

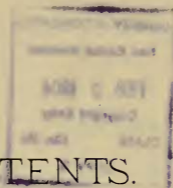
THE
PROBLEM
OF
LIFE.

BY ALBERT DENSER.

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P R E F A C E .



I have not been as extensive a reader and thinker in my time as one may be led to infer perhaps from the fact that I have written this book. I only conceived the Idea to write on this subject for pastime. And so in the course of time I wrote many paragraphs and then arranged them into a somewhat logical order. And now that I have gone so far, I have a desire for more learning and study. So in order to help myself to get a better education and a library, I had this little book published, and only aim to circulate it principally among my friends in old Pittsburgh, Pa., who I trust will as good friends over-look its misprints and other short-comings. Some day I expect to write a better **Problem of Life** and if Lucky enough will also publish a Journal under the title "**The Problem of Life.**"

I must here relate that I had many obstacles to contend with in publishing this book. I lost one entire Chapter of the Manuscript, **The Social Economy**, it accidentally being burned, and not feeling well and energetic at the time I had to finish up the book without this last Chapter, but the Pamphlet accompanying each **Problem of Life** book, practically contains the same theories and principles that the **Social Economy** held.

A few years ago I visited Florida, and in my wanderings in that romantic Country I met with a Farmer, who was

also a printer in a small way, who undertook to print my book on his small hand press, one page at a time, when not occupied with his duties on the farm. So you see it was a big undertaking, and not a very easy job to print 500 copies,—but he did it. Thus the publishing of this little book was quite a problem in itself. But my publisher has solved his part of the work well. Thus, although this book was written in a great Northern City, midst its noises and bustle of commerce and industry, and midst a sea of humanity in all its phases of human nature; it was printed far away in the South, in a beautiful Ideal hammock home, midst Magnolias and Palms swaying and murmuring love to breezes scented with Jessamine.

Where the song of the Mocking Bird, the cricket, and the whip-poor-will soothe the Soul.

Where simple life is the basis to virtue and chivalry.

And now that it is finished I feel glad and proud of it. Though it is not perfect—no matter what the world will say of it. I still love to think, and dream of "**The Problem of Life.**"

Yours truly,

ALBERT DENSER.

Pittsburg, Pa.

THE PROBLEM OF LIFE.



CHAPTER I.

INTRODUCTION.

Problems are questions concerning things and conditions which mankind has not as yet learned to understand.

Our whole lives are a succession of problems, which require investigation and experiment to solve.

To the child everything is new, a mystery, a problem. Its parents are constantly requested to explain the wonderful world. No doubt every parent will admit that the most difficult questions to answer are those of his child.

The studies at school, the learning of a trade, a profession, are all a series of problems. Every day man is confronted with new problems in Nature; in his social and individual affairs, it is continually reasoning with him.

Experience teaches that there is a utility, a human well-being, derived from the solution of every problem. To explore and investigate for the truth, by solving a mystery, is one of the highest of human missions.

We know that every act we do will in some way affect our future condition of happiness, therefore, the problem or principle of utility is united with all our acts, and with all things and conditions that have a relation to our being, or our affairs.

In our corporeal affairs it is a constant problem to provide for future days, for the time when we become old and incapable to labor or provide for our needs.

There is still a higher problem, which often occurs to every man; it is, whether man has a future existence beyond this earthly life, and if so, how is the future life related to the present life, and to the acts of man in this life?

There are many important reasons leading to this question. The majority of human beings have so much more pain, misery, trouble and sorrow than pleasure that it causes them to marvel why it is so—what is the purpose of such a life, or any other phase of life?

The selfishness, cruelty and deceit of man to man, causes the mind to wonder what is the true meaning of charity, kindness and truth; is there a philosophy that explains what these mean? Such a philosophy is seldom obtainable, even from those who receive a salary for discoursing on moral subjects.

Why should conscience forbid the violation of kindness, charity and truth; why should conscience say what should be done and what not; why this faculty of determining human action; why not determine all acts according to selfishness that has the worldly pleasure and utility in view, in place of an ideal utility or purpose, and how can this tendency to an ideal be explained—if man is not a being fundamentally, which can exist to realize a future ideal?

Does not this reasoning lead to the investigation of what the real being of man is, in order to find the philosophy of human action or conduct, and of human destiny?

Shall the millions of unfortunates forever be engulfed in despair; shall they never have a gleam of light, of hope, of bliss; of freedom; shall they ever be dumb as the brute, stricken and driven, not understanding wherefore; is there any escape from their troubles and sorrows; are there any hopes for bettering earthly conditions; are there any hopes for happiness beyond this life; does not the problem arise? What is the economy of the moral, is there an Ideal Jus-

tice, a final adjustment on a moral basis; can it be that so wise a creation as Nature should not be complete, by not including a State of Justice?

Further, the conflicting theories regarding the immortality of man, and the moral phenomena, logically lead to reasoning on the central question—**The Problem Of Life.**

The scientific discoveries are changing some of the views of origin, development and destiny of Man and Nature. Science, on account of its positivism, cannot very well follow the investigation, as philosophy legitimately can. Where the facts are beyond our perception, man has the spiritual instincts of **Conscience, Justice, Charity, Altruism, Hope.** These spiritual functions are divine pleasures. These spiritual pleasures are opposed by corporeal worldly pleasures. Which of these are the true pleasures, if this life is all? If there is no future life, then why not enjoy the pleasures of the worldly, which are destructive of spirituality, and exercise virtue and justice only to the extent that the bodily preservation requires? If this life is all, then why does our conscience tell us to deny a corporeal pleasure if the gain in spiritual pleasure here is not greater?

If this life is all we have, then what is the utility of virtue and justice and unselfishness, unless it enables us to enjoy greater pleasure than the worldly.

If man allows himself to be dominated by his spiritual nature, then he will be satisfied with the enjoyment of the bare corporeal necessities; the spiritual pleasure resulting from this practice may be great, but there is a constant struggle and exercise of moral government. No person will think it worth the while to forego all worldly pleasures in preference to perfect spirituality, if he believes that this life ends all.

Yet there is the fact that the moral instinct is in man, and tends toward perfection, and is not satisfied, if given full sway, with less than the attainment of perfect Spirituality.

Therefore, the problem is: Why has Nature provided man with the Spiritual instinct? Has Nature a scheme which extends beyond our death, and how are our acts related to the future scheme or life? Are our instincts true?

The policy of attending to this present life only, one world at a time, and let the future take care of itself, as many men do, is illogical: for, if we have a future existence, then it is as logical to explore it and provide for it as it is for youth to consider the needs of old age and provide for them. It is equally as important to solve this problem if there should be no future existence, because, then we would know the uselessness of practicing excessive spirituality.

The solution of this problem requires the solution of our being—of life, our personality, its origin and development, and all the fundamental problems in connection therewith.

Is man fundamentally spiritual, or material? Is our life phenomena merely the relational play of atoms? If it should be found that man is fundamentally material, atomic only; that what is considered the soul is only a relational material phenomenon, without any other absolute entity than the material, or atomic, and that death ends all, then there would be no utility in designing our actions with a view to a future state or life, our Moral Spiritual instincts then belie us, utter base selfishness is then the correct utility; conscience and the whole moral world would then have to be explained as a freak. Slavery and despotism then would blossom in everything; the Universe would be a Hell, a nightmare, a delusion, a Moral Chaos.

But, if the investigation shows that we are Spiritual, then all becomes changed in philosophy, individually, socially and politically; the Universe then is Spiritual, a Divine plan with a Destiny, an Ideal; all becomes Order, Reality, Equality and Brotherhood; the whole World and all Nature is then fundamentally a Paradise of Justice, Peace, Love, Happiness, Freedom and Reason; the Government, Society and All, becomes the Divine State, and the Spiritual Hypothesis becomes the basis of the Political Philosophy of the State, and the basis of all our human affairs.

Is it possible for man to know himself? The Bible says, "Man, know thyself." If there is a future life, then it would be unjust of the Creator and an imperfection in Nature not to provide the means of knowing our being, its destiny and its requirements. This requisite knowledge should be possible to the Natural Mind, or natural process of reasoning. Man is constructed to know all that man needs to know; the Economy of Nature does nothing unnecessary, and consequently does all that is necessary; it gives all the faculties we need, and man needs to know his being and destiny.

In spite of reasoning errors, there can be a correct process of reasoning. Reasoning can be reliable, positive, and practical, and is indispensable; without faith in Reason we cannot have faith in anything, because all our knowledge is ultimately based on Reason.

Our perceptive faculties are limited, we cannot observe all the operations of phenomena; we must, therefore reason, to cognize the being and its operations which are fundamental to the phenomena that we perceive. This, then, is the method of logical cognition, which must be applied in the investigation of **The Problem Of Life.**

There is a relativeness between all problems, and the problem of Life as the fundamental problem.

To illustrate the importance and relative position of the Life problem, some of the deductions of the following Chapters will be of service here; in this introductory discussion. Though in a measure some of the Ideas stated in the above paragraphs are reconsidered.

From the postulate of the Life-philosophy, the correct solution of all problems, Socially and Individually, and even of so called Lifeless Natural phenomena are ultimately explainable as **Life** and **Moral**. This hypothesis is diametrically opposite to the tendency to explain all things even the Moral phenomena as physical, or materialistic, or lifeless and non-Moral.

The basis or Economy to the Moral, is one of the principle questions before the thinking world.

The proposition of the Universe as mechanical only, in the ordinary sense, and therefore non-moral and lifeless and yet in orderly operation, is difficult to conceive,—as a Being or Economy.—It presents the paradox of orderly Chaos, or systematic Anarchie, or lifeless activity, and a principle to our individual Life, which is fundamentally but death.

According to the Life philosophy, Nature is not a Mechanism in the artificial sense, the artificial Mechanism is based on certain actions of aggregate Matter, which result out of the fundamental organization and Being of Matter, and if Matter is Life or in unison with Life, then even the artificial Machine is a Life Machine as it is based on the principle of Life or Life matter, it must be considered that the entire Universe is involved in the operation of an artificial Machine, the Universe is rather a life machine or Mechanism, or more correctly a Life-Being an Economy. The opposite to this conception is as already stated is an order based on blind Chance, for the lifeless must be non-intelligent, non-emotional and non-moral, without senses, will or plan,

design or destiny, such a philosophy requires a great many illogical assumptions as its basis.

According to the Life philosophy, Life is the basis of all things, even the inorganic which is regarded as lifeless, is only a phase or degree of conditions. Rocks, clouds, mountains and plants present Life phenomena as their atoms, on entering the organization of plant and animals manifest Life-phenomena, then Logical the Atoms must have the primary Characteristic of Life, also when composing inorganic objects.

The supremacy and fundamentality of the problem and purpose of Life over all problems follows as a logical sequence, in all human affairs man has certain ends in view which he desires to attain, we are in a world of progress, of attainments of utilities, of means to ends and accomplishments, as means to greater ends, finally there is the problem of the final, the greatest End of all, the great problem to which all problems logically should conform, and to which all problems should be compared and decided in harmony therewith.

This is all in accordance with the law of Reason, this Reason demonstrates to us the Economy, the plan and Destiny, and our Moral Duty.

The violation of the Moral Reason is the cause of our failures, in realizing the perfect happiness, Individually and Socially, for which we are Designed.

In every walk of Life we observe a disregard of the supreme purpose of Life, and a preference for the passing and immediate corporeal follies and pleasures, we see everywhere an aimless and unreasonable Life, a perplexity and sophistry, which differentiates Character into mental and moral degeneracy as well as physical and Social ruin, ending in death and decay, and Social Revolution, the Legislative discussions do not have the supreme purpose of

Life in view, but base selfishness are the dominating influences. Everywhere, in Individual and Social affairs anti-Divine tendencies are prevalent, getting rich is considered as the success of Life; ownership of wealth by millions in the midst of thousands of fellow beings in want and helplessness, is not considered as wrong, but is defended as a sacred right.

A famous Millionaire recently upon celebrating his 75th Birthday is reported by the papers as having expressed his sum total philosophy of Life, that man should be constantly active in pursuit of more and more wealth, in this sense he speaks of the great problem. This man is a church member and a fair representative of his class. Now then, do these people, their preachers and Religions all harmonise? and how do their Reasonings compare with the deductions of the study of the problem of Life?

Millions of Men are studying these social questions from various views; will the problem be solved through peace or war?

All these problems have reference to the fundamental problem, the fundamental Being and Economy of things their origin and Destiny.

When we come near death we have the great problem directly before us, our corporeal follies do not then mislead us from the instinctive apprehension of Destiny, Origin and Design of Man and Nature. Then is the moment of true disillusionment, the realization that all human affairs should conform to the Supreme Sheene, thus the seriousness of our common fate suggests that we should cultivate a philosophical mood in contemplating the problems of Life. So that the worldly follies and prejudices may not impede and mislead the Reason, for Reasoning if not fundamentally Emotional is at least swayed by the Emotion, so that the mind plays as it is played upon.

Thus the Moral leads to the fundamental problem, the Moral is the Domain of harmony, of Justice, the Emotional also leads to the fundamental problem. For, is the Emotional an attribute of an Entity, or is it the out come of lifeless Atoms in motion, (by dead force so called,) by chance forming the wonderfull complex Universe? The same questions relate to the Intellectual powers of Man.

We attain a threefold demonstration of Life, by Emotional, Moral and Logical cognition or consciousness, the Moral, Emotional and Intellectual cognition is direct. The Logical cognition is an inevitable result of Rational Reasoning. Emotionally we are conscious of happiness and its differentiated phases. Morally we are conscious of harmony and discord, or right and wrong. Intellectually and Logically we are conscious of historical and Biological Evolution, and the relation of the limited to the Infinite, the definable to the indefinable

Volumes could be written on the problems leading to the problem of Life, and the method of Reasoning out the problem. We must finally approach the Infinite, which is the basis to the limited comprising the present entire Scientific field. The key to the problem lies in the discovery of the fundamental Economy of the Universe, or Life, after all what is regarded as the Metaphysical and Visionary, is the true Scientific field. For we have direct cognition of our Emotional, Moral, Intellectual Being and faculties, this is more positive and Scientific Knowledge than the Knowledge of the external received through the preceptive channels.

Logically we must first Reason to demonstrate the absolute and indefinable basis and Economy of Nature and then from this foundation Reason upward into the differentiated, the complex, the limited world, the Universe, then the fundamental principles or laws deduced, can be applied in the solution of individual and social problems.

The subject of the Mechanism of the mind or Reasoning which is to solve the riddle of Life should in a measure be the preceeding Chapter in this investigation, but as the problem of Reasoning depends on the solution of the fundamental problems; the subject of Reasoning can therefore be more practically considered subsequently.

On account of limited space the discussion will not refer to other Theories and philosophys; nor can a thorough Biological, Historical and Mathematical consideration be undertaken here; nor are these departments absolutely necessary, as the investigation is logically reduced to the consideration of the relation of the limited to the Infinite.

The correct Solution of all problems, and correct conception or understanding of Nature depend on the Solution of the problem of Life. None of the present Reformative views on Social matters are correct, because they do not build up from the fundamental Basis.

Although Biology gives us the explanation of the Evolution of Individuals it cannot give the explanation of the true psychology the fundamental laws and Economy, because Biological research does not extend to the foundation of the indefinable, where the beginning of the structural and Individuality must be, and where the laws and principles of all things originate, from which an insight into all phenomena and the Universe can be had, and possibly may necessitate a reconstruction of theories in all departments of Science.

It may be contended that such an attempt at fundamental explanation cannot be reliable, that the logical attainment of an indefinable basis, would not constitute a solution, of the fundamental Economy, so far as knowing what it is, but a Solution here does not require the realization or knowing the fundamental, only its existence and relativity is to be determined, absolute knowing is beyond our ken, this is proved by the fact of determining logically the inde-

finable, the indefinable indicates the unknown, and yet to our constitution, and our practical Existence it is the Solution of the great problem because of its indefinableness.

Now to close the introduction we will further apprehend one of the principle deductions of the succeeding Chapters, there is no definite distinction between the Metaphysical and naturalistic Realm. Both realms of thought lead into each other, forming but one system, which is the Life and Unity philosophy, the naturalistic postulate of atoms in Infinite empty space is a purely Empirical postulate, entailing an endless misconception and perplexity in all Social and practical affairs, it is remarkable that the human race has survived and progressed as it has, but the fundamental law and Economy holds its Eternal sway, though, misunderstood and violated by ignorance, and degeneracy, there is only one Universe, only one way of viewing it, let us find that one way.



THE SPIRITUAL POSTULATE.



CHAPTER II.

The principal consideration of this Chapter will be the "Being of Life," and from the title "Spiritual Postulate," it may be inferred that the deductions will demonstrate the spiritual theory of Life.

First of all it will be logical to touch upon the question of the validity of Reasoning on this fundamental question. We have no other recourse than the use of Mind in its natural state, the play of the Economy of thought, or the necessity of the mind, or logical thinking, upon the basis that there is a true correlation between our Minds and the Universe, by which the mind becomes the measurer of all facts.

Although Reasoning is liable to be erroneous, there is also correct Reasoning. Reasoning must be Rationatively inferential to the indefinable deduction, which as a basis forms the fundamental Economy of Existence, from which we must infer the Evolutionary process of individualization, of the Infinite into the limited, the Universe, this inferential theory must further be corroborated by the perceptable—Knowable, or the practical affairs of Life.

The problem of Life is the problem of the Universe—for, the Universe is Life. We perceive individual life everywhere, in countless different phases and forms, in the simplest organism, up to the highest in Civilization. In animals, in man, the plants in crystallization, even in molecules of atoms, and systems of planets.

We perceive the evidences of life further of a Cosmic nature. In all motion, in evolution, growth, in the changes of structures, all phenomena philosophically viewed suggests life. The storm, the stream, the stars, the ocean, the rocks, the forrest, the desert, the mountain and plain, the tropics and arctics, the seasons, day and night, the forces, the harmonies—whereever we perceive motion, we call it life, force, intelligence, and we wonder how it all can be. How it all is arranged. What is its mechanism; its being?

We are conscious of life within ourselves, consciousness constitutes our mental universe of perception, sensation, thought, imagination, love, pain, joy, volition, reason, selection, design, hope, charity, sorrow, romance, health, sickness, memory, sympathy, patriotism, selfishness and altruism.

Life-phenomena is always observed in union with matter and material organization. We have no faculties for observing any other kind of life manifestation, and it would not be logical here to speculate on any other phase of life, or any other method of cognizing life, than what is to our constitution a positive fact. But this rule should not deter the investigation into the Occult Realm, for the Occult may contain many valuable truths, but transe and second sight cognition, conception, or inspiration, with many of the present theories of life and spirit are based on illogical premises, or assumptions.

The naturalist studies Individualized Life first, in its principal aspects,—structurally Evolutionary and Mentally, or Physiologically, Biologically and Psychologically, and further in a measure Morally and Socially, but the fundamental character or being of life, the origin and destiny of individuals, is a realm yet to be explored scientifically, and it is regarded by many as unknowable, and as a visionary, speculative and sophistical subject.

Religiously, the subject of Life, its being, origin and destiny, and the Cosmology of the universe, is regarded more logically. Religion fills the gap with a philosophy which is partly derived from inspiration and part from logical deduction, the present postulate of the Religionist and the Occultist is Metaphysical, Idealism. But, Idealism is a differentiation, and therefore not an indefinable deduction. Ideas result from a relative action of the organic, the structural, the individual, and therefore are not entities in themselves, or independent beings, and therefore do not form an indefinable postulate.

The Religionist and Occultist are instinctively and logically right in many respects, when applying his theories to practical affairs, as is also the Naturalist, but human experience demonstrates that all present theories of life are inadequate as a solution of social and moral problems. Singularly, all current fundamental theories are based on either the Atomic or Ideal, neither being an indefinable basis from which to construct a philosophy of life; Socially, Morally, and of Destination.

This subject is in a measure a question of mental attitude, the naturalist holds that it is not within the legitimate province of Scientific Reasoning to consider any subject except the phenomenal, but the naturalist must admit that the sense perceptible phenomena has its basis or roots in the realm which lies beyond the reach of our perceptive faculties, that there can be no true explanation of any phenomena, and of the Universe, which does not include the basic to all the phenomenal.

The naturalist claims that no reliable explanation of the basic can be attained; especially not theoretically; but, he must admit that the greater part of Science is theoretical as is also the practical affairs of Life. further there can be a true theory where all the essential facts are known.

There cannot be a correct Science and Logic of any thing without a correct postulate, or the fundamental facts, from the basis upward. There never can be a correct view of Life, its Destiny, its Economy, its Origin, and of Social, Mental and Moral problems, until the "**Being of Life**" is demonstrated as a fundamental postulate.

The Idealist holds that the whole Universe is a phase of modified Ideas, thus while the Idealist is eager to explain everything, the Naturalist attempts to explain only in a measure that which comes immediately before him. This attitude becomes the basis of materialism, which holds that the atoms of matter and force in infinite empty space, are the basis of all phenomena, of the Universe and of Life. But Ideas and Atoms, can be shown to be differentiations of a more fundamental Economy.

We cognize the material phenomena and infer from it the Atom, we further cognize the phenomena of force, intelligence, emotion, consciousness, Life. The problem is this: Is life the result of the relational play of the atoms only, the material organization; or, is life a Being, an entity?

Relatively, to our ordinary view, the atom has extent and weight, or figure and motion, limit and attraction.

We commonly define spirit as bodiless; but this idea cannot be in the sense of thingless, or entitylessness, or non-entity.

We cognize the phenomena of life, motion, force and intelligence as direct as we cognize matter or forms and extent; but reason and inference are required to logically cognize the entity of matter, the atom, and the entity of spirit or life.

We cannot assume the property of an entity to be something separate from the entity; when we perceive phenomena we infer that it is the evidence or property of an entity, and must be the property of a thing, a reality, and

as such must be not only the property but the entity. Entity and life must be one. This suggests the question, is the Atom the life Entity? The scientific theories of physical, chemical and life phenomena are based on inference, on the atomic basis. The problem therefore becomes a question of correct inference, of correct basis, of the logic of inference, the harmony of truths. True Science is complete Science. If a subject needs to be solved by logic, then that method is science. Science is inquiry into the facts of Nature. There cannot be a contradiction of the structural and being of Nature. The positive rules of inference are applicable throughout the Universe. Nowhere in Nature can anything contain a contradiction.

Small as the Atom is, relatively, it still has extent, demension and volume. Our idea of it is as a substance, a continuous thing throughout its extent, a oneness. Is the Atom a Substance; is it Eternal and has the Atom Life?

These attributes of Being are essential to constitute an absolute entity, or Life. Because if the Atom is not a substance, then it must be the product of a substance, and if the Atom is not eternal existent, then it must be produced by something that is eternal existent: and, if it has not life, then it is active through something else that has life; or is life.

The atom does not seem to have the essentials of an absolute entity, for the atom cannot contain the contradiction of being a continuous substance, within itself, and that continuity limited by extent.

If the atom is an absolute substance, then it encloses an Infinity of being an entity within, for only the infinite, the endless, can be absolute continuous within. The one fact of the atom being limited, by extent, demonstrates that the atom cannot be a continuous substance, or Entity, for continuous substance or entity is necessarily infinite. There

can be no limit or border to absolute continuity, it would be a contradiction; therefore, life must be a substance independent of the atom, the atom is then the limited in contrast to the infinite and eternal: the lifeless in contrast to the life entity of which the atom is the product; the unreal in contrast to the real within which it exists.

As a limited being, the atom cannot be an infinity or independent absolute entity, and further cannot have the attribute of Life, for, not being an entity from the absolute stand-point, it is no-thing—no substance,—and as such it cannot have the absolute attributes of an entity; let us reconsider this subject further in the following manner.

To our ordinary view it is a necessity for things to be limited, in extent, and we infer that things consist of smaller parts, or things, or atoms; but it is also a necessity of thought that there is a limit to the division of matter, that matter is infinitely divisible and yet the divisibility limited, is contradictory, upon either of these postulates, matter must either be infinitely divisible or not divisible at all; but infinitely continuous. Here the apparent reality of limited things and the void of infinite space fall out of consideration, we now have the subject before us, philosophically, still not in the abstract metaphysical sense, the infinite divisibility of the atom, would necessitate an infinite number of parts or atoms, and each of these an infinite division—but it requires infinite time for an infinite numeration, also infinite space for an infinite number of unit extensions, or atoms, if the atom is a continuity then we have the contradiction of continuity and limitation of being in one, which cannot be, hence we doubt the reality or independence of the atom. Now the question is can the atom be a vacuum, or non-reality within Infinite Reality, or substance, or being? The vacuum theorie would contradict the continuity postulate, therefore the atom must be a Reality, a substance,

a being, and must be a Unity with the infinite Reality or being.

Now the Infinite cannot but be Eternal and self-existent; and the limited, the phenomenal, the Atomic cannot but be limited in time or Existence, and dependent upon the infinite for its being, existence, and destiny.

This alone would necessitate the Characteristic of Life on the part of the Infinite being, but further reflection gives us the conception that Infinite Eternal Existence, cannot but be life, or alive. A dead existence, primally, is not thinkable, in the true sense, death means non-existence; and Life means existence.

Thus the primal being of Life in cosmic, or Universal infinite time and space is a being, an Entity of Life, and Creator, and container of all Individualization of Life into Atoms and the Socialization of Atoms into individuals and worlds and personalities and all the complex phenomena of the Universe. From this basis the Atom is an Alchemy from the Universal being of Life.

Thus, the to us sensible Universe, Nature, which is a structure of atomic cells, is but the surface comparatively of an underlying world. Matter, which we relatively regard as all there is, from our corporeal standpoint, fades away to nothing—a mere attribute, a product of the Infinite Entity. Nature becomes more than the visible sensible, it becomes the expression of the Infinite; because the Infinite is the basis to the atomic limited world. Thus, we begin to learn the true structure of Nature, which necessarily must be a one-thing for Nature to be a Continuity and Unity.

Even from the limited, the atomic standpoint, it is evident, that Nature is a unity, but the underlying continuous Reality is the only entity, or thing in existence. The atomic material world is not the surface of the real world.

Therefore, the so-called material things are the surface to the one entity. From this standpoint there is **Only One Thing and One-Phenomena**. All relatively separate atomic phenomena are in the absolute one-phenomena; because they are the expression of one entity.

Even from the atomic standpoint, there can not be an absolute independent phenomena. The underlying entity is the real mechanism, it is that which moves the atoms.

All things, from the absolute view, are **one thing**; all change, all motion, is one. The Continuity and Unity and Infinity of phenomena excludes the idea of limit, border, or first cause.

Infinity Is Not a Problem, its statement is its solution; it cannot be further defined.

The Unity of Nature shows that the structure of Nature must be ~~some~~ other than the limited, the atomic only. Force is not possible without entity, and force or power transference is not possible without continuity of substance or Being.

Therefore, we must infer that there is an entity between the atoms which is continuous, and which constitutes the unity of structure of Nature; and that this is the cause of the phenomena of attraction between matter or atoms; that this entity is force or life; that the play of the atom, the limited and the continuous entity in union, constitutes the phenomena of all individual life, and that the continuous entity is the more fundamental, and that the atom is rather a property or product of the continuous entity.

The result of the inquiry thus far is, that **Life** cannot primarily be based on the atomic, the limited; that the atom is not an independent entity within an empty space, but only a product of the more fundamental—the real entity, the continuous and Infinite medium, which in contrast to the atomic, the commonly so-called material,—is

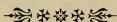
the Spiritual Entity. We further find there really is **Only One Entity**, that there cannot be more than one kind of absolute entity, and not more than one of the only kind, which fills all space, Infinitely and Eternally; that the limited phenomena based on the atomic, are but conditional entities, and tho One Supreme Entity is the Absolute Entity. It seems more logical to classify this fundamental subject into the Limited and Infinite, in place of Spiritual and Material, because these terms are in a sense misleading. For there is only one World, one Existence, one Universe, the Spiritual—LIFE.

It is further demonstrated that, from the absolute continuous entity standpoint, Nature is a Unity, a One Thing; that in the absolute there is no seperateness of phenomena, it all forms **One Great Unity**. Just as there is no absolute seperateness of time volumes, as all time is a unity, so is all phenomena a unity, for life phenomena is continuous.

There is no absolute beginning or ending of any phenomena, practically; relatively there is—but not in the absolute. It is because all comes from the depth of Infinity and Eternity. The movement of the atoms of matter is but evidence of the activity of the underlying entity, LIFE, the Infinite Eternal Spirit. The logical necessity is the acceptance of the Spiritual Theory of the Universe, as against the Atomic alone.

It may be contented that this explanation, still does not explain there is necessarily a limit to knowledge, as there must be a limit to things explainable. The indivinable must be the basis to the definable, the differentiated; that we have attained the indefinable is proof that we have solved the problem. To further define and invent terms would come no nearer to conveying Knowledge or Realization. We come now to the subject of fundamental Economy.

FUNDAMENTAL ECONOMY.



CHAPTER III.

The student of nature is impressed with the necessity of a fundamental economy, as a great fountain from which all the phenomena of the Universe evolve.

From the ordinary scientific view, Nature or phenomena is not considered in its absolute being, but rather from the relational and differentiated aspects, still the study of the relativeness of phenomena leads to fundamental views.

From the relational Character of phenomena there follows the logical deduction of correlation of origin being and destiny of phenomena and of all Nature, a correlation without which no conditional thing can logically have an Existence.

Just as a thing must have had an origin and is therefore a relational and conditional thing, so must it have a destiny, for a relational and conditional being or economy must necessarily change or differentiate to a different condition or destiny.

A thing without destiny cannot have being and origin nor Existence, as being, origin and destiny are essentially a unity, a thing must have being or economy to exist, and must be the outcome or effect from an economic cause, thus things or conditions are an economy evolving further conditions and things, the whole train of progressive evolution of the economy of Nature, forming a Unity, or continuity of cause and effect.

There is no uncaused phenomena therefore all Nature is a correlation of cause and effect, the relational study thus leads to the logical conception of the **Unity of Nature**.

There can be no other logical conclusion than that ultimately all phenomenon has an origin and being in a source or economy that is eternal, and absolute, the being or economy of all things and all nature, is essentially the being of the absolute existent, or first cause, for there can be no other source of origin and logically the effect or creation—by the first cause, must be in being the same as its source, still further on this line of logic the ultimate attainment of evolution in Nature. The supreme aim for which all the phenomena and evolution of Nature takes place, which is **Man**, is essentially the same in being or economy as the original cause or fundamental economy of creation. The Idea of this is that Man is created by evolution from the economy of the Creator in the likeness of the Creator.

We may further determine the destiny and Origin of Nature through deduction from the economy or being of Nature viewed from the absolute aspect or from the fundamental character of the differentiated or relational phenomena.

The differentiated results through the relational combination and activity. From the effect or differentiated we infer the originative or the relational cause, the differentiated is caused by the combination of parts relational to each other by various modes of activity and individual characteristics in combination, presenting various changes of actions and appearance, or differentiations, causing corresponding changes in perceptions, impressions and cognition, our faculties perceive only the combinational or differentiated effect; and we dwell mentally thereby in an differentiated world or existence. It is in a measure an

unreal world. The present world can only be regarded as real, as it is viewed as the outcome of the real, the absolute.

There are two classes of economic phenomena, the individual itself as an economy and the environmental. The production in a measure of the individual through the environmental economy, or nature, is through the tendency or the general law of the relational, and Man as the final outcome of evolution is at the height of the **Individual World**.

The economy of a thing centers in its general law of activity, according to the correlation or likeness of creator and creature. Man and Nature must fundamentally be in being as their Creator. The tendency or Ideal of the first cause or creator must be the production of a being in its likeness; and in the case of Man as the final destiny and Ideal of creation. The likeness of Man to the Creator must be in perfect spirituality, emotion and consciousness, that the Creator has these attributes we infer from the fact that man has these attributes, and also the possibility of attaining them to perfection, and that man is immortal follows from the fact that the Creator as the first cause and fundamental Economy must be Eternal; for the individual is produced by its kind, in its likeness. As the creator of Man is Spiritual. Emotional and Conscious—a life entity: “so is Man.” As the Creator is Immortal: “so is Man.” As the Creator is an Economy, also is Man.

The phenomena of **Reproduction** of individuality, presents the principal feature of evolutionary creative activity throughout Nature. Reproduction of kind as a general mode of activity, is then the principal work of Nature. It is the Ideal and destiny of Evolution and Creation.

Relatively considered, evolution may be ascribed to a mode of action or tendency or law of nature, but in the active or creative world the law of evolution must be more

fundamental than a mode of action, as action must be based on Motive which then marks evolution as creative because Motive can only issue from Life, or an Entity.

That all Nature is necessary to produce Man to completeness determines Nature in its entirety as a Unity. The solution of the destiny of nature is subject to the destiny of Man. As Man is the Supreme aim of creation, so is Nature an environment to Man, in which Man has his being and attainment of perfection. This destiny of **Perfection** gives the clue to the general law or characteristic in Nature of perfection in everything, as Man is at the height of nature, so is Nature in its entirety for the benefit of Man, and as Man is destined for the perfect, therefore is Nature a perfect basis or environment for Man. Nature does not produce failures or mistakes, but the process of Nature may be obstructed and disobeyed or a lack of reason of the individual in its adjustment to Natural circumstances may produce failures, but fundamentally Nature is perfect. That man sickens and dies is from the true standpoint, not a failure on the part of Nature.

Man is relatively the fruit of the Universe, sickness and death are but a progress, resulting from the relative economy of cause and effect, through which Man advances to his destiny, but through which Man also like the fruit of the tree is liable to accident and premature decay, or an unideal life and death, on the basis of intelligent living we can conceive an Ideal Life and Death for Man, a happy Life and old age, and Death like lying down to pleasant dreams, for we live in an Ideal Universe which is the basis to Ideal worldly Existence as well as a preparatory Universe for a **higher Existence**.

We can conceive logically that the higher future Life is a sociality with the Creator in perfect divine being and divine environment, and that the individuals that fail to

attain the perfect Character of the Creator either die a complete death as the lower order of individuals, the animals, or are placed in a purgatorial state of being for purification, preparatory for the ultimate Ideal Destiny.

The consideration of the exact character or phase of being in the future Life, is not so important here, except in two general deductions, First, is that by conformity or adjustment, to the economy and intended destiny of the creator. Man will develop spiritually into the divine state, and logically will be with the Divine in the future life. Second, those individuals that do not develop the divine perfection, cannot be with the divine Creator in the future life, logically they will be condemned to a state of being conforming to their state of perfection or imperfection here, for which they are responsible.

The ills and imperfections of this world are fundamentally not evils and imperfections, as our chief purpose here is not the worldly well-being; but the attainment of the divine. Thus what appears as imperfect in Nature is but a means to moral perfection. The real imperfection in this world lies in the disobedience of Man in not adjusting to the fundamental order of **Ideal and Destiny**.

We attain the divine as we select to act or adjust to the Moral order, although we are placed in an accidental Environment, the logical tendency to Ideal perfection of the human economy may persist in overcoming obstructions, and even utilizing them for a Moral triumph. But to follow this theme at this stage, would lead to a discussion which logically depends on the solution of the fundamental Economy. Therefore the subject of human conduct individual and social becomes the material for succeeding Chapters.

The differentiated is the complex produced by the combination of elements or parts either of things or action,

the simple still exists in the complex be it of substance or motion.

Chemistry analyzes the differentiated, into its simple elements. Science traces the evolutionary differentiations of all forms and places of Nature ultimately to the Nebula, a cloud of Atoms. But no exact time or manner can be ascertained of the origin and evolution of any line or class of phenomena, such as the origin of individual Life or the epochs of geological progress.

The principle utility of the deductions of the study of the differentiated and relational phenomena are the correspondingly differentiated laws of Nature, which aid man in his practical worldly affairs, such as Chemistry, Physics and all other Scientific departments, in a measure the relational study leads to the solution of origin, destiny and Moral conduct. But the relational does not give us the complete law of origin, being, evolution and destiny, it gives only the mode of Evolution but not the absolute Motive, and therefore a more fundamental consideration is necessary in junction with the relational economy, which consideration must lie in the **absolute Realm**.

From the fundamental aspect of Nature, the absolute economy is the fountain to the relational and differentiated phenomena, from the differentiated view we term or ascribe the motions of things to force, more fundamentally considered though. Force becomes to be viewed as Life, and similarly is it with the subjects of substance and law.

In entering on the study of the absolute, we must continue from the preceding Chapter, the deductions of which are that all nature is a life phenomena, thus the fundamental economy would be the **Economy of Life**.

To a great extent the data for the study of the absolute, or Life, lies within our own consciousness, as our being is Life, an absolute Entity, and therefore a fit subject matter, to determine the economy of Life.

The main reason why the relational economy alone is not sufficient to solve the problem of fundamental Economy lies in the fact that ultimately the factors of the data of the relational are abstract from each other. Unless fundamentally viewed, all things and all phenomena are the result of Atomic construction, these atomic factors are considered as abstract from each other. The deduction of the Unity of Nature as derived from the relational view, is only assumed or apparent, because Nature is evidently a Unity, but as independent separated Atoms in empty space. The Unity of Nature theory, is not a logical deduction, on the relational abstract basis, Unity would not be the fact nor economy of the Universe, the Universe would not then have an Economy, or logically then there would be no such thing as a Universe, as Unity of substance and force. are essential to form an Economy or economic Universe, because of the empty space intervening between the supposed abstract Atoms. There cannot be force and activity where there is no substance, or entity; that Nature even relatively considered is apparently a Unity, leads to the conception that Nature is more fundamentally an Economy, and that Nature cannot be an Economy unless it is fundamentally a Unity, of force and substance.

The Unity of Nature and economy from the relational view is lifeless or Mechanical, but logically Nature cannot fundamentally be a dead Mechanism, but must be a living Economy.

The preceding Chapter demonstrates that Nature is fundamentally a continuity and Unity of substance and force, and is an entity of Life, the atoms being surrounded with an Infinite and continuous substance; the Infinite substance and the Atom forming a Unity. This then is an absolute Unity not a relational or accidental Unity of separate Atoms, accidentally forming a Mechanism.

The phenomena of reproduction and perfection is explained from the relational view, as a natural tendency or natural law, from this standpoint, tendency or law must be assumed to be accidental. For a cloud of Atoms in empty space is not a unity and economy, but its relational unity and activity must be accidental. Tendency, intelligence, life, economy, is the nature of a continuous entity, and tendency as motive of activity, is the **Absolute Law**.

The atoms may be assumed to be life entities, (which would be a surrender to the life philosophy) but logically there can be no Unity or economic action of even limited, abstract Life entities across an empty space, but only on the postulate of absolute continuity of nature, or matter, is nature a Unity, and an economy to all phenomena. On the abstract or limited matter view, Nature is a Chaos, lawless, disorganized and all phenomena accidental. But the accidental theory is illogical and impossible, evolution and differentiation, progress, requires economy, evolution cannot be accidental.

There cannot be a differentiated Universe, unless it is created through an economy, such as cannot but be the nature of the fundamental being, and which in turn cannot but be the **absolute Existence**.

There is an impression prevalent from the ordinary view, that to prove a problem, the subject must be completely analyzed, relationally phenomena may be analyzed, and from the relational view complete analysis is essential, that is relationally, still ultimately the analytical process comes to a point where further analysis is impossible, or assumed to be so, and on this point the relationist is compelled to accept the ultimate-indefinable-basis-principle, the principle of the absolutist.

The relationist evolution philosopher also holds to the conservation of force theory, which theory is not definite. As to whether force and matter are a Unity or abstract, the theory does not consider force and matter from the view of its being, but assumes that the ordinary perception and conception of force and matter, are a sufficient logical basis.

Upon the theory of the abstract condition of Nature, the conservation of force, and the economic activity of force are not conceivable, but only on the Unity basis can there be conservation, as force as an abstraction, if so, can never escape from Infinite continuous matter, and its ever-presence is thus conceivable as an economic force, or activity.

Science cannot avoid all reference to an absolute basis of Nature, it assumes force and matter to be absolute and eternal. In an abstract independent limited condition, of Atoms, as apparently cognized through the perception, and therefore regards further consideration of the absolute as illogical, or unscientific, but by assuming this as an absolute basis, the Scientist admits the existence of the absolute domain, as a mental and natural necessity. Now if all phenomena is based on the absolute, and evolved from it, then the absolute is the fundamental Economy and its consideration of Scientific character of the first order.

No theory of phenomena or life can be correct so long as it does not build up from the foundation, to assume that the subject of the fundamental is logically undeterminable, and yet knowing that the absolute is the source of all things is illogical. For how can we then be certain of the correctness of reasoning on the differentiated phenomena? The mistake lies in taking the relative as a correct basis. Knowing that the relative depends on the absolute, supposed to be unknowable. The error lies in not cognizing the entire domain of Science. The ana-

lytical and constructive function or logic of Scientific Reasoning. Science can not afford to rest on an assumption.

There is no good reason to assume that the problem of the Universe and of Life from the view-point of our planet, and our view of the heavens is not possible of solution. That there may be laws to the Universe and fundamental facts that are not observable on this planet. No doubt the phases of differentiation throughout the Universe are infinite in number and variety, but the fundamental economy from which all the differentiated evolves, must be the same at every point in Infinite space.

There are various theories of Life and the Universe. Some are based on the electrical phenomena, but to ascribe Life to Electricity is only a change of terms. Electricity may be life, or life may be electricity. There is electricity or electric phenomena, and there is also according to the deductions of this treatise a Life Entity, Infinite and Eternal, continuous and allinclusive and so as all matter in its differentiated form originally is the Life entity. so are all forms of force, a differentiation of the fundamental force or Life. Electricity is life, as all things and force are Life, only to say that Electricity is Life is not fundamental enough, it does not explain the problem fundamentally.

We have touched upon some of the reasons why the relational view alone will not do to solve the problems of Nature. These points are sufficient reason why the consideration should be directed to the absolute aspect of the subject of Life.

As stated before, the deduction so far is that the absolute Economy and the Economy of Life are identical.

Life is a Unity of essentials, similarly as the tangible presents a Unity in the essentiality of extension in all di-

rections, each direction or demension an essential to the whole being of tangible extention. So is it in the spiritual world, with life which presents a Unity of essentials. These are Emotion, Consciousness and Action. These essentials are indefinable, and so is their Unity indefinable; though it is also inconceivable that these essentials may be abstract from each other as independent beings.

Life cannot but be active, for without activity, it would not be life, it is impossible for life and activity to be separate from each other. The comparative inactivity of our bodies, and the apparent motionlessness things in Nature must be more fundamentally observed, and we will discover that no thing is at rest, but all is constantly active, the blood, the brain, the whole physical body is constantly active; and still more fundamentally considered. The Atom being an expression of the activity of the Life-Entity, depends for its continued existence on continued activity of the Life Entity. Without this continued activity of life, the whole Universe would instantly cease to exist.

Similarly is it with the life essential, Consciousness. Life unless conscious, would not be an Entity, being or life.

It would then only be a lifeless relational affair, a consciousness which at bottom is non-conscious, or a life which at bottom would be lifeless. Nowhere in Nature is there complete unconsciousness, it may be comparative more or less present or intense, but it is present in everything in various phases of differentiation.

Activity and consciousness cannot but be Emotional, each attribute is essential to the other attributes. These Life essentials are fundamentals, and form the absolute Economy of Life. The relational play of these essential attributes, are the cause of the creation of the limited and relational, and the relational activity results in the present Universe, of Intellectual, Physical and Moral phenomena.

Though we may analyze phenomena to the essentials of Life, we cannot trace any deeper in the essentials of Life, then we have the foundation material from which we can reason out the laws and operations of Nature. Therefore our conception of the Life economy is sufficient for practical and logical purposes.

In the spiritual postulate Chapter, we find the conclusion that the Atoms are a Creation from, and by the life entity, thus life from life, in continuous Unity with the primary entity, inheriting the Character of the primary Life. We view the Atoms as limited things which by combination compose greater limited things, the fundamental activity of Life, which is the emotional and which is the creative or motive principle in creation must then exist in the Atoms, for the Atoms being created by life and from life, by economy must be in being as their source, also life, conscious, active and emotional.

At the foundation of Nature there is none else but life, and it Conscious, Emotional and Activity, all in their simplest form or phase. Then these essentials in or by their economic play, result in an expression which is the Atom, and then further all things and phenomena are based on this fundamental Economy. How the emotional activity constitutes an expression, or the Atoms; and how we have the phase or cognition of geometrical form, is a deep problem. It may be explained as a result of emotional spirit activity in our own being, caused by its relation to external spirit activity of the environmental. No motion thing or activity, could be imagined as non-geometrical, at any rate our perception and cognition prove that we are correlated to the absolute.

The emotional essential of Life, logically forms the central or leading factor of the fundamental and absolute economy, and its evolutionary activity; because it is both

Motive being and Ideal, and thus is also the law of the limited or Atomic or the phenomenal.

There is infinite variety in the emotional domain, the different phases of emotion being caused by the variety of differentiation of Individuality, and Environment, but fundamentally all emotion is evolved from one simple primal phase, "which is the phase of Love." We can study this fact in ourselves and in all living individual creatures. Love is the fundamental fact of our acts, in all that we select to do, we act for a certain end or Ideal, although we act from self-preservation or utility, we may analyze our acts to a more fundamental motive, we select to satisfy our desire or liking—or fundamentally Love. Self-preservation is the love to live in the present body and environment. Even the opposites to love have their being because of Love.

We have now the logical deduction that there is a fundamental absolute economy, which is the Life Entity, and its attributes of consciousness differentiated into intelligence, of emotion, love, differentiated into all the Emotional phases, even to the opposites of Love: further is activity which includes all the motions of all Nature, from the ripple on the waters to the thinking brain. From this economy all the phenomena and perceptive originates. Still the phenomenal play is mostly beyond the powers of our perceptive faculties, and an attempt to describe the process of Nature from the foundation up, based mostly upon conception and speculation would be of no utility, but an explanation of the exact process of nature is not absolutely necessary, so long as the principal deductions of the economy of Nature are logically certain. Especially is this true with the economy of Man as a Life entity, and Life economy, with reference to Moral and political problems. Although man is very complex and differentiated, he is also the, or a primary original Life economy.

The whole process of relative Atomic play must be reducible to a mathematical system. which if known would serve as a guide to a theory of constructive evolution. The Atoms may have certain forms, size and intensities, and may also be the fundamental to the sexual principle, in a certain sense the exact data on these points is of vital importance in the construction of a theory of the evolution of things, but as stated before, we logically know that the underlying principle of Nature is the economy of the conscious, active and emotional which is the underlying principle of the Atom, and the emotional motive is the law.

The principle of the cellstructure may continue till the fundamental, the Atoms. They may in themselves be cells, and they may arrange in cells, there may be a process of Atomic growth and then division into smaller Atoms. There may at first have been the creation of but one Atom, and from this one all the Atoms of the Universe evolved by reproduction, and this process may be continuing outward into Infinite Space forever; but these are only speculations.

We may theorize analogically from the cellular principle of animal structure, that the cellular system extends to the foundation of structural or individual Life. Logically the smallest cell must be built of Atoms, the Atoms being built of and by the primal life substance, then would represent Life individualized to a point or locality, this would be the creative process of the primal entity. The Atomic individuals inheriting the Nature of the primal Life, are impelled by the phase and motive of Life to socialization forming cells, organs and individuals, in the form of animals, plants, crystals, elements, world-doms, and Man.

Why do the Atoms form cells? We have the postulate that the primal matter surrounds the Atoms, filling all intervening spaces between the Atoms, therefore the inner

space of the Atomic cell is filled with the primal matter or entity, this inner matter or Atom must be the directing Atom of the Atomic cell.

Our bodies are a system of cells and hulls, appendages and organs, all forming a life machine, the body is a house to the Soul-structure. The Soul-matter or directing matter underlying the Atoms, is a connected and continuous and indissoluble structure. The Atoms not being united are dissolvable, relationally, as a structure of the individual body, upon the separation of the spirit-matter from the atom-matter or corporeal body: thus the spirit-body is the real person, Man or individual,

Even if some theory like the above were true and it all could be demonstrated, its results would not add any essential proof to the postulate or deduction, that Life is spiritual and the individual in the likeness of the creator is **immortal**.

We have it thus far demonstrated that there is a life entity, and that it is creative. The complete answer as to how all things are arranged and evolved may in future be made, but the complete exploration is not necessary to demonstrate the problem of life, and the fundamental economy and the destiny of man and nature as a basis to the solution of individual and social problems.

We have thus far the deduction that the Infinite Eternal matter is Entity or Life, and that the Universe is a manifestation of the economy of Life. but Life has the further Characteristic, in that it and its economy constitutes personality, that the Infinite entity constitutes a personality is as logical as that Man is a personality. The essentials of personality are Life consciousness, emotion and activity. These essentials the infinite entity has. The Universal entity is the inclusive to all infinitely and eternally. It is therefore **The person**. As the Infinite and Eternal

person is perfect in its economy it is Divine, it is God. "All is in God, and God is in all."

God, Infinite Eternal is all inclusive, all knowing or conscious, and all powerful through and in his Economy, his personality. Therefore God is the complete absolute and perfect person, in comparison to God man shrinks into insignificance, and still man rises to infinite glory as he rises to the perfect, the Divine, his destiny.

This logical conclusion of the fundamental Economy forms the entirety of the absolute, we find that the life economy is the **Divine Economy**.

It must be considered that this subject is here presented in an extreme abbreviated form, for volumes may easily be written on this great subject.

By this study we find that the ordinary view of things, though practical in our worldly affairs, is like blind groping, it is not true knowledge. Only when we logically know, then we begin to know in fact. From the usual Scientific and worldly view, men often conclude that there is no God, but from the logical view the knowledge of God is the first and most natural and final conclusion and conception.

There must come a time when all phenomena will be explained fundamentally, many theories could be here elaborated on the phenomena of gravity, electricity and physiology on the basis of the Life philosophy, and though interesting this subject is liable to become too speculative.

From the Life philosophy view, all Nature is Life, all is a Unity, order and harmony in the fundamental law, **Love**, the economy of the Divine being. Philosophically we see the Infinite Eternal Spirit in all things. In the roar of the raging sea, the babbling brook, the breezes blowing through the forest, the structure of art and industry, the

thunder of the storm, the beauties of nature, the harmony of music and the forces and tendencies, it is all due ultimately to Life, and the infinite eternal Divine romance of Love of the **Divine**.

What conception could be grander than that the Universe consists of Life substance or spirit, that it all lives, that it is all Emotional, all Love, that it has an Ideal to attain, that it is originated through Ideal and constitutes in its present state the Ideal, that it is all unity, order, law, harmony, economy and perfection, a stepping stone to a higher Destiny, that it is Moral Divine, a personality, that it is God eternal, infinite, perfect, omniscient and omnipotent? Can a higher Universe be conceivable?

Now as God is the fundamental fact, and Love is his Law, and the immortal Divine destiny of Man is his Ideal and sheen, therefore is the philosophy of this Chapter the basis of the next Chapter of **Moral Economy**, which is the problem of human conduct or adjustment to the Ideal and **Law of God**.



MORAL ECONOMY.



CHAPTER IV.

As this study of the problem of Life, ascends to the spiritual, the sublime and holy, it therefore should be written by one of moral perfection and wisdom. It requires an artist to describe art, a poet for poetry, a philosopher for philosophy, a scientist for science, and for the holy, the sublime, it **requires a Moralist**, even a Saint, one that has lived through all Moral experience, and ascended to his divine destiny in the celestial Realm, thus knowing the solution of the problem of Life, and revealing it from the life beyond as a message, but even if there were an authentic message from the spiritual world, it would have to correlate with the facts of the Universe, or else it would not be a true message. Therefore man may as well study the Moral Economy from the logical view, and thus solve the problem, and from this view after all it does not require a Moralist of perfection, but simply an **honest logical enquirer after the truth**.

The arguments of this treatise are not presented in a **pedantic or argumentative spirit**; but as logical deductions to solve the problems under consideration.

There is considerable prejudice against the view of Life, that styles itself as philosophical. although all knowledge is inference, and **the methods of Reasoning or logic, are a Science**.

Though the preceding chapter ended with the conception of the divinity of nature, we have but attained a glimpse of the Moral view so far, there are **still further aspects of the divine.**

One of the objects here is to determine the Moral Economy as a basis for the solution of the problems to be considered in the following chapter **Social Economy.**

The Moral Economy is an extensive realm of reasonings, its practical purpose is to determine the fundamental order as a **basis to human conduct.**

Mankind is still confronted with the Moral problem, especially in its social application, principally because there is no logical explanation which proves **our Moral instincts to be true,** and there is therefore a confused and degenerate view of the Moral; in relation to individual conduct and Social affairs.

The fundamental economy is **the basis to all differentiated economies,** such as the physical, astronomical and animal economies or aspects, or departments of nature.

All things and conditions evolve through the fundamental economy, the Moral aspect though is not a differentiation from the fundamental, but the fundamental and moral are identical, the Moral Economy as herein considered is a continuation to the fundamental economy, which is only introductory to the Moral. There are additional facts to be considered which give the fundamental the Moral aspect, the Moral is the **real fundamental economy,** and as the final deduction it logically comes to be considered at the last, and it is therefore better conceived and studied, as a separate chapter.

On account of the ordinary abstract conception of God, nature, and the moral, as separate creations or separate conditions, not necessarily a unity, but rather as an accidental relational affair, therefore the preceding chapters

of determining the spiritual Character of Life and the Unity and economy of Nature, were necessary to this present Chapter, as a basis for the study of the Moral in its being, as the Moral must finally be a **being that is moral**, as an essential attribute, an attribute without which God as the fundamental being could not exist, without which he would not be God, nor an economy, and his existence unthinkable.

In the preceding chapters we have the deductions of life as a spiritual entity or substance, Infinite and Eternal, and continuous or a Unity, and the existence of the atoms as a creation or effect of the economy of the life-entity or God. The economy of life being the essential attributes of Life consciousness, emotion and action, all differentiating phenomena being dependent on the atomic having the Life—essential—attribute—economy. The central phase of emotion—Love, being the motive Ideal, the tendency Ideal and the destiny Ideal, and thus the law of the fundamental economy. Further there is the deduction of the conception of the personality of the Life-entity, and its identity as God, which underlies all things. Therefore the being and attributes of God would be the being and economy of all nature, thus the fundamental economy is the Divine economy, as economy must be based in a being, the being—God. **thus perfect**, therefore the Divine, is the fundamental.

The further pursuit of the fundamental study to determine the Moral Economy therefore must be continued with the **perfection of God**, in order to determine how the law of Love is further grounded in the absolute, for emotion or love could not be conceivable on a materialistic basis as an outcome of a lifeless accidental non-economic, non-being or non-spiritual Universe.

We must here consider the principle of analogical reasoning, even from the ordinary scientific view of things, we

classify all phenomena according to the similarity or dissimilarity of the most essential features, thus certain facts of similarity form the Astronomical class of phenomena, other classes of facts form the Geological, the chemical, the physical and so on. A similar logical method is the rule of reasoning in the fundamental realm of thought.

The analogical method of reasoning applies to God, Man and Nature in their fundamental aspect. We infer analogically, that as Man exist in and through God, that Man has the same nature or economy as God, and we reason on similar lines in regard to Nature, therefore we can determine God and Nature analogically by our own being. Logic is as real and potent as the Universe itself, in fact the Universe is a Logic as it is a logical being and order, without analogy or similarity there could be no harmony, no order, no Universe, upon this principle the differentiated phases of nature must fundamentally be a harmony on a great fundamental being, law or order. Therefore this analogical system may be fathomed by analogical Reasoning.

In the consideration of the Moral Economy, we have to reconsider the Fundamental Economy, thus going over the same subject in a measure under a new Chapter title.

It may appear that this treatise is not written in sufficient logical order, but logically under the circumstances no other method of composition could be employed, as this problem is still a study with the Author. There is no pretence here of Scientific Logic. But only the natural logical tendency of the lay-mind, is the reasoning method here, without recourse to any of the works on moral philosophy.

The logical order here of investigating the Moral realm or Economy, is determined from the practical view-point, which is first the deduction of the economy, which is to

serve as a basis to human conduct. After the foundation is determined, then comes its practical application to individual and Social affairs. This plan logically correlates to the questions or problems propounded in the Introductory Chapter.

The principal question in regard to any thing is, first, what is its being? Next, what is its Economy? We have determined the Life Entity as the Infinite Eternal all-inclusive Being. Therefore as the Moral can only be associated with life, and Life and the Moral cannot be abstract, therefore is the Moral coextensive and coexisting with the Infinite Eternal Entity. The Moral is the most fundamental aspect, as it is the final or fundamental phase of the fundamental being. Therefore the Moral is a subject of Infinite depth, greatness and grandeur, as the investigation must fit to the subject under consideration, therefore are we led into peculiar trains of thought, that they may appear to some as dreams and wild speculations or sophistries. The rule of Logic holds h-re, that though the train of Reasoning may not be the absolute perfect or correct one, yet there are parallel lines of thought, leading to the same deductions as attained by the absolute correct train of thought or Reasoning." It is doubtful if ever there is anything absolute correct or exactly described. -Still we find the truth and therefore our lives and affairs in many respects are true and perfect.

Now upon this preliminary statement we will enter the further study, which is a continuation of the preceding Chapter, as the fundamental was but designed to be the introductory to the present Chapter.

The emotional attribute, or love of God, as the law of the economic activity and creation, must be of a certain phase in order that it, as an economic factor, will effect a perfect harmonious Universe so that it all correlates from

origin to final destiny. This fitness and harmony of nature in detail and general aspect is the moral order or economy.

The purity of the Divine Love or attribute must consist in a simple indefinable and undifferentiated phase so that its activity in creation and evolution of nature, is of an essential, harmonious, mathematical order, so that the Character of unity, correlation and fitness, or Moral order of Nature, inevitably and logically results. This fundamental phase of perfection in the economy of the creator is essentially in **His Being a harmony**, for only from harmony can harmony result.

But in Union with the attributes of Activity and Emotion, there is the conscious or intelligent attribute, which is prior to Emotion, in that it guides the emotional activity, to an intelligent destiny, thus selecting the Ideal that harmonizes with the ultimate destiny. This intelligence in creation and evolution, its comprehension of the effect of perfect mathematical adjustment and activity as a necessity to effect a certain end or destiny, constitutes Divine **Omniscience and Omnipotence**.

Gods attribute of consciousness or intelligence is the Divine mind, thus mind and economy are identical. Mind activity as economic action, must be in being and action **harmonious**, that its creation of the limited, the Atomic, and its differentiating activity may be harmonious.

The harmonious as represented in form and action is **geometrical and mathematical**.

Now as God is universal, and all-inclusive, therefore Nature, is a God-nature, and Man, a God-man, as Nature is a differentiated environment, sustaining Man, so is the corporeal body of Man sustainant to his spirit. The spirit of Man is a finer body which is enclosed by the corporeal body. This finer body is produced by the economy of the

corporeal body, in unison with the economy of Nature, thus Nature is the differentiated raw material, which further differentiates into the corporeal and the spirit body. Thus the spirit of Man is an evoluted body, still this would not be a materialistic body, because of the spiritual character of the Atoms as an expression of the Life-entity or God. Materialism thus has **only half the truth**, because of its abstract and baseless view of matter, not only is the spirit body fundamentally, life or spiritual, but also the corporeal body and all matter in nature, but there is this distinction that the corporeal body and Nature are an economy to the spirit-body, and the spirit-body is destined to immortality, though all matter may be immortal because of its spiritual Character, but not in any particular aggregate form, as in the case of the spirit-body of Man, which is an immortal form.

The spirit is a finer body, it is of a finer molecular or aggregate structure, therefore the spirit is Atomic, limited and Mathematical. Now as the spirit Man is the Ideal outcome of creation, and in the likeness of the Creator, therefore **God is also a spirit**, not only in the sense of a Universal being, but he has a spirit-body, similar as Man with this distinction, that the spirit-body of God is in Unity with the universality of Gods being.

The limited or Atomic spirit-body Entity, is a basis a locality, through which the life-entity with its attributes acts in the limited domain, although the spirit-body in its anatomic and psychologic relation depends on the corporeal body and its environment as a basis of activity. Upon leaving the corporeal body and corporeal Nature at death, when in the spiritual realm, it logically must be **independent of the economic necessities** which prevail over the spirit in the corporeal domain.

As the spirit is destined for a higher Ideal realm, the activity and phase of the spirit must also be in the direc-

tion of a higher Ideal, even the very highest conceivable Ideal, the highest that we can conceive, is that the spirit of man ultimately merges with the spirit of God.

This conception is not blasphemous because, even now, God is in all. From the Universal view, we are created in the likeness of God. Why should we not then ultimately be one with God, a divinity?

There may be a difficulty of conceiving that the Soul-body of God should exist independently of being evolved, even Man is **not in reality evolved**, only the evolution to perfection is meant by the evolution of the spirit Man. The spirit Man is a reproduction from the spirit God, and is placed into the Universe as a seed, to reproduce the spirit race. Thus Man is originally from God independently of the present Universe. Though God must have created the original seed spirits under environmental conditions or within a prior Universe.

We finally are compelled to recur to the universality, the Infinite and Eternity of God as an absolute Being, all-inclusive all things being one thing and all phenomena being one phenomena. As it all is necessarily Infinite, it all is Eternal or **beginingless**.

The logic of the likeness of Man and God, may appear as a contradiction, when we compare the limited and universal Character of God and Man. Man does not have to be **The God**, to be like God, man has not as yet evolved to the Ideal divine state. Therefore we must conclude that as Man is to be as God, that Man finally must become as God a universality in **influence or activity**, that is in a measure creative and evolving a future Universe. For as Man is like God in attributes and perfection—ultimately, therefore Man has the divine nature and the Divine Ideals and activity.

This process of evolution to divinity leads to the Cycle aspect of Nature and existence. We can not conceive of Ideal existence unless it be active or economic, a repetition or Cycle over and over Infinitely. Thus as the parent divine is creative and rules the Universe, so also will all his divine children **be creators and rulers.**

This digression into the subject of the ultimate origin and ultimate destiny and divineness of being of Man is necessary, to determine the relation of the **ultimateness of man**, to the essentials of the **Moral Economy, which is divine Ideal.**

Man in his conscious adjustment to the Moral fitness of Creation, has the fundamental Moral quality or attribute of the Divine, of God, as a basis for comparison to his human act-ideals thus, human acts to be Moral must be in harmony with the **perfect love of God.** The love which is a basis to all human harmony, justice, happiness and progressiveness towards the ultimate destiny of creation, which is the divine man. The Ideal of God is the pattern for comparison to our act-ideals, as each act must have an Ideal. We have the deduction now of conscious guidance of the emotional attribute, and the Ideal perfection of God as the law of intelligent Moral guidance.

These theories are within the **legitimate realm** of Reason. There is not an attempt here to make a mere display of speculation for notoriety sake. Our being is bound up with the Universe, so great and deep into the Infinite and Eternal, that it is appalling, all this great labyrinth of complexity, must have a perfection of order until the very minute.

As the attributes of God are fundamentally **pure in phase**, they are then primarily simple in their action or expression, and therefore the Atom must be of simple form which is the globular, which in form and activity

corresponds to the simple psychic phase, by which the Atom is created. If there were not a fundamental order and mathematical perfection of activity, of will and psychic expression in the Being of Life, or God, then there would not result an equation of the Atomic form, and the Atomic activity would not be simple phase, of cycles forming cells and hulls, and world-globes and world-systems, but it is beyond computation what kind of Universe or order would result.

If the harmonious tendency as presented in the action resulting in cells and cycles, thus making harmonious Universe possible, and also a progression to ultimate Ideal, were not **ever present** then either would the Universe be motionless or dead, or it would scatter into Infinite space.

The fundamental conditions of the Moral basis are **absolute in being** because as God cannot but be existent, and cannot but be perfect in being and activity, He also cannot but be of mathematical and Moral perfection, thus the Moral fitness of all Nature in part and in whole cannot but be the outcome of the absolute fundamental economy of the Moral Being—God.

In their absolute being the essentials or attributes of God are **indefinable**, and therefore is the Moral basis indefinable, it is inevitably so, for even if the ultimate essentials could be explained as a combination of parts, these still would be the indefinability problem concerning the fundamental parts of the combination, further we cannot define, we can only determine the fundamental factors and then follow their operations in the relative domain.

As the Unity of Nature is the outcome of its Moral fundamental Character, and the whole order of Nature is Moral, so is the **Moral the basis** to all departmental aspects of Nature.

It is through the moral Economy that Nature is tending towards the final Moral destiny, thus Nature and evolution are a **Moral empire**.

According to the spiritual Life philosophy the term Nature means **Nature of God**, as Nature and God are identical, this cannot be taken as a materialistic view, it is through the Moral, the perfect being and activity of God in his (nature) that everything in (the nature) of God, is so just and perfect even when there is a seeming contradiction of the Moral order, there ultimately follows a Moral adjustment or Moral triumph. Through the Moral economy in God the fountain of all of (God natures) activity and phenomena, God is a **perfection of personality** to such a sublime and holy phase that it constitutes Omniscience and Omnipotence.

The Ideal excellence of the perfection of God is beyond description it is so transcendent that man cannot have a full conception of God until man develops into a higher spirituality or becomes in his emotional nature as perfect as God, and thus in harmony with the divine or God.

Nature is a perfect Moral scheme in tendency and being, and therefore a **Moral basis** or World for Man as a Moral being to dwell therein, and evolve to his perfection and destiny.

Nature is obedient with mathematical perfection to the Ideal. God rules the Universe it is the goodness, perfection, the **sublime Ideal of God** throughout all creation that constitutes the perfectness, grandeur, beauty and poetry of Nature.

The good, the Moral of God is economic, because it has its being in Life-being Entity or Economy. But evil is not economic, there cannot be an Entity of evil, of immortality. Although men commit evil acts, they feel the discord against the Ideal, the perfect, the Moral or **divine nature** of their economic being.

Nature cannot be other than **like God**, as God is economic so is Nature. The great Unity and comprehensiveness of God's works must be held in mind in the consideration of any detail of the works of God, therefore everything must be judged from the Moral standpoint, and the Moral in its entirety.

Therefore the apparent obstructions, disadvantages or seeming injustice of nature to man, from the limited view, becomes from the comprehensive view all changed, it is all wisdom, all goodness, all is **moral advantage** and opportunity. In place of a world of woe and misery, it is a Moral paradise, this Life a march to infinite glory. To have an inherited disease, to be poor and lonely, and finally sink into potter's grave, with faith, hope, and prayer, for Moral strength, this is one of the greatest heroisms. God is wise, is just, there is a Moral adjustment, a Moral victory.

God is not the author of evil for all nature is good and just from the Moral view, only **man is evil** in that he is immoral as the free author of his acts, thus immorality is to be judged according to responsibility. Although Man act evil, it is mostly not with direct evil intention, for the sake of evil, circumstances lessens the responsibility.

The principal evil of Man is not in vice and crime, as these are but the outcome of a degenerate logic of action. The principal evil is the **unreasonable unbelief** in the Moral order or Economy, or Atheism, which results in immoral example towards the immature, thus destroying the faith in the Moral order and the instinctive Moral Nature, and this degeneracy results further in Social injustice, immoral government, and human suffering.

There is no perfection in this world unless it is measured by the **Moral standard**, all is perfect, except the Morally insane without hope, faith and reason steering against Moral stream, without destiny.

On this philosophy, genuine pleasure in this world can not be found, except it harmonizes with the Moral. It is not then those that are unfortunate in a material sense, who have a hell in this world, because from the moral view they can be happy, but the immoral happiness is a delusion a Moral hell.

We certainly have attained a **higher realm** in this Chapter over the preceding. The Moral is the completion of the fundamental economy. We find that all is excellent, everything speaks the word God, the word Love, harmony, unity, ideal, destiny, progress, justice, beauty and happiness, and Moral adjustment the final inheritance of Man.

Nature is divine through its Divine Creator, for God the perfect can only create the perfect, God is **supreme** therefore all-inclusive. Space and time is infinite and Eternal through the infinity and Eternity of God. The mathematical exists through the harmonious Being and activity of God, therefore from the Moral aspect we are continually in touch with God, with divinity, for the slightest thing or incident has a moral significance.

What the activity of God is beyond, and previous to the Universe is perhaps too speculative, but that God is **eternally active** is an inevitable conclusion. There may be phases of Universes, but all according to the economy or Being of God, logically though the present Universe fits in with the general activity of God's creations which lie beyond our ken. The Universe is but an Atom of God's entire activity.

In considering Nature from the Moral view we find the Moral economy not only in Man and animals, but in **all things** or matter, because fundamentally all is life and economy, inanimate things are only comparative inanimate. The Atomic activity within all things must be con-

sidered, for there exists a Universe of activity in the smallest visible particle of matter, it is all activity on the principle of life, its Ideal, and thus activity on the **Moral principle**.

The mass-phenomena also presents an economic and moral view, gravity, the falling of a stone, involves the whole Universe, the astronomical Universe is of a phase of adjustment to the fundamental order, its present being is an evolution out of the past conditions, and its present condition forms a basis to the evolution of further economies, all forming a correlated Universe under the eternal sway of the fundamental Moral economy, nothing is beyond the fundamental economy or **beyond God**, thus all the laws of Nature are moral laws.

The Materialist holds to the evolution theory. His conception is that Nature is not fundamentally a Being, that the Atoms are accidentally brought together and from this basis all Nature results or evolves.

Therefore the Moral phenomena, as an evolution, as the Atheist conceives it, has no relation to an ultimate origin and being and destiny of nature. That as Man evolves from the lower order of animals, and these from inanimate matter, that therefore there is not an independent entity in man, which has an immortal existence, and therefore has a Moral relational nature. The common atheistic moral conception is illogical, as he cognizes the Moral, but denies or ignores the Moral relational factors, which are the essentials of origin, being and destiny, which is the very basis of evolution. But as the Atheist does not believe in the being-economy, therefore his evolution theory must be based on the **theory of accident**, therefore the Atheist must logically hold that not only is the Universe at its beginning an accidental coming together of matter or Atoms, but all further resulting forms and circumstan-

ces are accidental or uncaused. From the Atheistic view, even intelligence and design are accidental, atheism is the logic of accidentalism, for from the Atheistic view, there can be no reality to intelligence or design, to the Moral, to individuality or life. For these things have no basis in a being, but are supposed to be an accidental outcome, therefore even one's own existence and reasoning cannot be real or certain, and what atheism terms evolution, is accident, therefore Atheism logically has no right to the term evolution, for evolution involves economy, essentials, attributes, entity, being, life. Nevertheless it is further held, (illogically) by Atheists that everything has a cause, that phenomena ordiates according to Natural law. This view is at variance with the accidental or uncaused—theory. But even if there were, or is, natural law, it must be an attribute of matter or of the Atom, and the Atom having attributes, determines it as life, for only life-entity can have attributes, still as separate absolute independent life entities, the atoms cannot form an economic Unity, in empty space, for economic evolution can only be based on the limited matter which is based on a Universal being.

Thus evolution must be **spiritual** and only as such can there be economy and evolution, thus the theory of natural law leads to the life—philosophy.

Now as everything is **intelligently caused**, therefore everything is predestined. But unideal things and conditions caused by God, would determine God as unideal and unjust. But as God is Moral and perfect and Ideal, therefore the unideal, the imperfect, is a necessary factor in the economic unfoldment to the ultimate destiny of all.

Therefore as all this seemingly imperfect world is predestined, so also is the ultimate predestined destiny which is a perfection. On this logic all men are destined to be perfect ultimately, and thus ultimately attain the divine

state. This would not argue tho that God is the author of evil. First, we have determined that nature is not evil, from the Moral view. Second, men are evil in the degree of responsibility, and responsibility is graded by intelligence, opportunity, circumstances, and evil intention. It is a question from this view if there is one responsible evil person on earth, such a one would have to be one who deliberately commits evil for the purpose of being damned.

Still there is such a thing as moral imperfection and an evolution to Ideal Moral perfection. Therefore those that die in the present world morally imperfect, logically must continue on in future states of being, or perhaps re-incarnations, serving their Moral mission as factors in the Infinite great scheme of the Almighty and Eternal God, therefore it is not immaterial as to how we act.

As we have determined the Atheistic evolution view as impossible, it is now in order to enter into the evolutionary subject from the spiritual view.

All nature is an **Ideal scheme** of the Creator. The Atoms are no doubt perfect of form, which is the globular. The mathematical harmony of form, this form resulting from the harmony and Ideal state of being of the attributes of the creator. The Atoms in their harmonious nature form cells, a social harmony, the Cells form further systems, by this process of combination, the relational world evolves in all its economic phases and departments of Nature. The system of nebulas form world-globes and these globes form star-systems or great cells. The motions of the atoms, cells, systems, and worlds, are in cycles, the cycle-motion is further in accordance to the law of harmony, and harmony is Ideal and Moral.

All nature is a system of cells or hulls encircling or enclosing each other, the outer hulls being thrown off by the

growth of the inner cells, similar as there are systems of cells forming economies or departments of Nature, so are all departments of nature combined a system or Universe. The Universe being a great Cell, composed of the departments of nature which are relatively lesser cells. The outer cells or hulls form the environmental to the inner cells. The inner or center being the governing principle, thus the most central cell or department of nature, is the governing principle of all nature so far as its unfolding evolution is concerned. As Man is at the height and therefore the center of nature, so is he therefore the central Cell or growing principle of the Universe. The deduction of this logic is that man is not in being the outcome of nature, but nature is the outcome of the unfolding evolution of man, thus man has existed as the central being of nature until the beginning of the Universe, the being of the man-principle even must have been the beginning of the Universe, all the matter of the Universe evolving through reproduction around the being of Man, the seed, as an egg, thus first growing the matter of the Universe, then through the central growing force and the relational conditions the unfolding evolution produces the different hulls or departments. The body of Man, the World, the Universe, are environmental hulls to the being of man, in which the being or spirit of man further evolves to the likeness of its creator.

It is difficult to conceive how the different departments of nature can evolve economically from each other all forming an intelligent combined tendency, as if **designed or adjusted** to each other by special creation, from the nebula or even a more primitive condition, up till Man, unless it be on the principle of unfoldment of cells or hulls. Only on the unfolding principle can there be a logical linking or correlation of all the natural departments.

When then the spirit of man leaves the body, the world, the Universe, this hull, as a more or less perfect spirit, going to the place and mission assigned by its creator, the place and mission corresponding to the phase of spiritual perfection of man. It is then conceivable that God has further, greater **schemes and missions** for the man-spirits, for some spirits may be assigned to become the center or seed of a new Universe, for we cannot conceive eternal inactivity as an Ideal, we would rather be active eternally as a divine agent. The infinite domain of space is so great that if all the Atoms of our Solar system each represented a million Universes, that all combined would but form a drop in the Ocean of infinity.

Even if man evolved up through the animal and plant world, these beings were not the being of man, these forms were hulls or vessels, economys to man, as the centre spirit-principle, **man has emerged** from these forms.

The plant and animal world is rather a lower order of **man**, instead of man being a higher order of animal. There is a distinction here, as we commonly hold that as animals, men do not have souls, then if the animals are on the same plan as man; have they souls? They logically must have, for they are not mere machines or mechanisms they think and feel, reason and act, all in accordance with the phase of their development of structure or mind, and their Souls are correspondingly evolved in consciousness, or intelligence, in emotion and activity, but their evolution is not as high as man in intelligence, emotion and activity, similar as they are not in form or structure as high developed as man. They have been a hull an economy to man, who through his spirit activity has evolved himself, casting off the animal, thus through spirit evolution attaining a higher form and activity of body and mind, which enables him to grasp the method of reasoning of

logical inference and conception, and the invention of a system of signs or language, recording or holding fast, fact upon fact and thus unraveling the problem of Life, of final destiny, origin and being, rising from the instinctive to the logical Moral world.

The animal world and the whole Universe is a **beautiful history** of our existence and evolution. Man has emerged from it all, like a resurrection, and the march is onward to a higher and higher Ideal. A sudden perfect or complete creation of Man would not be Ideal, yes, even logically uneconomic and impossible, non-moral and inconceivable, from the viewpoint of the economic being of God.

But what becomes of the souls or spirits of our **dear friends** and companions, the plants and animals, that have been such an economic factor to our being? It may not be important to solve this problem so far as the destiny of man is concerned. Their souls may become extinct as nonideal, as the Souls of some men will or should be. The Creator may have further economic uses for the animal soul. The moral usefulness of plant and animal life is beyond computation. The animals and plants in the wilderness that man never see, the poison plant, the dangerous animals that destroy human health and human works. Of what use are they? There is usefulness in everything, we must judge from the moral basis. As these economies or world-doms the plants and animals, were a hull an environment to man, and cast off by man, thus they were useful to man in the past, from a moral view. As man is compelled to further cast off the dangerous plant and animal or avoid it, or fight it, the struggle evolves man to a higher intelligence, higher spirituality and ideality, so that he conceives his final ideality, or the full Moral scheme of Creation, and he thus anchors to the ultimate ideal God, and judges, measures and conforms all incidents of Life with a Moral view.

The human race will exist for thousands of ages on this planet. The little wild flower in the wilderness of to day, will have descendants evolved to beauty, that will entrance future generations to higher spirituality. The flower, the blade of grass, the dew-drop, the grain of sand, all, everything **has a moral**. Everything is sacred, it all forms a moral environment, a tabernacle, a holy Universe, all for the moral purpose of improving man to Divineness.

But there are further dangers or evils in nature, we should be careful to define in what manner these are evils. From the ultimate view, the Moral, there cannot be evil, for everything presents opportunity for good, for Moral triumph. We also have intelligence to avoid the evils of nature, that they may not be destructive to our economy. We need not live in volcanic countries or on mountain sides subject to catastrophes, nor in unhealthy and dangerous places. We need not settle social questions by battle. We have intelligence to make this world, this life **a paradise**.

Although evil, danger and misfortune, are Moral opportunities to test our loyalty and faith in God, and the Moral order, it requires more or less **Moral heroism or Moral strength** to be Moral. Therefore there should be two moral policies. One is to increase the Moral strength of faith, reason, hope and Moral Character. And the other policy is to ameliorate the natural, social and individual conditions, so that life is not a constant Moral battle, so that man is not constantly surrounded with temptations to do the immoral for the sake of self preservation and the enjoyment of pleasure. These two policies combined form the complete Religion. (This is not an effort here to construct a system of theology or religion.)

Tho the animal is lower in being than man, it feels, has a heart, a mind, and is noble, and should be treated by

man as kind and brotherly as a fellow man. The cruelty to and killing of animals for sport is simply murder of a fellow-being, a crime against the moral order of the Creator. That the animal invades the order of man does not determine the animal as immoral, its injurious invasions are similar to natural catastrophe.

The evils of nature are of **small account** compared to the evils of man to man. The poison fang, the claw, the tooth, the crop destroyer, the germs of disease, the catastrophes of nature are mild evils compared to the Moral insanity of man, which is the cause of war, murder, slavery, vice, crime, poverty and degeneracy, all the evils of nature combined are not equal in harm to man, to any single human evil.

Man as the highest Moral individual, is necessarily a **free individual**, for only through freedom can man select to act with a view to spiritual perfection. Therefore man is confronted with the problem of human conduct. There are certain things predestined to man, according to his being and Moral merit. There are toil, suffering and death. The final Ideal destiny, and a spiritual future following this life graded according to Moral merit or perfection, Toil, suffering and death though terrible, yet in relation to the Moral are changed to joys and happiness a necessary Moral order.

The logic of the Moral Economy is as **real and potent** as the Universe itself, thousands of paragraphs could be added here, the reasonings presented here are but a blazing line through a great labyrinth.

The subject has **narrowed** down to the deduction that man must improve his Moral Character individually. And Socially he must make reforms that **Moral Social** conditions do prevail.

The Social Moral problems will be discussed in the next Chapter, therefore the subject of individual Morals forms the last subject for this chapter. These reasonings and moralizings are all done with a view to determine the Moral Economy, though many points have been considered in regard to individual conduct, still as the individual problem is the ultimate aim of all this subject, therefore, the individual view should receive special and thorough consideration, as the last portion of this part of the Moral Chapter.

Thus far the fundamental consideration of this chapter determines the Moral economy of God. Of Nature and Man, as a basis to the economy of **human conduct**.

The consideration of the moral economy has thus far been of a general character in regard to the moral origin, being, evolution and unfoldment of man. In its relation to human conduct "Moral responsibility and human destiny of divine perfection," a more **specific** treatment of the individual moral statutes is now in order.

We have determined that as man reaches the intellectual height of logically realizing the moral scheme, that then the persistence of man in immoral action, is therefore of a degree of degeneracy and moral responsibility, equal to self-damnation, which moral economically results in condemning man to ages of further life in other states of being before man can reach the divine state. This deduction will be supported by the further consideration of the Moral economy. Aside from this feature, there are further essential facts to be treated which constitute the **completion** of the Moral Economy.

The principal object in the investigation of an economy is to determine its chief factors. Its being and law of operation, its principal aim or accomplishment, its method of action and causes leading thereto. An economy usually

presents a complexity of laws but there is always a fundamental law and aim and method underlying all others.

Thus far the moral consideration has solved a great problem by demonstrating that all the economies or departments of nature are united in one Economy, the Moral, that there is really but one economy.

There is not a natural and a moral economy, or two fundamental economies, but One, "the moral only," the natural is only an aspect of the fundamental order. Commonly the Moral is considered as an aspect of nature. This is an error. There is not a moral law and a natural law, as often is referred to, but only one Characteristic of law, one realm, one empire. The Science of the departments of the Universe will eventually be reconstructed to be viewed from the Moral basis, therefore the fundamental basis to human affairs, individual and social is the Moral. There is not a physical and moral combination as two distinct beings, or realms. There is no complexity of physical and moral laws. In Social and Political economy, there is only one Realm, one character to existence, therefore the reference to Physical, Chemical or Mental laws, and natural laws and natural rights are differentiated aspects of the fundamental, the Moral law, order and being. The reference to natural rights is clearly a proof of the Moral; for a thing or act cannot be naturally right and morally wrong. A natural right is right because it is morally right. What may be termed a natural right, is so from a limited or partial view of the relational as involved by the act or thing under consideration, thus man may have a natural right to all the wealth he can secure, because he wants it, and he claims that it develops his individuality, but the Moral which views the relational in its entirety, says no, only so far, is wealth getting right, as it has the ultimate spiritual destiny in view, that is the pur-

pose of our lives and conduct, must harmonize in its relation to all things, with the final end the design of creation. The so-called limited natural view is wrong, when an act or thing is really right—Naturally viewed, then it is also Morally right. The natural view is usually associated with Atheism, and the Moral with the spiritual philosophy. Therefore individual conduct and social government becomes either atheistic or moral, or human base-selfish, or divine. There is great inconsistency, perplexity and illogical views as to these fundamental affairs. Some hold to the moral and the natural also. The Atheist holds to the Natural and claims to hold to the Moral too. Then again the Atheist may be really more moral than the Spiritulist, from physiological and environmental reasons; and also because he is fundamentally spiritual and moral in being. But he is certainly not Moral by continuing his theory to a logical conclusion. It is clear that there cannot be a Moral life and government, by an Anti-Moral theorist, according to his theory, nor can there be the perfection of Moral life and government by those that hold a mixed system of principles, fundamental to human conduct, as held by the present, Spiritual, Moral, and Religious world.

Man in his individual and Social activity is an agent, whose Moral or immoral influence either advances or retards the final aim of the moral economic scheme. Man has the task of saving his own Soul, and Socially he is Morally interested in the salvation of all Souls.

We have the deduction of Man as Moral in being and tendency or instinct; and the deduction of the law of love or instinctive guidance of human conduct. This instinctive guidance of love or the emotional, is economic in its operations; thus here, instinct and economy are identical.

We have the deduction that man is a life-being, that life consist of attributes, that the emotional attribute is the

motive of all activity, that what we conceive as love, is the central phase or root of the emotional, as the most fundamental phase. Love is the ultimate motive, and therefore the law of conduct, and the law of being, for we cannot but be of a phase of emotion, and emotion fundamentally we find is love, therefore our being is necessarily a being of love. It is the law of our being and therefore the law of our acts. Now as acts necessarily are designed to a certain end or accomplishment, therefore are our acts designed to an end that harmonizes with our being which is emotional, but if our emotional being is not pure—spiritually, then our acts correspond with the degree of our degeneracy.

That our spiritual being, acts through the physiologic structure or economy, does not alter the Philosophy of Life, which is based on the indefinable postulate; for the Physical is an evolution or differentiation out of the **indefinable**—the Life and Unity economy.

The fundamental Character is the real basis of standard or classification. The fundamental views of being and classification have been changed in the course of this treatise; as we have progressed in the search for the fundamental being and economy. From the ordinary classification of things into physical, chemical and mental etc., we have changed to the Life and Unity postulate, then to the Moral, then to the Divine. Similarly we find that the progress of Man to the divine is not an evolution from some lower being to a higher being; but progress is an **unfoldment** of our **divine being**.

Individual conduct with a view to purity is productive of the spiritual phase of perfection of the Soul, or rather all acts conforming to the Ideal of love—Morally, will tend to make the individual a perfect divine Moral Love-being, thus reforming moral degeneracy, and evolving

our divine nature to perfection. This perfection in man is similar to the perfection of God. It is a harmonious spiritual well-being and happiness within the individual or Soul.

Socially the law of love is productive of harmony, mutuality and fraternity, a Social Love, resulting in justice, progress and well-being of all men.

Though the immoral acts are also emotional acts, but of a degenerate motive, they do not produce a perfect or harmonious pleasure, or moral satisfaction, though the immoral act is pleasing in a measure through the degenerated or immoral Physical state. The immoral is in conflict with the law of our being which ever points towards the perfection of God. The Soul has an inmate perfection and beauty, which, though may be violated, but is never entirely destroyed.

We find here that although the immoral act issues according to love or the emotional economy of life, that in the case of the base-selfish or immoral, it is not a complete or perfect, or moral love, because the activity that does not result in social harmony, justice and progress, or has not that result in view, is not a true Social or Moral love, but is base-selfish, in motive and design, though there may be conduct or social influence that results in social well-being; although the underlying motive is base-selfish, such an act is nevertheless of immoral issue and of no moral merit from the view of moral destiny to the person acting thus base-selfish. The base-selfish is commonly termed selfish; and the moral-selfish is termed unselfish.

The selfish motive is to gain immediate pleasure and gain, at the incurrence of the loss of the ultimate destined pleasure or divine existence. From this illustration we derive the deduction of the essential Character of selfish-

ness as a Moral factor or economic necessity, although it reduces all acts, moral and immoral to a selfish character. Selfishness is not the more fundamental, but the **Moral is supreme**, the selfish is only the classification of the Moral realm.

Thus conduct is not to be judged so much by its results, as according to its **primary Motive**, its design, its ideal. Though there are primarily immoral acts that do result in Social well-being, and also moral acts that result in Social disorder, still the moral acts are in a great majority of cases beneficial to Society and the immoral is sooner or later Socially detrimental.

Human conduct must be in logical harmony with the ultimate view of life to be Moral: Though we have the moral instinctively or economically in our being, and we economically determine the Morality of our acts, still the relation of our acts to the ultimate destiny, must be decided by Reasoning. This is the problem of Life involving the study of the whole Universe. But it becomes a simple problem of adjusting our conduct with the ultimate destiny of man, after once it is determined the Moral economic destiny of man is the realization of the divine perfection, that our acts must conform to the perfect Love Ideal. Knowing this logically we then **can instinctively determine** the relation of our conduct to the entire Moral scheme.

But even though we may be logically convinced of the Moral scheme, our being may have in the past been degenerated, so that even with the Moral enlightenment we may be Morally weak. It is here not a matter of moral faith but of moral strength, it therefore becomes a problem of how to gain Moral strength or Character. This moral strength is spiritual, the Physiological and the psychological both being spiritual fundamentally interacting

on each other, to gain this moral strength. The intellect and emotion must be centered on the perfect, Ideal, and we must be constantly morally vigilant, there must be a constant desire for the attainment of the perfect, the divine. By this process we beget a strong Moral will, our spiritual attributes become developed in moral action, that we may have a keener moral instinct, and finally reject with ease and pleasure all that is not in harmony with the perfect Ideal. There can be no exception or indifferent Moral realm, for with every act and attitude there is the moral involved in a measure. We are selfish for self-preservation, we must be clothed, fed and housed to live, though we may acquire wealth in a moral manner. But still our wealth represents the base-selfish, if we do not primarily aim to have life, health and wealth, for the ultimate purpose of life.

From this view we may seek wealth, refinement and luxury, and all the material well-being, if it is desired and acquired and utilized to further the moral scheme.

Man may be saved, or damned, through, both wealth and poverty. The rule here is to aim at the final Moral destiny under all conditions. The logical nature of our being leads us to explore all these problems, for the purpose of satisfying the seeking for justification of our acts and attitudes. It is therefore that those who prefer immorality and injustice do argue that there is no Moral scheme and order. This their very act is a Moral contradiction, for by denying the Moral basis they seek self-justification, which is an assertion of the Moral nature or economy.

There is no living too good for man, and no Social system too Utopian, if it is in harmony with the Moral.

From the Moral basis of love to all men or appreciation of other individuality, we are enjoined to sacrifice.

We must aid others in proportion to their needs, and our capacity to render aid, for we are not only to save ourselves but to further creation—The Moral scheme also. For we are thus a divine agency, and not to help others is morally base-selfishness, and anti-God, what we do unto others we thus do unto God, this is clearly logical.

As man must live well in order to be at peace and inclination towards a higher moral or spiritual order, unto divinity, therefore Moral indifference to our fellows is a crime.

We cannot work and sincerely wish for the salvation of our fellowman, if we do not appreciate or divinely love all mankind. We either have a moral love for our fellowman or hate our neighbor and wish for his downfall, and thus the failure of Gods work in creating him, at least Social indifference is in a measure of this selfish character. The enemy must even be met with a greater moral brotherly regard, for such is required, as the enemy has placed himself on the base-selfish principle, and if he is met on the same basis, then there can be no readjustment, or reconciliation on the moral order, and both men are condemned, as base-selfish.

This factor of hate as a motive to conduct would seem as though there were an economy of the immoral, as an opposite to the Love-motive of the Moral, but there can only be one economy, as there is only one Moral being with the one economy, with love the moral as the fundamental, therefore is hate a differentiation.

God is fundamentally a love entity, and acts from a love motive and is thus a Moral being and economy, and similarly so is Man, and so is all Nature. God hates the anti-love the immoral. God though is not a being of hate, as hate exists only through love being the more fundamental, thus hate is a differentiation or an adjustment to

a differentiated condition. Hate is not in being different from love; but in degree. It is the very utmost opppsite to love, for love by differentiation varies from the perfect divine love, to regard, affection, esteem, etc., in various degrees from great to less and lesser, till there is no love or affection at all. This then is hate, which continues on in degrees of intensity, thus hate is a degree of love. The attitude of hate is further a selected state, a preference over other states of emotional phases, one who dislikes the immoral or hates it, prefers to do so, he would be more unhappy in an effort to reconcile himself to the immoral, therefore he is more happy or contented in a phase or state of moral hate, this happiness is essentially the principle of Moral Love.

The factor of hatred is a very important consideration in the determining of the Moral Economy, and similarly are the various phases of the emotions important as factors. But the principle of love as the fundamental phase and motive principle, does make the special analytical consideration of the great complicated system of differentiated phases of motives as Moral factors, an not absolute essential necessary study, for through the fundamental order or economy the chief points and correlations of the moral economy are determinable.

Men may be Morally degenerate from various causes, from inactivity of the spiritual faculties, through inherited immoral Characteristics, and through unfortunate immoral associations and environment, but one of the greatest sources of immorality, is the perplexed Moral attitude of Atheism. The infidel attitude is **demoralizing**, for it is an absense of Moral strength, through absense of Moral faith.

The Moral responsibility is graded according to intelligence and moral opportunities. The moral economy of

man is never irreparably degenerated, there is ever hope for attainment of the divine state, as there is ultimately salvation for all. As we are to become as God, therefore we must hold in constant mental moral view, the perfection of God as a pattern. We must love all the world as God does. We must be that which we are designed for by God. An entity like himself. An entity of divine love. The incarnation of goodness, kindness, charity, purity, mildness and sacrifice. That we may be thus, demonstrates that we are divine, spiritual a Moral Economy. That we are in the likeness of God, and though degenerate, we can, and we ultimately **all will become perfect.**

Only God in his Moral omniscience, **can judge** the Moral worth of Man, the immoral man may be so beset with obstructions to his Moral tendency, that it is wonderful that he is not more immoral, and the Moral Character may have such favorable conditions to moral living, that his moral merit is not above the merit of the unfortunate immoral person who could be worse Morally, but for his efforts to prevent his being more immoral.

We have attained two principal points. That Man must endeavour to act in harmony with the Moral Ideal, and man must cultivate his will by spiritual practices. Spiritual desire is the essence of prayer, the phraseology of a prayer is to awaken the desire to the divine, prayer is an agency. The spiritual emotion is the real prayer. This higher divine emotion is evoked by various agencies, through music, art, nature, success and failure, in fact our whole life can be made a continual prayer, a continual spiritual divine activity, and moral self realization. Aside from moral adjustment and moral cultivation, man can be an agent of moral reform. He can seek for the opportunity to do good in thousands of ways, by acting thus morally we are acting our part, as a part of a great scheme.

There can only be a right way and a wrong way, on this moral subject. There cannot be a half-way. There is no such thing as the excessive spiritual or divine, or the too moral or too good. Spirituality may be practiced in a ridiculous manner by a weak mind, but the healthiest strongest minds are moral, normally, spiritually and divine. That a Moral life may be at variance with the ways of the world does not determine the divine as wrong, but it shows that **the world is wrong.**

All our lives, all our doings, of working and living, has one aim. It is for the purpose of self-preservation and advancing our Moral well-being, or preservation. Aside from this there is another chief function of our economic existence. It is to reproduce our kind. It is the Moral duty of each generation to produce another generation, and give it a Moral training. We have here a great moral economic aspect, the sexual realm, both male and female have essentially the same Life attributes, Though there is an intensity or degree of intellectual attribute activity in the Male exceeding the same attribute of the Female, and the Female exceeds the Male in attribute of Love in its purity, we conceive that the being of God is a **Unity of sex.** and that even both Man and Woman are each of both sex, for sex-form Physiologically is ultimately due to attribute activity, as the spiritual is fundamental to the material form, thus preponderance of intellectual attribute activity of primal life, is manifested in the Male form and the preponderance of the emotional attribute results in Female form.

As a necessary economic factor to the being of man, that man may exist at all, the sexual economy is Moral in Character or aspect, even in being is the sexual Moral, for if we ultimately locate the sexual principle in the attribute of **intelligence and Love,** then we have the sex

principle as a Unity with the economy of God, the perfect, the holy, the Moral.

It is the life attribute preponderance that seeks a Unity, this is the tendency to attribute equilibrium, or Sociality as presented in the marriage of the sexes, this sexual marriage is a harmony or attribute equation, therefore a **Moral order**, and is ultimately based on the Moral harmony of the being of God.

As the sexual is of the highest moral order and significance, therefore is its **improper status** as manifested in individual immorality, of the most far-reaching demoralizing consequences to the Moral scheme of Creation.

The fulfilling of the marital and reproductive economy will be a moral failure if it is not in harmony with a view to the ultimate destiny, the divine Ideal. Therefore marital affairs must be under moral guidance to result in a perfect moral outcome. The emotions must be mentally associated with the higher Ideal the spiritual, that all our conduct becomes divine. Though man instinctively fulfills all his economic being, he must guide his being with a higher tending intelligence, that he will become a higher or more perfect being, fulfilling his moral economy and his moral mission, therefore a great Moral agency is **Moral education**.

Though there is not a perfect generation and scarce a single perfect individual, the economy of life is so wonderfully potent, that ultimately all errors and degeneracy of mankind will be corrected—washed away. Some time there will be a generation so fine, so noble, and beautiful, pure and spiritual, that we at present time can have only an inkling of the good time to come, but our opportunity and mission is a grand **moral privilege**. We at present are divine agents revolutionizing this world into a divine earthly paradise, thus we win the ultimate spiritual paradise.

The great wonderful perfectness of the fundamental economy in all things, tends to improve all to perfection, there is a moral logic in everything, the errors, evil and imperfections of one generation are lessened in the next generation, and so on until all evil becomes extinct.

There is a mathematical exactness of the Moral phenomena both in degeneracy and in moral perfection, everything has a moral worth, influence and weight. The comprehensive term of the moral is harmony, the immoral is discord. The deduction of the Fundamental Economy Chapter was, that Love is the law, the motive and Ideal of action. The moral economy perfects this deduction by determining that harmonious—Moral Love, is the complete law, of God, Man, and all the Universe

We struggle, enjoy and suffer, unto all phases, we are constantly mental and morally conscious and active, we are in a great labyrinth, a complexity, seeking an explanation of our status, but now we see the order, the truth, our place and mission, a self-realization overcomes us, we have a God nature, our being is as the Father. Nature the environmental spirit, is essentially the same as man, as God. We realize that our being is not absolute independent, that we are a part of God, or rather a God, as God is in our being, this we must logically concede to each and every man, in spite of our prejudice against our enemy he is a God, a moral being, this is the moral, the philosophical language. From this view man may also be called a devil, as he acts immoral, but even the devil if there is one, has a divine nature, only he violates it.

Spirituality does not mean the murder of human nature, and of all worldly pleasure and happiness, for all pleasure can be spiritually enjoyed and guided, but spirituality means the suppression of the base the beastly.

The lower nature of man, does not mean here, that man develops from a lower being to a higher being, the change is only of degree, man has only **one nature**, the divine.

Man may be compelled to live like a slave, a low animal, through social injustice. He may have to commit vice and crime for self-preservation, further the Reason may be incapable to comprehend the correct Moral conduct. This inability may be caused by miseducation and through the ignorant demoralizing use of food and drink. and habits of life, thus producing **moral insanity**.

“A comparison of the Religions is here not necessary.” Men develop spiritually by various methods, just as hunger is satisfied by various kinds of food. All Religions have their moral mission. The savage worshipping the Sun, fire, music, nature, is in the right path for his time and condition. There are religions that go beyond the Religions, when they favor the Social systems that breed war, slavery, armies, navies, polygamy and social injustice; that result in paupers and millionares, prostitutes, vice, crime, ignorance, drunkenness, industrial slavery, political demoralization and monopolys. For these are **not religious forces** and will never uplift humanity.

From the universal view everything is a moral agent, and every man is more or less a moral or divine agent. In a measure each individual has a religion of its own. There are also moral leaders with a moral mission that present their conceptions, and thus form religious classes.

Man in this age has the experience to reason out the moral problem, but in the past there were ages in which there could not have been a mind to do this, nor would it have been of moral utility to the World if a logical explanation had then been made. Further the unfoldment of human reason would require ages to solve the Moral problem. China, India, Egypt and Rome have not suc-

ceeded in solving the Moral riddle. "Nor could the Jews do any better." Therefore a **divine innovation** was necessary whose Moral economic effect was necessary to prepare the whole social fabric, the individual and the mind, to an intellectual state of logical moral self-realization. This divine innovation was a moral economic necessity.

The moral concepts of the leader or divine agent of the divine innovation, had to be of a grade that was inconceivable to the average mind at the time, and this is in fact the case with Christ's teachings, as no Moral leader, and no mind at the time was capable to originate what Christ taught. "It was entirely new." Nor could the human mind even find the logical Moral solution without Christ's teaching and mission. It marks Christ as a man not of his time. He was a light in the dardness. Though the coming of Christ was prepared by the divine prophets, the perfection, the powers and the work of Christ were of a Character that no other Man could fulfill, because of the imperfectness of all men, therefore Christ was a Moral economic special divine creation, as only direct from the person of God the perfect, could the perfect divine agent issue, therefore Christ must be the direct child of God, born from a natural spiritual perfect mother, this is not only probable or possible, but a necessity of the divine scheme or moral economy. That the mission of Christ was necessary, and that it happened in the time and manner as it did is all because of the economic Character of the Moral Empire. No civilization has progressed as the Christian, and there would be greater progress if the central christian authority were supreme, but since its wane from the so-called middle and dark ages, the base-selfish, immoral, unjust conditions that are lauded by some as liberty, have given us considerable material wealth

and progress, but not the spiritual and Ideal considerations, which are in truth the real basis, of the best material well-being. If we had the right moral government, there would be a thousand times more wealth and material well-being, not for some, but for all, that we have not the complete divine system as determined by Christ, is to be seen in our standing armies, arsenals, forts, navies, wars, in poverty and monopolistic wealth-holding institutions, a continuation of this anti-Christ rule will end in ruin, as presented in the history of Rome or stagnation of China. still Christianity is too great a living force to be crushed or checked. Christianity is the final moral economic condition which leads to the perfect divine Ideal. The problem of life study can only demonstrate the truth of Christ, for Christ has said all that need be said. The logical conception of the moral scheme is not a superseding of Christ, but as the logical solution was possible only by the preparation of the world by Christ's teachings, so is the solution of the Moral problem through the philosophy of Life, but the truth of Christ, or rather it is Christianity.

The real fundamental mission of Christ was not all in His teachings, there was a further scheme involved than the preparation of the world, to a logical solution of the problem of Life. This divine scheme which so far is not presented here, is now to follow, it forms the completion of the moral economy as a **logical conclusion**, or necessity.

This treatment of the conclusive part of the Moral Economy involves again the general aspect of the Moral. The question is, as God is Moral economic perfect, and all His economic activity which results in the economy of the Universe and in Man is perfect; then how is it that Man is not perfect morally or divine? Why does man sin? "This involves the question." What is the real nature of the immoral? Thus far we have the deduction that only

to man is the immoral applicable, though all nature is perfect moral in being and order. Further, that the immoral is graded according to responsibility, and responsibility is determined by the state of intelligence, opportunity and environmental influences, thus relatively the immoral man may not be as much morally responsible as the more moral man, but still from the universal economic view, man is only partially responsible for his immoral acts or undivine state, because everything and all phenomena is involved in every other thing and phenomena, thus there is no absolute independent thing or phenomena, or person, or act, thus the contribution of one individual in the doing of an immoral act, is proportionately as one is to millions, still the intensity or responsibility of the single individual contribution of a given act, may outweigh all the universal contribution, but in the proportion of millions to one are the cases where the individual responsibility is infinitesimal and there are cases to where one man is responsible for the sins of **millions of men**.

Relatively a person may at one time and under certain circumstances be immoral, but further on the immoral habit may be avoided through various circumstantial causes; but from the responsibility view there is no greater merit or responsibility involved in either case, yet there is a difference in moral status, in divineness or perfection, **there is a progress here.**

This brings our thoughts to the problem of progress and success, the most important and ultimate purpose of life being moral progress, therefore is the real progress, **the Moral progress**, and the real success of life, **the Moral success**. And further, the real happiness of man is the Moral happiness.

It may be said that individuality is social, or without sociality there can be no individuality. Man is associated

to the whole Universe, and the agency of man in the development of the Moral scheme is therefore a Social moral co-operation. Man cannot be an individual at all abstract from the Universe, there could be no moral relation without a **social relation** between men, and men and God.

Though man is progressive from one moral phase to a higher, he is also degenerative. This degeneration similar as in the case of moral progress is also subject to the circumstantial. Under certain circumstances it is easy to be moral, and under other circumstances it is difficult to be moral, still the whole Universe is a Moral order.

Although in nature there are untold terrible evils and sufferings to man, and even evils and sufferings are inflicted by men on each other, the vital moral essential is the **responsibility** of immoral intention, which is the moral sin, and which constitutes the moral realm of the individual or man. Nature does not sin as she is not an individual, and as a Creation by God it is not the intention of God to inflict evil on man, but the intention is the ultimate good.

As economically all our lives cannot but be a struggle with evil, and God can not act but economically, thus withal the so-called evils of nature, **is nature perfect**, and so are our lives perfect from a comprehensive view, though we may be comparative immoral or imperfect from day to day and generation to generation, and more or less moral comparatively in relation to other men, and in relation to God, yet the limited or partial view of our life is not the whole view. Our life is a great Cycle, and so is all nature. We must not judge the entire Cycle according to a segment of the Cycle, for a part of our Cycle may be degenerate, and other parts of our Cycle may be proportionately increased in morality. The degenerate part may have been an economic moral necessity, and thus

a moral good in the end. The end is the true basis to judge by. Our whole lives are a Unity, our acts are not absolute separate from each other, simultaneously with our being of life which is continuous activity. Physically, mentally and morally; our whole lives are a **one act**, so that in the end our moral status lies between the good and the bad, so our lives are not to be judged by either the greatest moral act, or our greatest immoral act.

What appears to man as an enormity may appear to God as an insignificant human weakness. "The question is." What is the greatest immoral act or phase of man against God; and what can be the least immorality; or what constitutes an immoral act; or what is the nature of the immoral? The greatest possible immoral act must be the direct personal conscious anti-God attitude of one who definitely knows that there is a God, and deliberately violates the divine law. Therefore from this we can determine that the least immoral responsible act would be the immoral act of one who had a perplexed and impotent conception of God and his law. The immorality of the entirely ignorant would then not constitute moral guilt. Consequently it is then a principal matter of intelligence, as our attributes are consciousness differentiated into intelligence and the emotional differentiated from the phase or attribute of Love. We have the Love attribute as a principal guide until our intelligent conception of the divine scheme is developed. Although we are thus instinctively Moral according to the law of Love in its divine tendency, it is the undeveloped intelligence which conceives many erroneous deductions, thus originating various forms of religions. Thus the immoral guilt, varies with the degree of intelligence of the Moral scheme, the immoral thus consists in part in the **unequal differentiation** of our attributes. Although our attribute of love

is divine with a divine tendency, without intelligent moral guidance it is liable to err.

Although this attribute defect is immoral and evil, it is only comparative, as it is not evil from the ultimate view. Therefore from this basis, though God could not but create man through the economic method, evolving man to perfectness, to harmony, thus necessarily creating man primitively imperfect in intelligence, although this could not but be economically according to the attributes of God, yet God knowing that evil involved by creation would result, as logically as there must be a valley or a plain to every hill, even though ultimately all will end in perfection, yet the incurrance of the act, as a perfect being in creating man imperfect or prone to imperfection. This moral consciousness of God necessitated an act of moral sacrifice to equate the Moral status of God himself, as he is the responsible creator. Therefore the suffering of Christ as God, was not for the sins of man in a certain sense but for the sin of God, in incurring the creation of man, altho from the ultimate view there is no moral guilt in the creation of man, as man and nature are perfect in all that ultimately attains perfection. The underlying fact is tho that it was Gods conscience that demanded a sacrifice, an equation. Therefore from this view man also can equate his moral status by sacrifice with a moral view, and this was no doubt the significant Character of God's act of equation or atonement as an **exemplary act** before mankind.

Therefore as man is economically prone to sin he can equate or atone by sacrifice, or moral activity with a moral view to atonement, this moral equation becomes a moral economic necessity, and therefore is first of all the faith in the moral equation, or in Christ, a moral economic necessity, simply because the atonement and equation is

not conceivable on any other basis than upon the Atonement mission of Christ. Therefore it is commonly stated, faith in Christ is a necessity to salvation, although salvation is ultimately certain. The meaning of salvation through Christ is that perfection immediately follows this life, that is if **Christ be followed** as well as believed in.

Still if there is no absolute personal independence of man, if we are economic and act according to our attributes of emotion and intelligence, and the force of circumstances, we can conceive that we are a moral agent. But how are we then a free moral agent? Only in this sense. As the final complete moral economic scheme of atonement is revealed by the mission of Christ, then the knowledge of this revelation is an economic force, as it completes our moral intelligence; therefore are we then **morally freed**, free from ignorance. from darkness.

Thus we have the deductions, that the morality of man centres in intelligent moral responsibility, for without this factor there is no individual moral realm. The economy of life, love, selfishness are the causes of moral activity, the moral aim is the perfection of man in the likeness of God, and the method of moral activity, to attain the Ideal is through the principle of atonement, for though we have determined that man must act in harmony with the ultimate moral view, to be moral and become as God spiritually perfect. Man having been imperfect or immoral in the past and in future being economically certain of committing immoral acts; we therefore to assure a logical economic equation must seek the doing of moral effective acts as an atonement, simply living morally correct from now on or as near as possible correct, is not sufficient, for we are supposed to live correct at all times. But even if one should henceforth live correct, the immoral acts of the past are a barrier from the perfect state. Therefore

we must be **specially** morally effective, that it will over-balance the immorality of the past.

The moral atonement activity can only apply to a certain period in that the atonement practice here shortens the future atonement, in future states of life, as the future life is logically an atonement, or an evolution to perfection.

But it is not immaterial as to what kind of moral acts are performed to give atonement. The act of prayer has a moral influence on our Will, faith, emotion and moral strength, and its performance is only what moral economically should be. "So the question is." Wherefrom can there be a moral gain that can be added to our future moral atonement credit? Only in this manner, as there will in future be millions upon millions of men, or Souls on this earth, and all these in some degree imperfect, and therefore with a future atonement before them, and as the environmental is a reflex of the moral influence of every man. And as the condition of the environmental is an economic factor of the moral conduct of each person.

Therefore by changing the environmental, the Social, the institutions, so that men will not have to do the immoral to live and enjoy this world, there then will be an easier moral life. The instances requiring self-denial will then not be so numerous, and therefore the instances of incurring moral responsibility through non-adjustment to the moral order because of its hardships under existing circumstances, are then lessened in number and with the reduction of the number of moral responsible acts or sins against man, the future length of time of atonement is shortened proportionately, thus the ratio of shortening the atonement of posterity is to the credit of the present generation, and even for those that have died. And who would not be delighted with the divine opportunity of helping our departed beloved ones?

The question now is, as to the divine reconstruction of the environmental, the world and the Physicological body. This subject belongs to the following chapter Social Economy, but so much may be stated here, that as in individual conduct the central fact, the perfection of God is the aim, so is this principle the guide also in Social affairs, especially in the reconstruction of the environmental as an atonement and moral equation.

The moral equation is the final economic factor, it gives us the highest deduction that God and the Universe is ruled by Justice in Unity with Love.

Thus Christ has solved the moral economy.

Christ is the greatest moral factor of the world.

Therefore, Christ is the Messiah.

We now can take a review of this Chapter, and of the treatise so far as it is presented. In a certain sense there is nothing new presented here, nothing that any intelligent person does not know or instinctively cognize or comprehend as it is presented for consideration. We all very often contemplate the infinite eternal past, present and future. The mysterious depth of the existence, origin and destiny of all things, perhaps not in the same form as presented in this treatise; though in a sense we cannot prove anything. The question is rather what must we logically accept. The life philosophy altho theoretical is still **not a theory** in the ordinary sense, because it builds up from the indefinable data. There is the theory of gravitation, of light, electricity etc., because the Scientist knows that there are many facts involved which are fundamental to gravity, light and electricijy, and by knowing these facts it would demonstrate the problem and thus it would not be a theoretical subject. "The question then is." Are we certain that we are on the indefinable basis? This can only be determined by the logical correlation of the sup-

posed logical indefinable basis to certain facts of which we are certain. These facts are the moral data. From the moral view we cannot but accept the moral of our being in its logical correlation to the entirety of the Universe in its moral significance. There can be no contradiction in anything. To this rule the moral cannot be an exception. There cannot be a moral contradiction. Therefore a moral standard is required to determine the true moral. Therefore the moral realm must be studied in its entirety to determine the moral standard which lies in the ultimate moral origin, being and destiny of all the Universe, of all Creation. Now whether the problem has been solved here or not, this much must be conceded by all men after studying the preceding propositions of this treatise. That there is either a God, a future life, a unity of nature, a moral order, an economy, an ideal, a purpose or design, in all, a divine scheme and a logical moral relation of human conduct individually and socially to the divine scheme, or—There is no God, no future life, no unity of nature, no moral order, no economy, no ideal, no purpose, no design, no divine scheme, and no relation of human conduct individually and socially to any fundamental order.

The contention that the pursuit of happiness would be a fundamental order, (that is without relation to any ultimate future human destiny) fails in this respect, that it lacks a moral standard, as each man pursues his happiness, he becomes invasive or destructive of the happiness of others, and from the godless view there is no standard or authority which limits the pursuit of happiness. Consequently there can not be the outcome from this basis of a normal Moral Society and Social life, nor a normal and Moral individual life, for in the one instance the individual becomes monopolistic in his pursuit of happiness, thus curtailing the happiness of others, thus neither has a normal happy life.

In opposition to this illogical proposition is the Characteristic of normality of the divine philosophy, for the normal condition of man in every respect is a moral essential to the happiness of man, even the normality of all nature as a foundation to man is essential. The argument that man can not be perfectly happy from the ultimate view, does not hold at all, for the normal or well-being of man in every respect is necessary to the final moral destiny of man. And just as the individual and social normality of conduct is necessary to the ultimate moral destiny; so is in turn the ultimate destiny logically a basis to determine the normality or morality of human conduct. The argument that in past history immorality and injustice has been imposed by authority upon the human race, as morality, does not hold for one moment against the moral philosophy.

According to the atheistic view there can be no moral standard and no moral authority or government and moral social order, altho there may be government even under anarchism, it is not because it has moral authority to exist, but it simply resolves itself into a combination of selfish individuals to take by combined force what they regard as necessary to what they term happiness, in other words it is all an immoral affair for immoral purpose, the logical outcome of a godless view of life. Now there is very little to discuss as to how anarchism will operate, what will its effects be on individual and social conduct and affairs? It is simply hopeless, aimless, wreck and ruin. The basis of immorality and injustice. "A hell on earth." It presents so many illogical propositions that its full consideration is an absurdity, therefore we now must continue with the consideration of the divine order. In the next Chapter especially so because we have determined that the moral atonement and equation is possible

only through a reforming of present degenerate social and individual conditions, through the establishment of divine social conditions. Therefore we must determine what the true divine social order is, and how to attain it, and wherein the present conditions and institutions are lacking.

We now may say that these deductions practically constitute the solution of the problem of life, as an answer to the introductory chapter, which ask the question, what is the economy of the moral? We now may state that we now understand that man exists beyond his corporeal death. We understand the scheme of nature in providing the faculty of conscience as the authority. We see that nature is a grand complete scheme. We see that the spiritual pleasures are the real pleasures, that the end of the spiritual is the highest and grandest. We thus understand the purpose of our life, its relation to pain and pleasure. We understand the economy of the unselfish of Charity, Kindness and Truth, and also the meaning of the base-selfish, cruelty and injustice. We understand the principle of moral utility in connection with all our acts and all things and conditions that have a relation to our being and our affairs; we have the philosophy for the basis of all human social affairs. Is it not logical to explore this problem of Life? Is not its solution the highest human mission? Shall not its solution bring light, hope, bliss and freedom and well-being to the human race?

The grand beauty of the Divine philosophy is the reality of Life, and the reality of all phenomena; for all phenomena is based on life, consciousness, emotion and intelligence. We are in the spiritual world. We are in the moral world. We are in the divine world. The reality, the immortality of Life, to conceive it is a grand triumph. To know that we are in the care of the infinite eternal

supreme all-powerfull all-wise being of Love and Justice is glorious. We are not homeless wanderers but home in paradise in the celestial palace, the golden city. "What could be more beautiful than this life, if it was lived aright?"

