and mentally best endowed young males for combat with consequent depletion of finest breeding stock; war neurosis of homefront population as the result of aerial attacks with probably deleterious effects upon reproductive powers, previously limited to males but now extended to females; chronic malnutrition of inhabitants of subjected areas; undue aggrandizement of mesomorphy and somatotonia; structural and temperamental components, particularly valuable for combat personnel; the general tendency in civilized countries under peace conditions toward increase in stature and linearity, with narrowing and elongation of face and jaws, and excessive disturbance of dental occlusion.

Now, Hooton makes a very interesting remark with this statement: That there are some disquieting and somber findings in the latter stages of human evolution which we cannot ignore or disbelieve. It is not within the scope of the present work to discuss these many things in detail or to suggest remedies with any specific orientation of approach or system of approach. If there are any evidences of positive and progressive evolution of the physical man since Neolithic times, say 10,000 years ago, I am ignorant of them. On the other hand it is easy enough to

point out the appearance and multiplication of retrogressive and degenerative characters. What seems to me important is not the alteration of this or that anatomical detail that has lost its function, but rather the choice of selective breeding for sound human quality or for weakness and inferiority. Natural selection has been largely nullified by man's ignorant and purposeless monkeying with his own biological evolution, although most of this interference has been primarily exerted through cultural and social agencies, however, natural selection has never been purposeful nor intelligent, nor, perhaps, altogether effective. Cannot man, with his vaunted intelligence and his ever-increasing control over everything in nature except himself, learn how to become a better animal? His evolutionary future is in his own hands, and if they continue to be dirty and inept, he will re-infect it and himself; the prognosis would then be unfavorable.

Prime cause is non-conformance with the law of change. Each person, at least during a moment of insight, has the opportunity to realize his individual responsibility and his relationship to the whole in the evolution. Failure to choose the pursuit in this prescribed direction, failure to accept this individual responsibility, failure to take direct action, represents non-conformity, the consequences being equal to the degree of resisting force. Resistance to this inner force needs to be understood for what it is, and for what it means to the particular individual in relationship to his own life and to the whole of life. He may thus more clearly appreciate the cause of individual and collective destruction, and face reality squarely and honestly.

There is no true justification for the multiple effects of deterioration which manifest themselves in the lives and environment of humanity. In physics we understand that when force meets with resistance, the result is tension. The degree of tension depends upon these two components, thus tension in some degree seems an inevitable concomitant, at least in the present stage of evolution, however, prolonged and frequent upset of homeostasis or balance due to excess tension tells its own tragic story, with uncountable variations. Unless this inner force demonstrates itself according to the evolution and only in this singular manner, all other action is merely ineffectual and futile; it simply must have its own way, regardless of all other opinions of good intentions or good actions to the contrary.

So we see, in form manifestation, from ancient man on up, the form or volume continued increasing; more definition necessary to a saturation point. Let us see where this actually has demonstrated itself in the race; this expansion of form. For example the cranial capacity or brain volume of Pithecanthropus Erectus was about 750 to 900 cc.; next, Sinanthropus Pekinensis had a brain volume of 915 to 1220 cc.; now, jumping up to Homo Sapiens Fossalis or Cro Magnon man, we find a brain volume or cranial capacity of 1590 cc.. The expansion of the capacity is therefore illustrated. There was form clarification in this expansion, with its resultant constituent of order; this developing to the point where sooner or later the necessity for the recognition of the patterns must become manifest; that further accommodation could take place. If in the light of the weight of

evidence of perpetuation, this could not be accomplished, there must be recognized the existence of a state of impasse, which would forestall the unfoldment of further life. The recognition of this would involve the recognition of a pattern which would not indicate a mode or possibility of reconciliation within it. This then, precipitated by the past evolution, and constructive, would indicate the dire necessity through evolved conception to further develop possibilities within the evolved state of cognition that could and would dissolve and assimilate all the groupings beneath, so that what was previously in gradients beneath or above in higher-lower relativity would of necessity blend and expand to another expansion.