

Prolegomena
to
Theism

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Prolegomena to theism



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L. Anderson

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Theism is the science of the fundament, of the norms or commandments and of the positive effects of religion, demonstrated from the concretely ontological and actual standpoint.

This work is intended to serve as an introduction to Theism. It begins with a strictly systematic exposition of the logical laws and categories and, from the empirical standpoint, logically explains the entitative basis, the entitative process and the entitative effect of life, thus giving a total logical solution of all fundamental problems of philosophy.

The complete exposition of Theism is now in preparation, hence many practical inquiries must be deferred until its completion.

This prolegomena is dedicated in profound gratitude to the memory of all great teachers of humanity whose efforts have been the actual conditions of submanent awakening.

Justus.

August 14, 1910.



Part I

Logic

LOGICAL LAWS AND CATEGORIES

Logic is the concrete science of the ideological laws and categories which, being a reflex of the entitative order of eternal truth, constitute the basis and the norm for the subjective cognizance of truth in all mental experience.

The eternally actual and omnipresent representance of the entitative laws of the submanent essence of truth (see Submanence) constitutes the fundament of all logical conceptions, and expresses, ipso facto, the ontological a priori, which is the objective antecedent of all intellectual a posteriori researches for the thinking subject. Therefore the ideological order, expressed through the ideological laws and categories, is the reflex of the ontological laws and, as such, constitutes the basis and the norm of thinking.

Psychologically the determination for truth is the prime subjective condition of the cognizance of truth, therefore it is the deep and earnest will for truth, for thorough insight and clear judgment, which imparts logical power to the thinking subject. There is no logic for an unruly will.

The fundamental laws of thinking are:

1. The law of the logical principle.
2. The law of the logical process.
3. The law of the logical effect.

The Law of the Logical Principle

The law of the logical principle is the foundation of all logical ideas. This law expresses and affirms itself with absolute necessity in all processes and effects of thinking and thus constitutes the principal categorical order and the sole criterion of truth in all operations of subjective thinking.

Without the law of the logical principle logic is impossible.

The law of the logical principle has three categories:

1. The category of absoluteness.
2. The category of objectivity.
3. The category of causality.

I.

The category of absoluteness is the fundament of the law of the logical principle which, as such, constitutes in consciousness the ideological form of the logical criterion of absolute truth.

Absoluteness, as an ideological form or category, is the necessary reflex of the entitative truth of the Absolute. Therefore absoluteness is the one, identical, fundamental and unconditional, ideological imperative, through which is affirmed, in all logical operations of thinking, the necessary and infallible consciousness of the absolute principle, as such. The instinctive desire of the thinking subject for the unconditional certainty of objective truth has its source in this logical category, without which no logical process of thinking would be possible.

The real fundament of the evidence of truth is absoluteness.

(The ontological proof relates to this category.)

2.

The category of objectivity is the process of the law of the logical principle which, as such, constitutes in consciousness the ideological form of the absolute object, as the absolute norm of the cognition of truth.

The concrete representance of entity absolutely predicates the unconditional and infinite objectivity through conditioned and limited objectivity. Thus the absolute object, by logical necessity, is the absolute norm of the cognition of truth throughout the total relative representance of entity. This absolute norm predicates the first logical divergency which is the dualistic form of subjective cognition; that of the absolute and that of the relative object. This first logical divergency or logical contraposition constitutes the ideological basis of the mental power of discrimination and the first sphere of subjective cognition. Hence without consciousness of absoluteness no consciousness of relativity, and without consciousness of objectivity no consciousness of subjectivity is possible.

As the process-category of the law of the logical principle, objectivity is the basis of the law of the logical process (relativity, subjectivity and finality).

(Every form of dualism relates to this category.)

3.

The category of causality is the effect of the law of the logical principle which, as such, constitutes in consciousness the ideological form

of absolute subordination of all relative terms directly or indirectly under the absolute object as its principle of truth.

Causality, as such, logically predicates the antecedent of absoluteness and objectivity, therefore it is the principal effect-category in the cognition of the absolute and the relative object.

Since causality, as well as the other categories, is essentially determined, it therefore possesses only an ideologically instrumental effect-force in thinking, but no power of determining the will. Causality predicates categorically the principal causator, therefore it effectuates in final thinking the cognizance of the Absolute. The hypothesis of the mechanical determinism is due to the popular error of identifying the cause with the substance or the Absolute.

Causality operates as a category of the ideological order, by means of which are defined all dialectic deductions and inductions. Therefore is causality the logistic principle of the dependency of all a posteriori conceptions and the ideological form of motivation in thinking.

Since objectivity is a logical antecedent of causality, or else nothing can cause, and since objectivity, as the principal basis of process in thinking, has a dual or contrapositional form, there consequently exists a direct, i.e., absolute cause and an indirect, i.e., relative cause. In either case is cause an effect of the object, therefore causality is a postcedent effect-category in the process of thinking and no principle of determining. It follows that causality, as such, is the principal categorical predictor of the absolutely causing Absolute, as the absolute object, and through its ideologically effective force, the

categorical copula of either absolute or relative relations in subjective consciousness.

Psychologically cause is the effect of the determining motive, no matter how conscious or apparently unconscious, and is a purely ideological occasion which the subjective motive may accept or reject according to the disposition of its motor as a free agent.

The concrete difference between cause, as such, and effect, as such, is that cause is the form of a *determining* fact, and that effect is the form of a *determined* fact of the factor, either absolute or relative. Both cause and effect are mere facts, ideologically and concretely, hence the error of identifying cause with effect or of denying the existence of causes.

Truth essentially effects definition, hence causality, as the effect-category of the logical principle, is the basis of the law of the logical effect (definibility, negativity and positivity).

The Law of the Logical Process

The law of the logical process is the ideological process-norm which, as such, constitutes the categories of dependency in subjective thinking.

This law is the logical region of the subject which, in the consciousness of its dependency, through the effect of definition, strives after the logical principle in order to attain the cognition of the true representance of entity.

The law of the logical process has three categories:

1. The category of relativity.
2. The category of subjectivity.
3. The category of finality.

I.

The category of relativity is the fundament of the law of the logical process which, as such, constitutes in consciousness the ideological form of the absolute dependency of relative objects from the absolute object.

Relativity is the categorical antithesis of absoluteness and consequently the form of unconditional dependency, which constitutes the principal category of the conditioned logical law of process.

Since absoluteness, as the principal category of truth, and consequently as the antithesis of relativity, categorically excludes all relative processes, it ipso facto predicates its absolute affirmation through relativity. Therefore relativity expresses in its essence the categorical affirmation of the Absolute, as such, and of the category of absoluteness as the principal, unconditional and necessary form of logical reasoning.

By inductive order relativity refers to the effectuating causality, and through the latter to the causing conditioned and unconditioned object. Hence relativity is a form of ideological tangibility and correlation of objective truth with subjective consciousness.

This category constitutes the basis of logical dependency, and affirms the logical necessity of the conception of the Absolute.

2.

The category of subjectivity is the process of the law of the logical process which, as such, constitutes in consciousness the ideological form of the dependency of subjective cognition of truth from the logical laws of truth.

Through this category the thinking subject has the cognition of self as the center of the logical law of process. Conditioned by everything that surrounds it, the subject obtains the cognizance of itself as a volitional, self-conscious, relative being, whereby the logical contraposition of the absolute object and the relative subject affirms itself in consciousness. This category not only affirms the logical and actual dependency of the cognizant subject from the absolute truth, and the Absolute, but also furnishes evidence of the fallacy of the abstractly independent, subjectivistic point of view.

The process-category of the law of the logical process (subjectivity) is the direct antithesis of the process-category of the logical principle (objectivity), hence its unconditional relation to the absolute object, and its conditional relation to conditioned objects.

3.
The category of finality is the effect of the logical law of process which, as such, constitutes in consciousness the ideological form of aim of all existential relations to the absolute object as its absolute principle.

Relativity logically operates through finality, because finality constitutes the sole directive and the ultimate term of all mental and actual processes. As causality is the effect-category of the logical principle, thus finality is the effect-category of the logical process (relativity). As the logical principle dominates the logical process through causality, thus introversively the logical process subordinates itself under the logical principle through finality. Finality is the logical retrospective of the prospective causality.

Causality and finality are the correlative effect-categories of all processes of thinking and the logical basis of all positive definition.

The law of the logical process predicates in categorical order relativity as the fundamental category of dependency which, within the process-category of subjectivity, logically compels the subject, as the center of relation, to effectuate its logical concepts for the cognition of the absolute principle of truth through the category of finality.

(The teleological proof has its basis in this category.)

The Law of the Logical Effect

The law of the logical effect is the law of definition per se. This law constitutes the logical predicate in subjective thinking, whereby the subject is defined in its unconditioned relation to the Absolute, as to the transcendent principle of truth, and in its conditioned relation to superordinate, co-ordinate and subordinate objects.

The law of the logical effect has three categories:

1. The category of definibility.
2. The category of negativity.
3. The category of positivity.

I.

The category of definibility is the fundament of the law of the logical effect which, as such, constitutes in consciousness the ideological form of the logical predicate for the subjective attainment of truth.

The final predicate of logic is the definition of the entitative representance in subjective thinking.

Entitative representance is the objective definition. The cognition of the objective definition of entitative truth is the logical labor of subjective definition. The logical a priori definition with its deductive process is the aim of the efforts of logical a posteriori definition with its inductive process. Each subject has its own volitional a priori, which is seldom in conformity with the entitative laws of truth.

The categories of the law of the logical principle; absoluteness, objectivity and causality, constitute the ideological fundament of definition, and the categories of the law of the logical process; relativity, subjectivity and finality, constitute the ideological norm of definition. Hence definibility constitutes the ideological effect and, as such, is the logical category through which is expressed each logical definition of the thinking subject.

Without the three principal categories and the three process-categories no logical definition is possible. The profoundness, order and circumspection of definition depend on the degree of conformity of knowledge to the above categories.

2.

The category of negativity is the process of the law of the logical effect which, as such, constitutes in consciousness the ideological form of non-identity of the object in the process of definition.

Negativity is the clearing process of definition, because it expresses contradiction by thetical non-identity of the object or by the logical inadequacy of the attributes of the object necessary for the positive definition. There-

fore through negativity the subjective power of thinking attains the defintial congruity with the objective representance of truth.

This category is the effect of the logical dualism which is predicated through the process-category of the logical principle (objectivity) and through the process-category of the logical process (subjectivity), thus constituting in consciousness the ideological antithesis, without which for a relative subject the positive definition would be impossible.

The purpose of negativity is criticism and its sole aim the positive definition.

3.

The category of positivity is the effect of the law of the logical effect which, as such, constitutes in consciousness the ideological form of the affirmative evidence of the defined object.

This category, as the effect-form of the logical law of effect, constitutes the final term of all causal and final processes of thinking. Adequate to the absolute necessity of the affirmation of the absolute truth, definition is affirmative in its essence, hence its effect-form of positivity, which affirms in consciousness the ontological predicate of the absolute truth. Thus positivity constitutes in subjective thinking the definite form of evidence, which is the incontestable form of the logical proof.

The defined logical laws with their respective categories constitute the essential form of all logical cognition and therefore of all logical dialectics. These laws, having an entitatively objective fundament, apply,

ipso facto, within the immanent process of cognition, to Ontology.

The history of logic is marked by a total lack of the axiological fundament which is absolutely essential for the concrete exposition of the logical laws and categories. The idealistic standpoint, however philosophical in its effort, is too subjectivistic in its method to find the objective basis of the concrete logical forms. Hence the confusion of such logical categories as object, causality and relation with the entitative determinative substance and its attributes, necessity, identity and reality; with the extramanent forces, time, space, quantity and quality; with the psychic and dynamic forces, action and motion; and finally with the sub-forms of relativity, inherence, correlation, modality, etc. The main tendency of the present status of philosophy is relativism. As a consequence all present logical methods are more or less abstract and of necessity lack the logical profundity necessary to establish a concrete philosophical synthesis.

Part II

Ontology

ONTOLOGY

Ontology is the science of the essential determinatives of the Absolute Potentia which, as such, eternally constitute, define and affirm entity (*esse ad extra*).

Potentia, *per se*, is the concrete creative might of the Absolute and is consequently the absolute principle and the absolute proto-type of entity.

The determinatives of the Absolute Potentia, which constitute the Being, are:

1. Submanence,
(*Subsistentia supernaturalis vel vis absolute determinans*).
2. Immanence,
(*Substantia spiritualis vel vis absolute determinata ut se determinat*).
3. Extramanence,
(*Substantia naturalis vel vis absolute determinata atque instrumentalis*).

SUBMANENCE

Submanence, the principal determinative of the Absolute Potentia, by virtue of its eternal dignity, truth and love, is the proto-typical subsistence of entity, thus constituting, defining and affirming in entity the absolute, transcendent and eternal majesty of GOD.

Philosophy has never essentially risen above the theories of cognition of Plato and Aristotle. On account of their more or less subjectivistic tendencies, which were adopted as the fundament of cognition by the succeeding schools, philosophy became fixed either in different methods of an inconcrete idealism or of an abstract sensualism. These theories, owing to their ontological insufficiency, were closely followed by scepticism, which, fostered by the low elevation of submanence in humanity, manifests a negative power of no little importance.

Since philosophy could positively and formally define neither the principle nor the laws of worth-essence (submanence), the establishment of a logical basis for the supreme tendency of the human spirit, which is religion, has hitherto been impossible. Hence with the rise of scientific criticism has followed the inevitable decline of those religious teachings which are based on purely historic and traditional grounds. Without submanence, as the principal and proto-typical subsistence of entity, there is no logical possibility of religion.

Notwithstanding the rise and fall of philosophical theories and their various applications to the different

theological systems, there have remained, uninfluenced by the intellectual and dogmatic struggle, self-evident teachings of a certain religious sense, manifestly inherent in the human soul. This deeply rooted sense, which appeals to every man, stands out as an incontestable truth. It has been called successively *Daimonion*, *Syneidesis*, *Subesse animi*, *Lex DEI*, *Magisterium internum*, *Scintilla* and finally *Conscience*. All confessions of faith, in spite of their dogmatic divergencies, have affirmed conscience within the human soul as the one supreme factor which constitutes the final court of appeal of the good and evil in every act of life.

Conscience has been defined either as a separate sense of the soul or as a subordinated faculty of reason. Neither definition is logical, because the will, the intellect and the sentiment are the only fundamental faculties of the soul and it is obvious that conscience, which is the most important factor of the soul, cannot be a subordinated faculty of reason. These errors are to be ascribed to the general lack of ontological and psychological knowledge.

“Conscience” is the subjective *act* of submanent consciousness.

The concrete predicate of conscience is “face to face” with submanence.

By virtue of the revealing might of the determinatives of the Absolute Potentia, the thinking subject receives the cognition of submanence as well as that of immanence and extramanence. The discrimination and the order of these three determinatives are obvious.

Owing to the fact that submanence is the principal determinative of the Absolute Potentia, and as such, the fundamental reason of life, it therefore necessarily impresses the subject with its supreme dignity and its entitative authority which no one is able to evade.

Each entitatively objective representance is the a priori of each a posteriori subjective cognition, therefore is conscience the subjective a posteriori act of consciousness of the a priori submanence. As submanence is the proto-typical subsistence of entity, it therefore follows that conscience is the highest act of the subjective complex of immanent forces, i.e., of the will through reason and sentiment. The psychological process of conscience is explained in the a se and ad se motives of the will. (See Immanence.)

The biblical "Image of GOD," the "daimonion" of Socrates, the "syneidesis" of Chrisippus, the "subesse animi" of Seneca, "the lex Dei" of Origen, the "magisterium internum" of Augustin, the "scintilla" of Eckhart, as well as the "first law," the "voice of law," the "law of the highest" and the "light of reason" of the Zend-Avesta and the Hindoo and Chinese Scriptures relate to submanence as the principal determinative of entity. Without submanence and consequently without conscience there is no religion, no law, no right and no duty for man.

The fact that the study of conscience has been kept in the background by all educational institutions accounts for the comparatively low state of religious elevation and for the general weakness of the human sense of justice.

Submanence Has Three Essences:

1. The principal essence of Submanence—Eternal Dignity (*Essentia essendi*).
2. The process-essence of Submanence—Eternal Truth (*Definibilitas essendi*).
3. The effect-essence of Submanence—Eternal Love (*Reale essendi*).

The Submanent Essence of Eternal Dignity (*Essentia Essendi*)

Eternal Dignity is the principal essence of submanence and, as such, is the absolute fundament of worthiness, which is the sole cause and aim of the total immanent and extramanent existence.

The various degrees of conformity of subjective determinations to the *essentia essendi* constitute the entitative worthiness of each subjective being. The immeasurable entitative hierarchies of worlds, the manifoldness of their existential states, the differences of types, races and individuals and the anti-submanent abyss of animals, are the entitative predicates of the degrees of determinations for or against the eternal dignity of submanence. Extramanence, being the entitatively instrumental determinative, inseparably follows this supreme law as an existential expression.

The Entitative Laws of the Submanent Essence of Eternal Dignity are:

1. The principal law of the submanent essence of eternal dignity—(*Gloria DEI*).
2. The process-law of the submanent essence of eternal dignity—(*Potestas supernaturalis*).
3. The effect-law of the submanent essence of eternal dignity—(*Beatitudo supernaturalis*).

I.

The principal law of the submanent essence of dignity is the entitative law of the *Glory of GOD*

which, by virtue of its absolutely transcendent essence of Sanctity, constitutes and affirms the eternally supreme adoration of GOD, as the Absolute Object, the Absolute Cause and the Absolute Aim of entity.

The glory of GOD, through the entitative law of submanence, predicates the "Summum et Optimum" of all subjective determinations. As such it is the supreme norm of submanent dignity which, adequately to the participation of subjective determinations with submanence, predicates the one true dignity in being. No subjective sentiment of adoration has a true foundation unless it is based on the transcendent glory of the Absolute.

The spontaneity of the soul as an intrinsically immanent force expresses by all logical and entitative laws and through all final intellectual and sentimental determinations the necessity of affirmation of the "Highest and Best" which is GOD, the eternal source of our life. It is no more possible to possess true subjective dignity or honor without the Absolute than it is to possess certainty in consciousness without the category of absoluteness. Consequently atheism, in its various phases of pantheistic poetry, sceptical laconicism and materialistic bigotry, constitutes not only the most illogical absurdum, but above all, and in spite of some intentions to the contrary, a degradation of man.

2.

The process-law of the submanent essence of dignity is the entitative law of the *submanent might* which constitutes and affirms the supremacy and norm of freedom of determination for the eternal affirmation of the Absolute in entity.

The law of submanent might is the essential basis of submanent wisdom and justice and, as such, constitutes the essential norm of the unrestricted freedom of virtuous actions.

This entitative law absolutely dominates and rules the total being with its eternally immanent determinations and extramanent expressions. It sanctifies the imperishable deeds of prophets, saints, martyrs and heroes of virtue, and it furthers the progress of greater religious consciousness, and the better fulfillment of human duties. By virtue of the process-law of submanent might all submanent determinations are confirmed, elevated and eternally dignified, whereas all anti-submanent determinations are restricted and punished, thus affirming the eternal triumph of submanence in entity.

The lack of determination to submanence accounts for the weakness of human character with its consequent intellectual and sentimental misery. On the other hand, the submanently determined subject possesses and enjoys unrestricted freedom for the development and elevation of his force of submanent character. This submanent character makes the subject the powerful guide, the wise teacher and the trusted friend; it fills him with the sublime spirit of sacrifice which knows neither fear nor barrier of death.

3.

The effect-law of the submanent essence of dignity is the entitative law of *submanent beatitude* which, by virtue of its intrinsic concomitance with the Divine Glory and submanent might, constitutes, affirms and effectuates the supremacy and norm of eternal fruition in entity.

Submanent beatitude is the logical and the real effect of submanent glory and of submanent might. All ambitious characters instinctively feel this logical order of happiness, but unfortunately it is frequently abused by their restless and selfish subjectivism. This always ends in just disappointment, lasting grief or in a violent check of their non-submanent tendency.

It is through no subjectivistic "haphazard," but through the entitatively submanent laws that each determination must effectuate its worthiness, its wisdom and consequently its submanent love, in order to attain eternal beatitude. This is the entitative course of our life, hence the instinctively intensive adherence to life in all states of existence.

The entitative law of eternal, submanent beatitude compels individuals, nations and all humanity to appeal, especially in moments of trial, for GOD'S mercy, consolation and peace in order to alleviate the submanently wretched state of their souls.

The norm of eternal beatitude in the whole entity is absolutely adequate to the degrees of passivity, activity or intensity of submanent determinations of the subject. Hence the just order of the higher submanent states, where eternal fruition of beatitude is the daily bread, and the lower, less submanent states, where the struggle with selfishness and ignorance is the daily effort in the ascent toward submanent elevation. Thus the entitative laws of Divine Glory, of submanent might and of submanent beatitude predicate the principal essence of submanence, which constitutes the supreme affirmation of the Absolute.

The Submanent Essence of Eternal Truth (Definibilitas Essendi)

Eternal Truth, which emanates from the verity of the Absolute Potentia, is the process-essence of submanence which constitutes the eternal definibility of entity.

Through this eternal definibility are predicated the absolute determinatives, submanence, immanence and extramanence, with their essences, laws, forces and forms. Its processive might effectuates the form of the objective representance of entity which constitutes the fundament of the logical law of principle, the logical law of process and the logical law of effect with their respective categories.

The relative possession of truth by the subject depends not only on the objective representance of truth, but also on the subjectively spontaneous determination to acquire truth; therefore the more intensive the subjective determination for submanence, the truer and stronger is the intelligence of the subject.

The Laws of the Submanent Essence of Truth are:

1. The principal law of the submanent essence of truth—(Lex lucis Divinae).
2. The process-law of the submanent essence of truth—(Lex sapientiae supernaturalis).
3. The effect-law of the submanent essence of truth—(Lex simplicitatis supernaturalis).

1. The principal law of the submanent essence of truth is *Divine light* which, by virtue of its abso-

lute principle of definibility, constitutes the absolute form of every logical definition in entity.

Divine light is the essential fundament, the imperative order and the absolute affirmation of truth in entity and consequently it is the ontological basis of the law of the logical principle with its three categories; absoluteness, objectivity and causality. Each thought of the human mind, by force of logical order, is compelled to seek concrete certainty in this principal law of the essence of truth. Without this law reason would be impossible.

The definibility of the Absolute Potentia is eternally objective and is affirmed as such throughout the total order of entity. Therefore every subjectivistic tendency of philosophy must sink into impotency and confusion. Subjectivism and naturalism are the predicates of the debasement of human intelligence. The history of philosophy illustrates the struggle of ontology with the relativistic subjectivism.

As logic is impossible without the objectively actual essence of truth, the existence of truth is impossible without the actual principle of entity, which is submanence. Consequently the desire for truth in humanity will never be satisfied with any ontologically ungrounded theories.

The doctrine that man, by means of reason, cannot obtain a sufficient cognition of GOD, is a most illogical anomaly, for all cognition, be it submanent, immanent or extrament, is effectuated through intellect only. There exists no other organ of cognition in the subject. Hence a religious belief which does not conform entirely to the legitimate requirements of reason, rests on unsafe ground, which fact from day to day becomes more obvious.

On the other hand, it is erroneous to presume that an extensive philosophical knowledge is necessary in order to impart to the average man a sufficient idea of GOD and religion. Every man with a sound common sense and good will, be he literate or not, understands the effects of the laws of submanence better than the effects of all other laws, because submanence is for the human soul not only the most intimate but also the most tangible factor.

There is no duty and no deed in daily life which does not rest on a submanent basis. The intellectual as well as the sentimental tendency to the cognizance of GOD is the most concrete fact and the highest desire of thinking men. "At the bottom of all things is GOD."

Divine light is the eternal revelation of truth, the eternal source of the representance of entity and the eternal fundament and norm of subjective cognition and contemplation of truth.

2.

The process-law of the submanent essence of truth is the law of *submanent wisdom* which, by virtue of its eternal norm of definibility, constitutes the fundamental rule of the relations of definibility to the Absolute.

Submanent wisdom is the absolute directive of all relative and final definitions toward the Absolute Object, as the eternal principle and aim of all cognition. Without this normative truth-process of submanence, neither could the object-representance of entity effectuate the harmonious coherence of the proto-typical determinatives of entity and its essences, laws, forms and sub-forms, nor could the subject have any true conception of the relation of things and of its own self-relation to the ob-

ject. Therefore submanent wisdom predicates the power of order of all logical relations in entity and, eo ipso, constitutes the basis of the law of the logical process with its categories; relativity, subjectivity and finality.

3.

The effect-law of the submanent essence of truth is the law of *submanent simplicity* which, by virtue of its eternal evidence, constitutes the form of the veracity of definibility and intelligibility.

Submanent simplicity constitutes the essential form-law of the ontological and logical evidence and the fundament of the law of the logical effect with its three categories; definibility, negativity and positivity.

The submanent law of simplicity effectuates the identity of the objective representance; thus it is the antithesis of duplicity.

Simplicity predicates the actuality of truth and the definitely formal veracity of entity, which fact makes the three absolute determinatives, submanence, immanence and extramanence, and their logical unfolding of ontological laws, so invincibly clear. By virtue of simplicity the subject obtains the clear cognition.

The effect of submanent simplicity is essentially positive, therefore it effectuates the precision of logical force and the veracity of the submanently determined subject. The reasoning man demands simplicity in order to obtain the evidence essential for judgment. The passing of philosophical systems and religious confessions is due to the lack of submanent simplicity, manifested on the one hand through logical weakness and terminological vagueness, and, on the other hand, through change-

ableness of subjective sentimentality. Instability of acts, unclearness of thoughts, and affectation of sentiments all have their seat in subjective duplicity.

The Submanent Essence of Eternal Love **(Reale Essendi)**

Eternal Love, which emanates from the sacrificial might of the Absolute Potentia, is the effect-essence of submanence and, as such, constitutes the eternal realization of the "Highest Good" in entity.

This effect-essence of submanence is the concrete sacrificial form of entity which predicates the absolute and eternal gift of being, with its eternal endowment of dignity, truth and love. Through the essence of love, dignity and truth are effectuated and realized.

The Laws of the Submanent Essence of Love are:

1. The principal law of the submanent essence of love—(Lex amoris DEI).
2. The process-law of the submanent essence of love—(Lex justitiae supernaturalis).
3. The effect-law of the submanent essence of love—(Lex pulchritudinis supernaturalis)

I.

The principal law of the submanent essence of love is the law of the *love of GOD* which, by virtue of its absolute principle of love, eternally predicates the holy sacrifice as the absolute form of all destinies of determination.

Through this submanent law is eternally revealed and realized GOD'S supreme sacrificial love, by virtue of which submanence, immanence and extramanence, with their laws and forms, are eternally existent as the free gift of the Absolute. In an absolute sense, the soul has subjectively nothing of its own, not even its existence and free will, for these are the principal gifts of GOD'S sacrificial might. This sacrificial might is the summum bonum of entity and, as such, the eternally living essence and example for all subjective capabilities of determination. Hence the destiny of all submanent determinations is sacrifice.

As GOD'S eternally sacrificial love is the prototype of all essential actuality, thus the love of GOD is the eternal debt of the eternally receiving subject. This eternal subjective debt constitutes the fundament of all the duties of man.

There is no psychic being in the universe which does not sensate within itself a spark of good. This fact constitutes its relative worth and alone justifies its existence. The greater this spirit of sacrifice, the stronger and more powerful becomes the individual life.

The source of all confusion and offences of the subject is intrinsically ingratitude toward GOD, hence the ungrateful sentiments, the ungrateful thoughts and the ungrateful actions in the course of life. It is the despotic self-love of the subject, the will to take, the unwillingness to give, the will to overshadow others with the imagined greatness of its own ego, the pondering and endeavoring of ruthless self-satisfaction, hence vain and stupid pride, devouring jealousy, insatiable greed and the passions of physical indulgence, which oppose the eternal love of GOD.

The process-law of the submanent essence of love is the law of *submanent justice* which, by virtue of its absolute norm of the distribution of entitative gifts, eternally dominates and rules the immanent determinations of all beings.

Sacrifice, as the principal law of submanent love, is the entitative giver of submanent, immanent and extramanent worth. Justice, as the process-law of submanent love, is the distributor and guardian of all entitative gifts. Therefore the law of submanent justice is the absolute regulative of entity, and the highest law of order which, as such, permeates the whole universe with absolute authority and irresistible might. No being can move without coming in contact with the barriers of justice, hence it is the most tangible law of life. Even logic is an ideological norm of justice.

The bounds of the life of all beings are the submanent bounds of justice, which correspond to the subjective determinations. Submanent spirits dwell in superhuman realms, because they are intensively determined to submanence. Man is doomed to terrestrial existence because he chooses to live more by passions than by submanence, and it is only through the discipline of submanent justice that he is guided to supernatural consciousness and to submanent determinations. The animal, which determines itself to such terrible passions that it barely has a sensation of the good, is compelled by this law to live in fear, ignorance and struggle.

Through no entitative law does subjective consciousness come to such a precise recognition of submanence as through the eternal law of justice. Nations and religious confessions, constitutions of states, secular laws, rights of families and citizens, common transactions, all these are

based upon the submanent law of justice and conform more or less adequately to the same.

The submanent law of justice is the rightful distributor and eternal guardian of all good in entity, and hence it is the sole basis of human authority. The history of mankind presents to us the mighty struggle of submanent justice with human passions. Tyranny calls forth justified revolution. The oppression of conquered nations generates political passions and causes disintegration of the state. Intolerance of earnest and justified inquiry causes disruption of churches. There is no power which operates so forcibly as submanent justice. Any relation of life which is not firmly based upon the law of submanent justice will be weakened or destroyed.

The truly just man must above all be just toward GOD, for only thus can he attain strength and love for submanent laws. He must render GOD the eternal debt of the highest veneration in profoundest humility, and with innermost gratitude. He must search for the virtues in man and when found honor and love him according to the measure of his virtues. He must be ruled by strict righteousness in all transactions and exercise due kindness to man and animals.

The pagan idea of justice, from which the general trend of morals and ethics to this day cannot free itself, has an exclusively subjectivistic character. It has no conception of justice as the process law of submanent love.

3.

The effect-law of the submanent essence of love is the law of the *submanent beautiful*, which, by virtue of its absolute essence of beauty, constitutes the eternal charm of submanence.

The law of the submanent beautiful effectuates the solemnity of submanent dignity, the radiance of submanent truth and the grandeur of submanent love, and thus constitutes the entitative effect-law of submanent love, which eternally evokes submanent veneration, submanent peace and submanent happiness in the submanently determined soul.

Internal peace, humble dignity, alert conscience, power of submanent contemplation, undisturbed feelings of submanent security and righteousness, fortitude in submanent determinations, veracity and simplicity in all expressions, submanent amiability and even the smallest amenities of daily life, are the predicates of the submanent beautiful. The constancy of everlasting friendship, the sacrifice of life and means for the submanent benefit of others, heroic philanthropy; all these express the beauty of submanent love. It is the ravishing might of the submanent beautiful which gives to prophets and apostles of humanity the power for submanent mission, and it is the submanently beautiful example of life which attracts the following of the worthier souls.

In poetry, music, sculpture, painting and architecture, no forms impress as deeply and lastingly as those which express submanent thoughts, submanent sentiments and submanent deeds. The submanent beautiful is *jure et lege* the sole object of the highest poetry and art.

The expression of the submanent beautiful through extramanence is limitless and forms the object of the constant admiration even of those who profess to see nothing beyond extramanence. The reason for aesthetical corruption lies in the *ad se* determination for mere sensuous delight in natural forms, which are nothing more than physical instruments of submanence, however worthy from an extramanent standpoint.

IMMANENCE

Immanence, the process-determinative of the Absolute Potentia, by virtue of its eternal adherence to submanence, constitutes the entitative substance of spirituality, whose aim is the eternal affirmation of submanence as its entitative proto-type.

Submanence is the proto-typical fundament and the absolute condition of spirituality, and hence is the eternal aim of spiritual beings. It follows that spiritual beings have three fundamental psychic forces which absolutely correspond with the three submanent essences. These forces are the will, the intellect and the sentiment. The will is absolutely adequate to submanent dignity, the intellect is absolutely adequate to submanent truth, and the sentiment is absolutely adequate to submanent love. This absolute and obvious adequacy of spiritual forces to submanent essences, by logical and actual necessity, definitely ordains the cooperation with and the affirmation of submanence, as the eternal glory of dignity, the eternal might of truth and the eternal beatitude of love.

Affirmative cooperation predicates conscious spontaneity. Conscious spontaneity predicates individual identity, however conditioned. Therefore the individual identity is the substantial, conscious will which, as such, constitutes the fundamental form of the subjective ego.

The eternal recipience of spiritual life is entitatively affirmed through immanence, the immutable determinative of the Absolute Potentia. Immanence is the eternally actual origin of the soul and the concrete fundament of psychology.

Psychology is the science of the soul which, as such, is a substantial, conscious and sensating force of spontaneity.

The soul intrinsically is autonomous will. Its adequacy to submanence is obvious. Submanent dignity is the principal essence of entity, hence the will, as the capacity for the affirmation of submanent dignity, is the principal corresponding, substantial factor of the soul. Submanent truth is the process essence of the definition of entity, hence the processive consciousness of the will is the corresponding process-factor of the soul. Submanent love is the effect-essence of entity, hence the effective sentiment of the will is the corresponding effect-factor of the soul.

Will, as such, predicates uniform spontaneity, the actual oneness of determination, while consciousness and sensation have neither spontaneity nor uniformity. As fire is the center of light and heat, thus the will is the center of intellect and feeling. The will is not determined by the innumerable variety of sensations and perceptions. It determines itself by means of consciousness and sentiment, i.e., within the sensations and perceptions of entitative representance. The will is therefore the central force of the individual ego, whereas consciousness and sentiment are the inseparable organs of the will.

The Soul Has Three Fundamental Forces:

1. The principal force of the soul—(Voluntas in se vel *motor* spontaneous sibi conscious et sensibilis).

2. The process-force of the soul—(*Voluntas propter se vel motus cognoscens et sentiens*).
3. The effect-force of the soul—(*Voluntas ex se vel motivum ideale et sentimentale*).

The Principal Force of the Soul

The principal force of the soul is the self-conscious and self-sensating, spontaneous *motor* which, as such, constitutes the fundamental essence of the psychic ego.

The spontaneous motor, however limited, is logically and de facto the psychic essence of the subjective ego. Any assertion to the contrary would of necessity predicate not only the worthlessness but also the impossibility of psychic existence. The essential and final predicate of each act and fact is worthiness and value. Life, with all of its subjective activities, everywhere expresses this worthiness, which, as such, can only be expressed by the spontaneous motor, the center of the soul. Owing to the lack of a submanent basis in the study of psychology, many idealistic errors in the definition of the will have been committed. "Modus cogitationis," "practical reason," "free intelligence," "effect of sentiments" and "unconscious force," are obviously no definitions of the will as such.

The essential limitation of the spontaneous motor is submanence which is its entitative fundament and aim. All other existential limitations are conditional and relate to the state of more or less submanent determinations of the will.

The Principal Force of the Soul (Psychic Motor) Has Three Forms:

1. The principal form of the psychic motor—
(Spontaneitas per se).
2. The process-form of the psychic motor—
(Spontaneitas sibi consciens).
3. The effect-form of the psychic motor—(Spontaneitas sibi sentiens).

1.

The principal form of the psychic motor is the living focus of *spontaneity* which, as such, predicates the determining force form, per se.

The determining force form per se is the source and the center of subjective autonomy; the source, because every determination has its beginning in this spontaneous force form; the center, because all other psychic forms and activities relate to it as to their determining basis. Therefore the subjective motor, in this form, is the will in se and, eo ipso, is the relative causator of all processes and effects of subjective determinations, and hence the relatively actual factor of its entitative state.

2.

The process-form of the psychic motor is *self-consciousness* which, as such, predicates the visual self-seizing of the individual identity of the will in se.

Self-consciousness is essentially the prime consciousness of the will in se, without which neither identity nor responsibility of determination is possible. Consequently self-consciousness is the process-form of the subjective

motor, eo ipso predicating the subjective intellect as the inherent organ of the will. The "cogito ergo sum" affirms subjective existence by inductive process, but it does not classify logically the entitative order of the soul. Affirmation is entitatively the intrinsic motive of spirituality, whereas cognition is only a condition of affirmation, and, as such, a pure process of determination. Sum ergo cogito is therefore a more correct definition of spiritual existences.

3.

The effect-form of the psychic motor is *self-affirmation*, predicating itself through habitual determination, which contains the innermost pre-disposition, the instinct and self-sentiment of the will in se.

Through this self-sentiment the will determines its most intrinsic conation which is the free choice (*velle et nolle*) of the intensity and extensity of its love and hate.

The soul, in the effect-form of the motor, is the intrinsic content of antecedent and present determinations. This complex of determinations constitutes the submanent (*a se*) disposition, and the anti-submanent (*ad se*) disposition of the will. Hence all habitual virtues in their various degrees and all habitual passions in their divers intensities, including natural instincts, have their origin and seat within self-sentiment. Self-sentiment is the effectuating activity of the will in se, the secret place of all hidden dispositions, the norm of all motives and the indelible record of the intrinsic worthiness or depravity of the soul. Self-sentiment constitutes that which the motor determines to be.

Thus the relative self-conscious and self-sensating motor of spontaneity constitutes the subjective ego and

exists as such in entity in order to determine its spiritual force for the affirmation of submanence.

The Process-Force of the Soul

The process-force of the soul is the spontaneously conscious and sensating *movement* which, as such, constitutes the sensating and visual contact of the will in se with objectivity.

The process-force of the spontaneous movement (the will propter se) into objectivity constitutes the subjective process of the soul in entity and, co ipso, the entitative history of the soul. The logical law of process predicates this movement and actual life affirms it. The entitative representance of objectivity is the objective movement, and the sensating and visual contact of the will with objectivity is the subjective movement. Both are process-forces which are eternally in inseparable contact. "Bridging" of these forces is not necessary.

Surrounded by the object, the subject, with its inherent organ of intellect, receives the object-representance according to the conation of its intrinsic predisposition. Hence the approving, reproving or modifying of the object-representance in subjective consciousness. The self-sentiment of the will in se, according to the degree of its submanent simplicity, is the factor of logical or illogical effects of cognition.

The subject is entitatively a continuous receiver of objectivity. Therefore intellect is the receiver of object-representance. Intellect pertains to single and compound perceptions, reason pertains to concepts and is therefore the mental labor of the will, and consciousness pertains to the intellectual and rational complex, the keeper of which is memory. The will in se is the norm

of all consciousness. It is the affirming self-sentiment, which is the subjective maker of the internal ego, both mentally and sentimentally. Object-representance is eternally identical relatively to subjective cognition, but subjective cognition varies according to the passivity, activity or intensity of the logical or illogical conation of the will.

The endeavor of the will to represent more or less logical ideas by more or less adequate extramanent forms is phantasy. Intellect furnishes the will with the riches or poverty of its more or less ordered knowledge, while the will, through reason, applies the elevating, common or debasing motives in order to obtain the determined submanent or non-submanent image.

The assertion that the universe is a product of "Divine phantasy" is obviously too anthropomorphic to be seriously considered.

The Process-Force of the Soul (Psychic Movement) Has Three Psychic Forms:

1. The principal form of the psychic movement—(*Perceptio* vel cognitio sine relatione ad alterum).
2. The process-form of the psychic movement—(*Conceptio* vel cognitio cum relatione ad alterum).
3. The effect-form of the psychic movement—(*Complexus idearum* vel conscientia intellectualis).

1.

The principal form of the psychic movement of the will is subjective *perception* of the object.

Perception, as such, is cognition of the object without any relation to another object, and is therefore the first and simplest mode of cognition.

In each fact of cognition two factors are present, first the ever vibrating force of object-representance, second, the vibrating force of intellectual and sentimental reciprocity of the will. The object, whether submanent, immanent or extramanent, represents itself uniformly by entitative laws of truth, while perception, which is intellectual and sentimental reception of objective representance, depends, even in the first mode of cognition, largely on the conation of the self-sentiment of the will and consequently is not always uniform. This explains why sensations, which are the antennæ of the soul, play such a subjectivistic role in the act of perception and thus furnish material for such diversified and antithetical conceptions of the same object. Each perception is not only an intellectual but also a sentimental fact.

Submanent, immanent and extramanent perceptions are the first facts in consciousness, and therefore perception, as such, is the principal psychic form of the movement-force of the soul.

The term "apperception" relates more to conception and "preperception" to sensation.

2.

The process-form of the psychic movement of the will is subjective *conception* of the object.

Conception, as such, is the cognition of the object in its relation to another object and is therefore an empiric product of cogitation or reason which is labor of the will. The idealistic error in the definition of reason consists mainly in not discriminating between the principal force and the process-force of the soul. Reason has no power of determination. It is the will which reasons and

frequently determines itself not only against the reason of others but also against the dictates of its own reason.

Conception is a complex mode of obtaining knowledge of object-representance and is formed from the ab exteriori perceptions, according to the ab interiori motives of the conation of the will in se. The acquisition of conceptions, like the acquisition of perceptions, is dependent on the ab interiori, which is the subjective a priori of the effect form of the determining motor (inner predisposition, self-sentiment).

Concepts, as well as perceptions, are purely spiritual actions and constitute the content of subjective experience in consciousness. Innate ideas are impossible, for they would exclude not only the possibility of error, but would also limit the freedom of the acquisition of truth, thus reducing the soul to a mere idealistic mechanism. Truth must be sought, therefore every concept is an empiric labor of the soul.

Concepts of submanence are formed from perceptions of submanent object-representance. Submanence in its essential form predicates the absolute laws of all final determinations, definitions and expressions throughout the history of all and each being. These absolute laws of submanence predicate ipso facto the one transcendent, almighty Absolute whom all logical and righteous spirits adore and love. The total complex of entitative laws follows with overwhelming logical force from this absolute source, whose might is incessantly absorbing the most powerful minds of humanity in all fields of knowledge. Conscience is the ever living witness of the supreme power of submanent laws and determinations, and the sole channel of human righteousness and honor.

Concepts of immanence are formed from perceptions of spiritual object-representance. Spirituality in its concrete form predicates individual, uniform, conscious

and sentimental spontaneity. Its force is subjective and autonomous determination, absolutely conditioned by submanence and relatively conditioned by its own forces and by extramanence. Its immanent essence is autonomous determination to submanence which, as the supreme law of all determinations in entity, imparts entitative dignity and power to the subject.

Concepts of extramanence are formed from perceptions of natural object-representance. Nature in its intrinsic form manifests a total absence of subjective spontaneity, consciousness and sentiment and a blind and passive dependency from autonomous activity. The very laws, forces and effects of nature predicate purely external instrumentality which is at the disposition of submanent and immanent laws and determinations. The phenomenalistic essence of nature constitutes the content of the plastic expression of entity, wherein lies its utility and worth.

3.

The effect-form of the psychic movement of the will is the *complex of subjective ideas*.

The total aggregate of subjective concepts, with their positive and negative content, constitutes the effect-form of the psychic movement-force which is consciousness. As the effect-form of motor-force (intrinsic conation) is the cause of the movement-force, thus the effect-form of the movement-force (complex of ideas) is the aim of the will propter se. The complex of ideas is an empirically mental acquisition of the will according to the a se or the ad se conation, and according to the passivity, activity or intensity of entitative knowledge. Hence it follows that not only the subjective logical power or weakness, but also the total sphere of subjective knowledge, is the conceptual result of the intrinsic conation of

the will in se, and eo ipso, the total organ of subjective consciousness for all ex se motives.

Thus the theist, whose will is determined to affirm truth, as such, and to affirm himself in truth, seeks to acquire submanent consciousness throughout all perceptions and concepts, be they of submanent, immanent or extramanent origin. He seeks for the absolute subsistence of all being and its submanent, entitative laws, predicated through the absolute and eternal power of identity, causality and finality, in order to obtain the fundament, the norm and the actuality for subjective elevation to submanent dignity, truth and love, which alone constitute the worthiness of life.

Pantheism, scepticism and materialism have no such profound and earnest motives for truth. Their subjectivistic limitations do not permit profound understanding and strictly logical coherency. The phantastic deification of self and even of human passions, a blind faith in material substance, or an indifferent "I do not know" are the results of these theories.

The Effect-Force of the Soul

The effect-force of the soul is the will ex se which, as such, predicates the *motive* of the will in se as the final form of subjective determinations.

Motive is the force of subjective volition which constitutes the definitely determined act of the will relatively to its aim throughout all degrees of subjective passivity, activity and intensity.

The intrinsic disposition of the will in se is the source and cause of all ex se determinations or motives. The entrance of the will in se through the movement (will

propter se) into the ex se affirmation of entity is the effect-force of the soul.

No act, however insignificant it may appear, is possible without the more or less conscious, dispositional or instinctive volition of the subject, therefore volition is the final form of the subjective affirmation of entity and of the subjective self-affirmation within entity. It follows that volition is the self-definition and the entitative self-realization of the subjective ego according to the supreme laws of submanence.

The Effect-Force of the Soul (Psychic Volition or Motive) Has Three Psychic Forms:

1. The principal form of the psychic motive—
(Motivum passivum).
2. The process-form of the psychic motive—
(Motivum activum).
3. The effect-form of the psychic motive—
(Motivum intensivum).

1.

The principal form of the psychic motive is *passive volition* which predicates the subjective intentionality of a definite determination of the will ex se.

This form represents the intentional state of the will, and, as such, is the initial form of volition. Here the subject faces objective facts with general acquiescence, but without any distinct interest in their submanent, immanent and extramanent worth. The subject has not made a choice of determined efforts but lives determined in a passivity of motives. In this state it possesses only intentions, whether relatively good, harmless or harmful.

All weak souls claim to have good intentions which however they are usually unable to translate into action. They have the sensation of the good, they would like to possess the good, but they are too passive to realize it in themselves. This pusillanimity and weakness is the result of the lack of predisposition to submanence. The average soul is in this state and needs submanent teaching, guidance and encouragement. Neither the state of conscience nor the state of consciousness of the passive motive is sufficiently strong to elevate the soul to submanent activity.

Thus the subject lives in a vast complex of intentions which constitute the initiatory form of the will *ex se*. This status is mainly noticeable in sub-human states of existence, also in children and submanently uneducated people, and is marked by a preponderance of volition toward extramanent objects.

Axiologically this state defines itself in the *ad se* position of motives, which express themselves through the lack of interest in submanent duties and through preference for fatalism or blind faith.

The character of the soul in this form of volition is indistinct for, owing to its passivity, it is unable to express any precise feature of its determination.

2. 4

The process-form of the psychic motive is *active volition* which predicates some definite **determination of the will *ex se***.

In this form the will *ex se* rises to active volition according to the *a se* or *ad se* self-sentiment of the will in *se*. If the intrinsic predisposition of the subject is directed toward submanence, its motives become submanently active by partly eliminating some passions and

by acquiring those initiatory virtues for which the soul possesses the most immediate desire and need. Passive motives are never able to attain virtue, while submanently active motives are able to do so in some measure, though not in an eminent degree. The submanent manifestations of this form of motive are general obedience to submanent laws, some degree of submanent courage, general veracity in statements and opinions, noticeable righteousness in all transactions, admiration and some actual affirmation of the submanent good, and a measure of sincerity, trustfulness, kindness and helpfulness to the needy, be it submanent, spiritual or material.

If the intrinsic predisposition of the subject is non-submanent, its motives are more or less actively directed ad se, as the final aim of all its actions. Ephemeral ambitions, be they intellectual, social or material, with their envy of the superior, jealousy of the equal and contempt for the inferior, lack of interest in submanent truth and consequent lack of veracity and righteousness, a large measure of submanent ignorance and non-submanent arrogance, and finally a noticeable amount of greed, avarice and sensuality, are the expressions of the active non-submanent motive.

Each subjective conation, whether submanent or non-submanent, defines itself in this process-form of the psychic motive and ipso facto represents the actual worthiness or lack of worthiness of the soul. The character of the soul, in this form of volition, owing to its activity, expresses more precise features of determination in either the submanent or non-submanent tendency.

3.

The effect-form of the psychic motive is *intensive volition* which predicates an ardent determination of the will ex se.

In this form the will ex se reaches the height of its most strenuous activity. All its immanent forces are vibrating with intensive volition toward the determined absolutely a se aim or toward the relatively subjectivistic ad se aim.

If the subjective tendency is submanent, this intensive volition rises to an eminence of various virtues which are rare in the history of humanity. In superhuman realms the submanently intensive volition attains such a vast complex of virtues that its determining, intellectual and sentimental might transcends the power of human representation.

In our own entitative state, intensive submanent volition is expressed in sacrificial acts of ardent devotion to the supreme submanent law of GOD. The general expressions of this state are intensive mental efforts toward submanent truth, intensive devotion to the submanent teaching of humanity, intensive charity, and finally intensive defense of justice and righteousness against anti-submanent aggressions. In this effect-form of submanent volition the everlasting crown of submanent glory is within reach of every soul, with its reward of higher submanent conditions and surroundings after the term of this earthly life.

If the subjective tendency is anti-submanent, this intensive volition effectuates intensive ad se determinations through the consummated devotion to the self-centered subjectivistic ego. The general expressions of this state are insatiable desire for self-glorification, hate of religion, relentless endeavor for preference over others, burning jealousy, ostentatious vanity, intensive intellectual assumption, paganish aestheticism, and the lowest passions of animal cruelty, greed and lust. In this vortex of passions all crimes are possible. Such obdurate disregard of submanent laws is followed by the

inevitable submanent sentence to the sub-human descent.

Evil has its basis in this more or less intensively anti-submanent tendency of the subject, therefore is evil a subjective predicate and not a form of entity.

Motives are the factors of the history of individuals, families, nations, and of all humanity. Security of government, stability of nations, and perpetual honor in history depend on the elevation of the submanent motives. The lack of such motives causes debasement of character, followed by political, social and individual limitations.

The doubt of the immortality of the soul has its logical origin in the Platonic definition that the soul is mind, endowed with a capacity of determination, hence the assertion of Plato that "knowledge is reminiscence." This idealistic standpoint has held an axiomatic position throughout the entire history of philosophy and is directly responsible for this doubt. If mind is the essence of the subjective ego, the subject must necessarily have the reminiscence of pre-existence as the sole proof of the same. The fact that the subject has no such reminiscence postulates the dilemma either that the soul is mortal or that mind is not the essence of the subject.

The soul is immortal. The essence of the subjective ego is not mind (with a capacity of determining) but will (with a capacity of thinking), which fact has been conclusively demonstrated in the foregoing synthesis of immanence. This demonstration radically changes the logical status of the belief in immortality and definitely excludes any possibility of a justified doubt. The motor (the will in se), is the essence of the subjective ego, which constitutes the intrinsic content of the soul as such, with its psychic and axiological self-consciousness and self-sentiment. Hence it follows that the process

force of the soul is simply its historical condition in entity. Within this existential condition the soul rises or falls, which fact constitutes the historical predicate of the self-sentiment of the subjective ego. The various instincts and predispositions of the soul at the beginning of terrestrial life are the obvious expressions of past existence. Any other explanation of these psychic expressions is logically impossible.

Self-sentiment, as the essential content of subjective determinations, is, *eo ipso*, the essential history of the soul. A historical reminiscence of one or several past lives has no logical justification and a total historical reminiscence, the beginning of which is beyond human conception, is *ipso facto*, beyond all capacities of human intelligence. The destiny of the subject is to make submanent history, and not, in the debased condition of the human soul, to know antecedent conditions, which knowledge, for submanent reasons, would fill the soul with inexpressible grief.

The doctrine of the origin of souls in time has neither a logical nor an ontological ground. Its effect is to reduce the soul to the condition of a mere extramanent accident, thus excluding all logical possibility of immortality. Nothing entitative either begins or ends in time. Time is no condition of the existence of the essence of the soul but merely an extramanent condition of its determination. (See Extramanence.)

The general subject of eschatology belongs to the exposition of Theism.

The idealistic error in the definition of the soul is responsible for more than the doubt of immortality. It is also responsible for the logical weakness of all ethical systems, past and present. If mind is the essence of the soul it must of necessity constitute the seat of moral responsibility, in which case the moral responsi-

bility of the subject is neither final nor positive, but totally dependent from the uncertain state of individual intelligence.

The instinctive intuition of submanence and the inherent consciousness of moral responsibility have always imparted some vitality to ethics, but this vitality finds a weak support in the idealistic standpoint. For this reason the best intentions and the worthiest constructive efforts in this field have resulted in more or less formalistic systems which have been unable to cope successfully with hedonism, eudaemonism, utilitarianism, pantheistic determinism and other ad se tendencies of the human spirit.

Idealism, being subjectivistic in its essence and therefore not able to define logically the real basis of ethics, is, despite every effort to the contrary, inherently subversive of submanent authority. Without submanence as the absolute basis of authority, and the free will as the sole seat of responsibility, every formalistic theory of ethics must necessarily be insufficient in its national, social and individual results.

EXTRAMANENCE

Extramanence, the effect-determinative of the Absolute Potentia, by virtue of its infinite might of manifestation, is the entitative substance of nature, which constitutes the external organ and expression of the eternal operations of submanence throughout the total entity.

Natural substance, as the instrumental essence of natural phenomenon, possesses neither spontaneity nor intelligence. It is eternally determined as the entitatively phenomenalistic instrument.

By means of this cosmo-plastic substance the Absolute Potentia realizes the entitative forms and forces of nature, therefore extramanence is absolutely dependent from submanence and relatively dependent from immanence, and is the entitative symbol of the all-dominating submanent might, which, through the eternal forces, wonderful harmonies and splendors of nature, fills the subject with veneration. This explains the cult of nature, which, although not atheistic in itself, proves the insufficient submanent elevation of the lower man.

Extramanence is axiologically subordinated to immanence, because it is only an automatic substance of phenomenon whereas immanence is an autonomous force of conscious affirmation of submanence.

As a purely instrumental essence of phenomenon, extramanence applies to spiritual beings, who receive through this instrument the forms and conditions of nature which are adequate to the state of their subma-

ment determinations. Birth and death constitute the extramanent passages to the adequate submanent or non-submanent entitative conditions of the soul.

The dualism of spirituality and nature empirically affirms itself in all phases of life, hence the human instinct for truth rightfully opposes every idealistic or materialistic monification of these two entitative substances.

Extramanence Has Three Fundamental Forms:

1. The principal form of nature—(Principium naturae vel substantia naturalis).
2. The process-form of nature—(Processus fundamentalis naturae).
3. The effect-form of nature—(Effectus phaenomenalis naturae).

The Principal Form of Nature

The principal form of nature is the *natural substance* which, as such, constitutes the content of all natural forces and natural laws. Its entitative determinative is to conform with submanence, which conformity constitutes its eternal worthiness. Therefore its intensity and extensity of instrumental and illustrative forces and subordinated forms constitutes the outward expression of the infinity of submanent and non-submanent determinations in entity. From the sublimest super-terrestrial being to our passion ridden world of humanity and through all grades of animal life, natural substance is the wonderfully just illustrator, the rigidly instrumental limitator and the formal extramanent predicator of all conditions and states of subjective determinations. It is for this reason that nature is universally judged axiologically, which means from a submanent standpoint.

The Principal Form of Nature Has Three Fundamental Forces:

1. The essence of phenomenon—(*Energia per se vel vis formanda*).
2. The adherence of phenomenon—(*Processus energiae vel vis applicanda*).
3. The predicate of phenomenon—(*Effectus energiae vel vis formata*).

1.

The essence of phenomenon is the principal automatic *energy* of nature which, as such, constitutes the forming force of all natural laws. This energy, per se, is the formal principle of the physical world and the automatic power which moves the whole extramanent mechanism of natural laws.

The all-dominating submanence effectuates by means of this eternally automatic energy the harmonious order of the universe. Therefore the essence of phenomenon is the absolutely extramanent organ of submanent determination, and hence it is the proto-typical, automatic and eternally vibrating energy (forming force) which entitatively follows the slightest motions of submanence.

Without the entitatively essential *vis formanda* no applicable law of forces and no physical energy whatever is possible either logically or actually.

2.

The adherence of phenomenon is the automatic *process-energy* which, as such, constitutes the applicative norm of the energy per se.

The force of the adherence of phenomenon is the basis of the fundamental process of nature, which receives through submanence its entitative worthiness in all its normative intensities and extensities of extramanent application. Therefore quantity, time and space apply primarily to submanent worth.

Through this processive energy the architectonic magnificence of the universe, the radiance of light and colors, the power of winds and seas, evoke awe and wonder in the subject. Hence the sensation of the ghostliness of nature and of its intrinsic meta-automatic predicates, the knowledge of which belongs to the future progress of natural sciences.

The analogy of nature with spirituality is obvious. In spirituality the subjective motion is the process-force of the subjective motor, whereas in extramanence the adherence of phenomenon is the process-energy of the essence of phenomenon.

Notwithstanding their entitative divergence their predicates are parallel. The entitative difference between spirituality and nature is that the former is the *autonomically* adhering affirmation and the latter the *automatically* adhering affirmation of submanence.

The obvious proof of the adherence of phenomenon to submanence lies in the fact that every phenomenal manifestation, be it a material body, chemical quality or physical form, is judged solely according to the efficiency of its adhering service. Its final definition is either relative worth or relative worthlessness.

3.

The predicate of phenomenon is the automatic *effect-energy* which, as such, constitutes the formal fundament of all the laws of nature.

Through this automatic effect-energy the essence and the adherence of phenomenon are defined into the complex of extramanent laws within which all sub-laws have their universal term. The phenomenal predicate is, so to say, the "motive" of the phenomenal essence, and consequently it is its effect and formal definition.

The formally predicating laws of nature are the factors of extramanent order and of extramanent beauty, as well as the automatic indicators and limitators of subjective determinations. They are the automatic contributors to and the eternal instruments for the submanent elevation and happiness of all spontaneous and conscious beings.

By virtue of the Absolute Potentia, these predicating laws of nature are immutable.

The Process-Form of Nature

The process-form of nature is the fundamental norm of quantitative definition which, as such, constitutes the entitative measure of universal predicates.

The process-form of nature is the pure entitative measure of all intensive and extensive predicates of determinations and their phenomena. Therefore is this process-form the quantitative definition per se. No predicate can be defined unless its quantitative intensity and extensity is ascertained. Quantitative application to determinations is logical and actual, for by the force of the adherence of phenomenon the extramanent expression adheres to all determinations through the quantitative form. Its manifestation is obvious in every moment of subjective life.

The Process-Form of Nature Has Three Normative Forces:

1. Quantity—(Quantitas per se).
2. Time—(Quantitas in forma processiva atque intensiva).
3. Space—(Quantitas in forma effectiva atque extensiva).

1.

Quantity is the principal force of the process-form of nature which, as such, constitutes the extramanent norm of the intensity and extensity of entitative units.

The predicate of the intensity and extensity of all submanent operations, immanent activities and natural manifestations is expressed by means of quantity, which is pure extramanent measure.

Therefore, by virtue of the adherence of phenomenon, quantity constantly follows subjective thinking in order to express either the intensity of spiritual determinations and natural forces or the extensity of spiritual deeds and natural manifestations. The motive of this quantitative operation is essentially logical, for quantity, per se, is necessarily and de facto based on logic, else the science of mathematics would be impossible.

The very essence of quantity is numeric order. This numeric order, by virtue of the extramanent force of adherence, conforms to the logical laws and categories, which have their basis in submanent truth. The absolute principle, as such, logically predicates absolute oneness; the relative process, as such, logically predicates contra-position or duplicity; the relative effect logically

predicates the final fundamental number, three, through which is potentiated the mathematical order of all successive relative numbers.

2.

Time is the process-force of the process-form of nature which, as such, constitutes in entity the intensive predicating through the sequence of moments.

Time is the extramanently intensive limitator of spiritual and natural phenomena, and eo ipso, it is the processive condition of protensive determinations and of the protensively natural vitality. The innumerable variety of these conditions depends on the fundamental process of energy (adherence of phenomenon) which, by virtue of its submanent directive, defines and assigns to each determining and manifesting force its adequate quantity of duration, which is the measure of life. Therefore time, by virtue of its adherence to submanence, is the eternally adjustable extramanent law of duration and, as such, is the boundless instrument of subjective elevation to submanence and the strict limitator of all non-submanent determinations in entity.

Time is entitatively objective protensity and, as such, is conceived subjectively, but is by no means the product of a subjective conception.

3.

Space is the effect-force of the process-form of nature which, as such, constitutes in entity the extensive predicating, as the extramanent norm of being.

Space, as such, is the extramanent basis and the extramanent condition of spiritual activity and natural

phenomena. As the effect-force of the process-form of nature, it is the extramanent embracer and container of the total effect-form of nature with its laws of matter, quality and form.

Adherence to submanence is the norm of space, hence the laws of space are absolutely adjusted to the intensity of submanent determinations and their extramanent predicates, thus forming the extramanent universe with its innumerable spheres of visible and trans-visible worlds, and forming within these worlds the norm of the extension of submanent liberty or the confinement of anti-submanent abuse.

Through quantity, time and space is realized the extramanent expression of the infinity of entity.

The Effect-Form of Nature

The effect-form of nature is phenomenality per se which, as such, constitutes the phenomenal necessity and the phenomenal formality of natural forces.

Extramanent substance, through the effect-form of nature, predicates the final forces of the instrumental phenomenon, with their final laws and sub-laws, thus constituting the total complex of the effectuating laws of the physical universe.

As the submanent laws are the defined norms of the determining force of submanence, thus all physical laws are the defined norms of the determined force of extramanence, which, throughout all its external manifestations, affirms submanence as its entitative principle and as its final aim.

The Effect-Form of Nature Has Three Phenomenal Forces:

1. Matter, as such—(Materia per se).
2. Quality of matter—(Qualitas materiae).
3. Form of matter—(Materia in forma).

1.

Matter, as such, is the principal force of the effect-form of nature, which constitutes the element of phenomenal necessity, phenomenal adaptability and of phenomenal expression.

Matter is the objectively necessary force of natural phenomenon and consequently is the sole objective content of instrumental adaptability to the expression of the phenomeno-plastic laws and of natural facts. Matter demonstrates itself as the objectively phenomenal necessity and therefore expresses the phenomenal activity through its process-force of quality and through its effect-force of form.

The effect-form of nature is dependent from the process-form of nature, therefore matter is absolutely quantitative in itself and dependent from time and space.

Its extramanently adhesive and instrumental force predicates matter as the extramanent expression of entitative determinations.

2.

Quality of matter is the process-force of the effect-form of nature which, as such, constitutes the divergence of the elementary phenomenon-units of matter.

As matter is essentially quantitative it therefore follows that the composite of its phenomenon-units, be they called atoms or monads, is the process-force or quality of matter.

The superordinated fundamental forces of the principal form of nature, the essence, adherence and predicate of phenomenon, pervade the total effect-form of nature, thus predicating quality of matter as the real dynamo-plastic material for the extramanent expression of all possible stages of determination.

The principal physical law of the quality of matter is attraction and repulsion, which law affirms phenomenal adaptability to determined submanent and immanent plans. This law expresses automatically the two contrapositional tendencies of determination, the submanent and the non-submanent or the *a se* and the *ad se* motive of the subject. As the processive movement of spontaneity is the predicate of the autonomically spontaneous motor of the subject, thus is quality the automatically processive predicate of matter, and as the former terminates in its final determinations of motives, thus quality terminates in the final expressions of the physical form.

The parallelism of spirituality and nature is logical and obvious. The converging directive of both is adherence to submanence, the one autonomically, the other automatically. The eternal *vis formanda* constitutes the fundamental motor of the automatic and harmonious movements of natural laws, and the adequate rhythmic vibrations of matter, through its process, give the real representance of quality.

The dynamic force of the elementary phenomenon-units constitutes the adequate extramanent instrument of natural vision, hearing, smell, taste and other sensations of the subject, for nature must logically furnish its own force to be perceived. The metrographic laws of the rhythms of vibrations of the phenomenon-units constitute the convergent order and their lack the divergent disorder of color, sound, odor, taste and shape. Each phenomenon-unit is an entitative instrument of

determination and it is for this reason that quality is defined as good or bad.

3.

Form of matter is the effect-force of the effect-form of nature which, as such, constitutes the formal and final physio-plastic predicate.

The principal form of nature with its *vis formanda*, *vis applicanda* and *vis formata*, the process-form of nature with its quantity, time and space, and the effect-form of nature with its matter and quality, realize, through this force of material form, the physio-plastic laws which constitute the final expression of extramane-
nence.

These laws are the entitative frame of the architectonic universe with its total array of worlds and its innumerable organisms, each one expressing its entitative significance. Thus the affinity and cohesiveness of the degrees of intensive, active and passive determination of the soul to or against submanence receive through this force and its laws and sub-laws the just extramanent conditions of subjective life. Therefore the extramanent conditions, time, space and body, of the super-human, human and sub-human subject are strictly adequate to their degrees of submanent, non-submanent and anti-submanent determinations. Time, space and the instrumental body are the entitative executors of the submanent course of all subjective beings.

As each submanent, non-submanent and anti-submanent content has its extramanent expression through the laws of material form, thus the innumerable subjective degrees of determination predicate the unlimited possibility of material expressions. Every material expression is lawful and cannot be otherwise although the

reason for it may be beyond the empiric knowledge of most men. The limitations of human efforts, with their distinctly ad se tendencies, necessarily limit submanent intelligence and consequently hinder the correct understanding of nature and its phenomenal laws, sub-laws and expressions. There is no evil in nature per se, or in any of its forces, but it necessarily expresses the evil determinations of the subject.

The relation of matter to spirit or vice versa is obvious from the foregoing exposition. Matter, as an extramanent force, operates upon spirit only as the instrument of submanence. In itself and of itself it has no determining power whatever. Spirit, on the other hand, as an autonomous force in entity, exercises a relative power over matter, even to transform its own instrumental body. The empiric knowledge of the influence of spirit on the instrumental body is the content of the science of psycho-therapy.

Biology, as a natural science, studies the dynamic expression of the forces of material bodies from a vitalistic standpoint. The study of these dynamic expressions, and their immediate correlations from an extramanent standpoint, is the positive side of this science.

However, the attempt of biology to solve the philosophical problem is one of the many failures of the philosophical aspirations of materialism. The vitalistic principle is the aim, natural sense perception the norm, and nature the basis of the biological theory. The vitalistic principle, as such, cannot be defined except as Being, for life and Being are one, a fact which is proved by the very tendency of the biological doctrine. If the so-called vitalistic principle has in its very essence neither axiological source nor axiological norm, by all logical axioms, it is nonsense.

To assert that natural sense perception is the only norm of cognition is contrary to entitative facts and psychological experience. The fact is that without spiritual substance no material sense perception is possible.

The aprioristic adaptation of Spinoza's ontological theory is employed to give a philosophical basis to the materialistic monism and its evolution. This monistic theory accepts the philological definition of substance as an incontestable axiom. Instead of "thought and extension" it asserts "force and matter" to be the attributes of the unknown substance. Matter is either a force or it is nothing and force is either material or according to all empirical consciousness spiritual. Therefore, according to this theory, the logical alternative is thus to be construed: Either matter is a force and eo ipso the unknown substance is a material force without any attributes whatever, or the material substance has the miraculous power of creating souls with all the attributes of spirituality.

The vitalistic biogenesis, not having any concrete entitative genesis and no axiological norm for the laws of evolution, by necessary consequence arrives at the barrier of the proto-plasm or bio-plasm, whose determining and conscious force is not predicated. Thus from the unknowable substance is deduced the unknowable proto-plasm, a logical result of the materialistic monism.

The usual result of all theories which have neither an axiological basis nor an axiological aim is scepticism in life with its negative influence on the human character and intelligence.

It is obvious that the attempt to construct a philosophical system on the basis of a law of nature (evolution) arises from a fundamental misconception of the place and function of nature in entity. Extramanence (nature) is

the instrumental form of Being. Being cannot be defined in the terms of its instrument nor can the instrument be defined in terms of itself. The instrument can only be defined in the terms of that of which it is the instrument, i.e., submanence, immanence. Nature as such is no principle whatever and the laws of biological evolution have an instrumental but no axiological worth.

The will is essentially dynamic. This is implied in the very fact of its freedom for submanent determination. The types of nature must therefore be dynamic in order to be adequate as instruments and outward expressions of the will. The biological proof that they *are* dynamic constitutes the meritorious achievement of evolutionary science.

The ontological exposition of extramanence constitutes the axiological, the logical and the synthetically concrete basis of all natural sciences as such.

FRAME OF LOGIC

Principle	Absoluteness	Objectivity	Causality
Process	Relativity	Subjectivity	Finality
Effect	Definibility	Negativity	Positivity

FRAME OF ONTOLOGY

SUBMANENCE

Principle (Dignity)	Glory	Might	Beatitude
Process (Truth)	Light	Wisdom	Simplicity
Effect (Love)	Sacrifice	Justice	Beauty

IMMANENCE

Principle (Motor)	Motor per se	Conscious Motor	Sentient Motor
Process (Motus)	Perception	Conception	Complex of Ideas
Effect (Motivum)	Passive Motive	Active Motive	Intensive Motive

EXTRAMANENCE

Principle	Vis Formanda	Vis Applicanda	Vis Formata
Process	Quantity	Time	Space
Effect	Matter per se	Quality of Matter	Form of Matter



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