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**Lotze's Microcosmic
Real-Idealism**

Completed By The Macrocsmic Idea-
Realism Of Theomouism

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Lotze's Microcosmic Real-Idealism

Completed By The Macrocosmic Ideo-Realism
Of Theomonism

BY

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"The world is God's workshop for making men in."—H. W. Beecher, "Proverbs."
"The macrocosm is quick with spirit."—A. B. Alcott, "Table Talk II., 159.

Paracelsus emphasized that man is the microcosm combining in himself all
the elements of the macrocosm.

The problems of life microcosmic are great,
As Lotze and others have shown;
But life macrocosmic explains every fate,
And makes man's dark destiny known.
The self, namely mind, all the living does rule,
It lifts us to heavenly heights
Or drags us to mire. But who gain by life's school,
Will grow into wonderful lights.
Our conduct decides: What we love does not leave
When coils that are mortal drop off:
What's true, what is good, makes us grandly achieve;
But scorned are the scoundrels who scoff.
—Author.

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72

LOTZE'S MICROCOSMIC REAL-IDEALISM COMPLETED
BY THE MACROCOSMIC IDEO-REALISM
OF THEOMONISM.

The Real-Idealism of the German philosopher Prof. Rudolph Hermann Lotze of Göttingen University (1817-1881), for obvious reasons, has never been completed, and, for most of his critics it has not even transcended the stage of a postulatory hypothesis. Nevertheless, it is the foundation of the truest philosophy that has ever been systematically and fully postulated, and it is only now, by Theomonism, that it is possible to find the proofs, and attempt the completion of this grand philosophy.

No materialistic philosophy has ever surpassed the truly scientific premises of the works of Lotze, nor has any idealistic philosophy been able to gainsay the sound conclusions of his theories. And yet, there is something missing, very much missing, indeed. We Theomonists who study his "Mikrokosmos," wonder why, since Lotze seems to be so near the door that opens up the mysterious universe, he should not have at least attempted some postulates of the far grander Macrocosm. Was he afraid of offending the materialists, who followed his mechanistic views? Was he too timid to take up the fight with the short-sighted orthodox theologians? I think neither the one nor the other was the trouble with him. The cause was most probably that Lotze lacked a clear understanding of occultism, and that he had not learned how, by higher psychic development, we may not merely peep into the hidden universe, but may get full and reliable information from those grand elevated Spirits (angels) who have made the solution of more universal questions their special work, and who have been wonderfully successful.

However, we can quite clearly see that Lotze, far more even than Bergson after him, perceived the connection between the ideal and the real, the material and the spiritual, the microcosmic and the macrocosmic, the mechanical and the creatively independent in universal life. Lotze, too, was convinced of the emptiness of terms and abstract notions and, on the other hand, of the fullness of life, just as much as Bergson after him.

To show how near, and yet how far his philosophy is to and from a solution of the problems of life or existence, it is necessary to

give a short outline of his system, followed by our answers, whereby his postulates will by no means be voided, but really will be advanced in value from preliminary hypotheses to more or less axiomatic truths fully substantiated by the phenomena which only Theomonism has fully brought to light:

All reviewers agree that Lotze was a great personality.

Outline of Lotze's Real-Idealism and Its Evaluation.

Some, like Dr. A. Schwegler, called Lotze's philosophy "Teleological Idealism." It is most generally conceded that he accepted the absolute applicability of a Causative Mechanism in the visible and invisible world, and that he taught that only so can the Ethical Purpose of life-activities be postulated. It is pointed out as a characteristic endeavor of Lotze that he accepts Herbart's "Realen" and Leibnitz's theory of "independent monads" or individuals together with Spinoza's "absolute Substance" which was to unite the individual monads, and which makes the interaction of the monads possible. Some say Lotze's theory is exoteric, but in this I cannot agree. Others assert with better proofs, that it is the purpose of Lotze's philosophy to make peace between the requirements of the heart or soul and the effects of human sciences. Again, it is asserted that he brought philosophy directly to the people, which seems to be true.

The "Americana" says about him:

"His philosophical position is that of a teleological idealist, and he makes metaphysics destitute of all independent existence, apart from ethics. The Universe has its cause in the notion of the Good, which underlies all the phenomena and activities of the world. His position as a teleologist is that of Asa Gray, and, while allowing that mechanism obtains in the movements of the universe, he denies that this excludes the possibility of creative design. Lotze is, however, considered to have done his most original work in the domain of psychology. He teaches that our space consciousness is built out of the distinctive, non-spatial sense-attributes, which vary according to the locality of the sense-organs stimulated."

The Encyclopedia Britannica makes it clear that Lotze's studies were governed by two distinct interests:

"The first was scientific, based upon mathematical and physical studies under the guidance of E. H. Weber, W. Volckmann and G. T. Fechner. The other was his aesthetical and artistic interest, which was developed under the care of H. Weisse. To the former he owes his appreciation of exact investigation and a complete knowledge of the aims of science; to the latter, an equal admiration for the great circle of ideas which had been diffused by the teaching of Fichte, Schelling and Hegel. Each of these influences, which early in life must have been familiar to him, was tempered and modified by the other. The true method of science which he possessed forced him to condemn as useless the entire form which Schelling's and Hegel's expositions had adopted, especially the dialectic method of the latter, whilst his love of art and beauty, and his appreciation of moral purposes, revealed to him the existence of a transphenomenal world of values into which no exact science could penetrate. It is evident how this initial position at once defined to him the task which philosophy had to perform."

Over against his materialistic followers and critics, Lotze distinctly explained that his position was neither the idealism of Hegel nor the realism of Herbart, nor materialism, but that his was the conviction that the essence of everything is the part it plays in the realization of some idea which is in itself valuable; that the sense of an all-pervading mechanism is to be sought in this that it denotes the ways and means by which the highest idea, which we may call the idea of the Good, has voluntarily chosen to realize itself. (See his "Medizinische Psychologie.") He is explicit that the meaning of all phenomena, and the reason of their peculiar connections, is the philosophical problem which must be solved in a different way from that which the sciences usually employ. And we may say here, at once, that it is only by the new theomonistic reductive method of research, which I have described in a previous lecture (O. U. Progr. Studies, No. 2), that this problem can be solved.

It is by this new method only that the meaning of the microcosm or small world of human life becomes intelligible in its purpose of the macrocosm, the Universe, both physical and mental.

J. T. Merz and H. Stuart, writing in the Encyclopedia Britannica, give Lotze's views in the following manner:

"Everywhere in the wide realm of observation we find three distinct regions—the region of facts, the region of laws and the region of standards of value. These three regions are separate only in our thoughts, not in reality. To comprehend the real position, we are forced to the conviction that the world of facts is the field in which, and that laws are the means by which those higher standards of moral and aesthetical value are being realized; and such a union can again only become intelligible through the idea of a personal Deity, who in the creation and preservation of a world has voluntarily chosen certain forms and laws, through the natural operation of which the ends of His work are gained. Lotze thus closed the circle of his thought, beginning with the conception metaphysically gained, proceeding to an exhaustive contemplation of things in the light it afforded, and ending with the stronger conviction of its truth which observation, experience and life could afford."

During the last decade of his life, Lotze embodied the conclusions of his philosophical reasoning in his "System der Philosophie," of which only two volumes have appeared. The third and concluding volume was never published. A small pamphlet on psychology by him, to which is appended a complete list of his works, compiled by Rehnisch, was published by his son. This omission of the third volume is, perhaps, significant, as it indicates at least symbolically, that Lotze was not able to make the conclusion of a truly universally complete philosophy, which conclusion can be found only by Theomonists.

The most monumental work of Lotze containing his total world view is his "Mikrokosmos." It tries to explain what significance have

men and human life with its constant phenomena, and the changing course of history, in the great whole of Nature. It is an entire recasting of Herder's "Ideen zur Geschichte der Menschheit." It treats mainly of the Body, the Soul, Life, Man, and Mind. In the subdivisions of these main parts, the following chapter headings are found. Book I, The Body: Conflicting views of Nature; Nature as mechanical; the Basis of Life; the Mechanism of Life; Structure of the animal body; conservation of life. Book II, The Soul: The existence of the soul; nature and faculties of the soul; perceptions (Vorstellungen); The forms of relations of knowledge; the feelings, self-consciousness, and will. Book III, Life: The connection between body and soul; the seat of the soul; forms of reciprocal action between body and soul; life in matter, beginning and end of soul-life. Book IV, Man: Nature and ideas; Nature evolved from chaos; the Unity of Nature; man and brute; varieties of the human race. Book V, Mind: Mind and soul; human sentience; speech and thought; knowledge (Erkenntnis) and truth; and conscience and morality. In Chapter 4 of Book III, which treats of "Life in Matter," he shows the constant illusion of sense and the impossibility of things being copied in our perception. He agrees that extension is the only main property of matter, but he correctly explains: "the name 'extension' denotes a property implying solely mutual relations in a manifold plurality, reciprocal action of several individuals." He continues:

"Any attempt to apprehend extension as the predicate not of a system of beings (which is really Lotze's correct definition of extension—Author) but of a single element, must necessarily involve the other assertion, that the parts of this element which must be distinguishable in order to form a spatial magnitude, cannot attain to free and independent existence by division. But experience confirms—in the main at least—the separability of things distinguishable; only the invisibly minute dimensions of atoms (which Lotze today would, of course, name electrons or ions, Author) might we hope to find both extension and indivisible continuity. And this latter conjecture would help little. For where, then, would we seek the ground of the fixed extent, neither greater nor less, occupied unalterably by each atom? If we do not find it in the number of the particles which it comprises, where else than in this fact, that the supersensible nature of that which here is really or apparently extended, is adequate to fill this and no greater space, to set up this and no greater indivisible outward form? Thus, even on this theory, the magnitude of extension finally resolves itself into spatial expression for the degree of intensive force, and space is filled, strictly speaking, not by the being, but by its efficacy. Let us, therefore, rather at once acknowledge that extension can no more be the predicate of a being than an eddy or vortex is the mode of motion of a single element; both alike can be conceived only as forms of relation between many elements." Lotze, therefore, defines extended matter as "a system of unextended beings that, by their forces, fix one another's position in space, and by the resistance which they offer—as if to the intrusion of a stranger—to any attempt to make them change place, produce the phenomena of impenetrability and the continuous occupation of space."

By this truly scientific definition, Lotze considerably modified

materialistic philosophy, and yet saved true realism which our sense-perceptions, even as mere mental perceptions, warn us again and again, against all Hegelian and other purely abstract idealism, not to deny if we do not wish to deny the existence of life as a whole of many phenomena and of mind and its perceptions in particular; for, doing so, there remains absolutely nothing, not even the dream of mental perception, not to speak of spatial extension. Pure idealism leads to insanity, or is saved from it only by making various illogical escapes from its own main assertions. We may say that Lotze saved the world from the high-dive into the purely idealistic abyss.

Lotze's philosophy is realism, but it is a realism postulating fundamental idealistic perception. It explains matter by mind, extension by intension, and motion by motive; wherefore we must rightly esteem him as one of the greatest philosophers.

To Lotze, as to us, Nature is a fact, not a mere thought. It is a fact of realized ideas in a purposive creation of a personal Creator. In the first chapter on "Man," in which he establishes the foundation for his perception of man as a microcosm or small world, he applies already the theomonistic method of explaining the part from the whole, and not, as most others before and since have done, trying to explain the whole from the parts, of which method the modern so-called "agnostic" scientists are so inordinately proud. Compare Spencer's notions with those of Lotze, and you will at once see a great contrast. Spencer's philosophy was defeated already when hardly full born, and Lotze's philosophy will be understood ever better, and it will be more fully unfolded by necessary supplementary proofs and logical arguments in future times.

Lotze's purpose was not to write a work on the Macrocosm. He rightly felt that he did not have the evidences which are needed to get a comprehensive view of the Universe. His philosophy is mostly earthbound and it does not look beyond the human personality or individuality in its relation to other like individuals and to Nature as known on Earth.

Yet, he had a wonderful comprehension of mind's super-spatial or, better, trans-spatial capability of research and organizing perception, although, because he was not yet psychically developed enough, he could not practically apply it with real force for practical scrutiny of macrocosmic life and its activity, as we Theomonists are now enabled to do.

We may say that Lotze's mind came near to growing into, but failed to be in fact, a universal mind. Such a mind is to be found only in psychically developed Theomonists. For instance, he correctly ridicules the mechanical subdivision of the mind by phrenologists saying:

"The task which we impose on the brain will seem, then, much simpler than the manifold functions that phrenologists require of it in their search for, and alleged discovery of, special organs for many of the most complex manifestations of mind."

This shows that Lotze felt already, what I have stated as a fact in my lecture on "Mind and Its Higher Functions" (O. U. Pr. Studies, No. 2) namely that the mind cannot be subdivided, because it is the synthetic function of the Whole Ego or Self.

In his book on the Mind, he clearly distinguishes between the Animal Soul and the Rational Mind. With Theomonists, he denies that the human mind is developed from an animal soul, and he argues well, when he says:

"For in whatever reason may consist, it is clear that the soul can not receive the gift of a new faculty additional to its nature, unless it be so grounded in its constitution that it either must of necessity be evolved from it, or else might be evolved should favorable conditions supervene. The nature of a thing admits of no appendages; if one thing seems to possess a capacity which others like it lack, they cannot have been really like it, but that side of its nature to which the capacity attaches itself must secretly have been different from any part of the kindred beings to which this addition is wanting. Instead of looking in man for an animal soul into which as a wild stock of inferior nature a distinctive higher shoot has been engrafted, we ought rather from the first to see in the living human mind a peculiar being, whose characteristic nature is at work even in the simplest and lowest manifestations of its activity, though its full significance and the interval by which it is separated from the animal soul appears most distinctly in the final results of its development."

It is not easy to say just why Lotze failed to argue constantly by the method which I have called the "theomonistic reductive method." When he comes to an explanation of physical phenomena, he argues rather in the old way, namely from the mass or rough block to the individuals, instead of, as we Theomonists do, from the ultimate end of development to the primarily inherent distinctive design and force in its relation with the universal ultimate purpose. However, he has a vague idea that the common scientific method of induction is not at all what it is trumped up to be, when he says:

"Universal concepts are the two-edged weapon through which alone it becomes possible for our human thought to lay bare the strong core of native force and energy in the most complicated involution of phenomena, and yet by applying which we so often unwittingly injure the vital impulse that we fain would spare. When, in the process of comparing a complex datum, we first of all collect the similar constituents into small groups, then unite the divergent characteristics of these several groups under higher comprehensive categories, finally proceeding further, arrange the whole mass of details in a systematic series of superordinate and subordinate concepts; then we fancy that the upward and downward course of our thought in this scale is an imitation of the internal relations of dependence of the things that we meet on its stages. The most general, highest, and consequently least determinate motion in such a series, seems to us like the rough block of marble from whose solid basis of

material, conditions subsequently added shape definite forms; and in the scale of which our thoughts systematically run through the various genera and species, we think we can see the more general distinctions of the higher classes emerging first from this real core of matter, gradually to pass into the separate forms of individual existence through the constantly renewed influence of more and more specific conditions."

It is quite true, as he says, that only a Spirit standing in the center of the Universe which He Himself had made "could, with the knowledge of the final aim which He had given to His creation, make all the parts of it pass before Him in the majestic succession of unbroken development." (Kl. Schr., 3, p. 452). But, we Theomonists assert, with scientific proof furnished by psychic phenomena and powers, that God has, indeed, made the purpose of His grand work known, not only partly, but so fully that there remain no real problems in what the unthinking people call the "great mystery of life." And with such superior knowledge and comprehension of the last aims in all creation, we Theomonists can most certainly retrace downward the steps of evolution, better "avolution," which becomes to us an unfolding creation by the mind in form and body.

And, just because we have such a comprehensive view of all existence, do we not fall into the error, which even Lotze does not seem to have been able to avoid, to think of all life forms as true creations of God; for we know for certain that many of them are devilish perversions and creations of satans, who, as we also know, however, are all subject to the law of God's government, and who must, therefore, by special periodic judgments, see their evil works destroyed and themselves thus impoverished of what they had stolen and perverted, falling into abysses of despairing self-annihilation.

Lotze, like all non-theomonistic philosophers, had an incorrect perception of the personality of God when he speaks of "absolute-ness" and "infinite", taking the absolute as the world-ground (basis) and this absolute, as an infinite personality. The fact is, there is nothing absolute, for everything is relative. There is nothing causative that is not also effective, and nothing effective, that is not also causative; and if we speak of the absolute as being the causative and the effective combined, then both are not merely macrocosmic, but are also microcosmic, and the presupposition of an infinite personality is not only not necessary, but is really impossible. Personality is proven. Infinity of personality is clearly to be denied because of the existence of microcosmic personalities which limit the macrocosmic personality, and, Lotze himself is not pantheistic enough to say that God's mind is existing not by itself in His own personality, but only diffused in microcosmic minds.

Let us, therefore, now come to a theomonistic definition of the Macrocosm, to supplement the great philosophy of Lotze for the purpose of showing that Lotze, indeed, has formed correctly the lower part of universal philosophy; for, it will be found, that our

theomonistic philosophy of the Macrocosm fits tightly as an upper hemisphere, as it were, upon the lower hemisphere, namely his philosophy of the Microcosm.

We arrive at such a macrocosmic definition or explanation not by induction, nor by deduction, but by reduction, through mediumistic investigation. By linking our minds to the highly developed minds of wise and advanced spirits who have transversed, bodily, and mentally, the grand Universe as a whole, reaching to the ends,—for it is not at all necessary to believe that there is absolutely no limit to the Universe—if not by bodily travel, at least by mental far-sight, which is possible to all mediums extensively clairvoyant, and certainly far more so to the grand seers of most ancient, advanced and centralized worlds. Since the discovery of wireless telegraphy and wireless telephony, even the stupid and blind materialists have some little clue to the possibility of transmission of intelligence through universal spaces. But mental telegraphy (telepathy) is reaching even far more swiftly and surely through systems of worlds so far apart even that the best telescopes made on our Earth would not be strong enough to enable men living on one of them to even see as a tiny twinkling star the other world.

Outline of Our Theomonistic Philosophy of the Macrocosm *

To know the world, know first thyself,
Thy inmost psychic means,
Whereby you see the Universe
Of souls 'midst wondrous scenes.
—Author.

Our philosophy of the Macrocosm must treat of God, Elohim (Thrones), Planetary Kings (Princes), Angels, Souls, how developed, the Universal Mechanics of the Solar Systems, of Interaction and Co-operation, and of Evolution and Devolution. Of course, nothing but the barest outline can be given here; but, I think, it will suffice to indicate that Lotze's ideas are completed by Theomonism. It will be seen that Lotze's Monism is correct, but needs amplification; that this Monism must of necessity be both real and ideal; and that, therefore, Lotze's Real-Idealism is completed by my Theomonistic Ideo-Realism. But, let me now briefly review the main subdivisions of the theomonistic philosophy concerning the Macrocosm.

I. GOD. The Lord Jesus correctly stated that "God is a spirit." As we call all individual and personal souls spirits, we must assume that God is exactly what all other spirits are, only more so. This is far from the anthropomorphism of past philosophies and theologies. Rather, do we say that it is a pneumatheologism, for the emphasis is here upon the interpretation of the lower spirit by the

*This outline I base on exact scientific investigations by psychic mediumship carried on by me during many years. For lack of space I am compelled to omit numerous detailed facts which served as often repeated premises, but strictly logical comparisons, and truly scientific evaluation is asserted by me with fullest confidence.

of deteriorated worlds, the Elohim give definite commandments, as they were received through Moses and as they have now been received again by me from the Lord Jehovah for the Theomonistic Era

PRINCES OF PLANETS. For every planet there is one king, to carry out the upbuilding and government of the "Kingdom of God" on his particular planet, according to the direction of the Elohim governing the solar system of his planet. The King of our Earth is Jesus Christ, now known by the new name of Xeovah (meaning representative of Jevoah). Even these princes of planets have power to reach into larger solar systems to which the minor solar system is only a part, for the purpose of requesting mighty leaders from ancient and far more centralized and divine worlds to assist in great improvements that have become necessary on the planets. They can also requisition large armies from other planets, if necessary, to overcome evil forces endangering the planet. All this has on Earth become specially evident during the present great judgment and change from the fourth line to the fifth line of men, as fully described in the Theomonistic Bible.

Some of these princes are called "Saviors," because of a fall or degeneration of the inhabitants of their planets making such saviors necessary, as Jesus Christ was the Savior, and now, by the saving work, has become the King of Earth. Other planets, again, do not need any savior, because they have never fallen, for the reason that they are being specially developed. On Mars, for instance, a savior is not needed. The people of Mars have at all times taken up the battle against evil, and have become so successful that they were enabled to help now our Earth wonderfully.

ANGELS. Angels are inhabitants of all planets and worlds who have become or have always been truly obedient to God and who have been spiritually elevated, so much so, that they have attained to that state of perfection when they can be used by the Elohim and Princes to be their assistants, heralds, and messengers. Many of them are leaders of other groups of less perfected angels, who all do good work for the cause of higher life. There are many angels who formerly lived here in the flesh on Earth, and some of them were already angels while they were living here in the flesh body, such as Jesus Christ, and the great prophets, and good leaders, and apostles.

The idea that angels are beings totally different from human beings is entirely wrong. Like all spirits or mental personalities, they are both male and female, just like men on Earth and the Elohim and God Himself. They are forever of the same sex, either male or female.

They are not reincarnated on the same planet, the false teachings of so-called theosophists to the contrary notwithstanding. Only in most rare cases, where it is absolutely required for the salvation of a

planet, may an angel be reincarnated on the same planet, as Jesus Christ, formerly known as Basa, born for the first time on Earth, 200,000 years ago, was reincarnated on Earth nearly 2,000 years ago. In case of such a reincarnation, an earthly or planetary father is not needed the second time, but a mother is needed again, to be sure, which proves that the child is more that of the father, so to say, than that of the mother, as the original fatherhood holds good forever. The mother is to be looked upon not as the primary, but as the secondary means of child-production.

There are angels, divine messengers, of larger solar systems, of minor solar systems, and of planets, of course; for this designation "angel" holds good throughout the grand Universe.

SOULS. With souls we describe egos or selves of all inhabitants of all worlds. Men or Adams (meaning "earthborn") are only those born on an earth. But essentially similar to them are all inhabitants of all planets and world systems, although forms of bodies vary considerably.

All souls exist first as "Elementary Souls" or "Elementary Spirits." They exist, from the beginning, as pairs of male and female. And as elementary souls they dwell on planets different from those which they are to inhabit later, i. e. planets primarily different from those earths where they are to be incarnated and receive a gross material body by means of which they learn to develop forcibly the various senses needed for higher psychic or spiritual development. The people living on any certain planet have not all lived as elementary souls on the same different planet, not even those of the same family on "earth", but they come from many different kinds of planets, some lower, some equal, and some higher than the planet on which they are incarnated. For those who come from lower planets, the earthlife is primarily a great school for further advancement; but for those who come from higher planets, the Earth is, besides a special school, mainly their field of labor in which they have to carry out a divine mission for which they were specially prepared on the higher planet before entering the earth body. Thus came Moses from Uranus, from where also I myself have been sent, and my mission is like that of Moses, namely to teach the true God, and to lead mankind out of the "Egypt" of materialism into the promised land of spiritual blessings, wherefore also to me ten new commandments have been given by Jehovah for the Earth.

While reincarnation is an illusion (except in the most rare occasions, indicated above), all souls go through various re-embodiments, from lower to higher bodies, on various planets and spheres, or they degrade into lower bodies, on different lower planets, and netherworlds, according to whether they are progressive and obedient to God's order or not. These bodies, in their ascent, are from the gross material to a more spiritual or psychic body, and from the spiritual to the truly celestial

*For instance, I came from Uranus, my wife from Jupiter, and our daughter from Mercury. I am really 800 years old, although only 50 years on this earth.

highest one, not on a description of the form (morphe) of God by the changeable form of earth humans, as in former wrong theologies.

As far as forms or bodies of spirits are concerned, they become spherical in the higher evolution, and it may be asserted that God Himself is spherical in form. Like all other spirits He must be assumed to have a separate distinctive spiritual body. Like all other spirits, too, He must be bi-sexual, consisting of a male and a female personality, but not at all hermaphroditic, for the sexual principle is found to hold good throughout the Universe. Eloah we believe to be the most masculine and the most feminine twin-being perfectly unified, so that one name suffices for both twin-souls combined as it does not suffice for any pair of twin-souls besides Him.

God has the most original and fullest of all powers, the greatest and most just love-magnetism, and the most piercing penetrative intellect far superior to any other spirit.

What is called the "Holy Spirit" in the Bible, is not a person, but is the impersonal soul-force of the personal Eloah. The teaching of the Trinity is heathenish, and was invented by the satans of hell, wherefore, the trinitarian churches have fallen into the clutches of the devils. Deism and Pantheism must alike be refused. Theomonism is the only correct theology; because of its teaching of the facts that God is not only a personal spirit, and the most personal spirit at the center of all life-activity, and of all world systems, but that in Him also thus centers and is combined into one grand whole everything that exists, except the hells and all that they contain, for these are, spiritually speaking, dead.

The Universe is not God. The Heavens are not God. The angels do not form together the being of God; for God is an entity by Himself. But they all are dependent upon Him, Who is their Originator and their Lord.

ELOHIM (THRONES). The Elohim are of various grades. They are the more ancient, elevated, and divine Sons of God, and are governors of great Solar Systems formed of many smaller solar systems, ruling in the name and by the direction of Eloah, the God of the entire Universe. Our own solar system is only a minor system, and the elohim * or governor of our solar system is Jehovah. These Elohim dwell in the centers of the systems which they govern and their offices are called "Thrones," or seats of government. They have a certain number of highly gifted angels surrounding them, who stand ready "night and day" to swiftly carry out commands.

While Eloah does not speak in mere words, but by mighty events of creation of new worlds and their readjustment, or of destruction

*We use the designation "elohim", although it is a plural in Hebrew, to distinguish Eloah, in both the singular and the plural sense, to avoid the barbaric "elohims" in English.

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What is called the "Holy Spirit" in the Bible, is not a person, but is the impersonal soul-force of the personal Eloah. The teaching of the Trinity is heathenish, and was invented by the satans of hell, wherefore, the trinitarian churches have fallen into the clutches of the devils. Deism and Pantheism must alike be refused. Theomonism is the only correct theology; because of its teaching of the facts that God is not only a personal spirit, and the most personal spirit at the center of all life-activity, and of all world systems, but that in Him also thus centers and is combined into one grand whole everything that exists, except the hells and all that they contain, for these are, spiritually speaking, dead.

The Universe is not God. The Heavens are not God. The angels do not form together the being of God; for God is an entity by Himself. But they all are dependent upon Him, Who is their Originator and their Lord.

ELOHIM (THRONES). The Elohim are of various grades. They are the more ancient, elevated, and divine Sons of God, and are governors of great Solar Systems formed of many smaller solar systems, ruling in the name and by the direction of Eloah, the God of the entire Universe. Our own solar system is only a minor system, and the elohim * or governor of our solar system is Jehovah. These Elohim dwell in the centers of the systems which they govern and their offices are called "Thrones," or seats of government. They have a certain number of highly gifted angels surrounding them, who stand ready "night and day" to swiftly carry out commands.

While Eloah does not speak in mere words, but by mighty events of creation of new worlds and their readjustment, or of destruction

*We use the designation "elohim", although it is a plural in Hebrew, to distinguish Eloah, in both the singular and the plural sense, to avoid the barbaric "elohims" in English.

planet, may an angel be reincarnated on the same planet, as Jesus Christ, formerly known as Basa, born for the first time on Earth, 200,000 years ago, was reincarnated on Earth nearly 2,000 years ago. In case of such a reincarnation, an earthly or planetary father is not needed the second time, but a mother is needed again, to be sure, which proves that the child is more that of the father, so to say, than that of the mother, as the original fatherhood holds good forever. The mother is to be looked upon not as the primary, but as the secondary means of child-production.

There are angels, divine messengers, of larger solar systems, of minor solar systems, and of planets, of course; for this designation "angel" holds good throughout the grand Universe.

SOULS. With souls we describe egos or selves of all inhabitants of all worlds. Men or Adams (meaning "earthborn") are only those born on an earth. But essentially similar to them are all inhabitants of all planets and world systems, although forms of bodies vary considerably.

All souls exist first as "Elementary Souls" or "Elementary Spirits." They exist, from the beginning, as pairs of male and female. And as elementary souls they dwell on planets different from those which they are to inhabit later, i. e. planets primarily different from those earths where they are to be incarnated and receive a gross material body by means of which they learn to develop forcibly the various senses needed for higher psychic or spiritual development. The people living on any certain planet have not all lived as elementary souls on the same different planet, not even those of the same family on "earth"*, but they come from many different kinds of planets, some lower, some equal, and some higher than the planet on which they are incarnated. For those who come from lower planets, the earthlife is primarily a great school for further advancement; but for those who come from higher planets, the Earth is, besides a special school, mainly their field of labor in which they have to carry out a divine mission for which they were specially prepared on the higher planet before entering the earth body. Thus came Moses from Uranus, from where also I myself have been sent, and my mission is like that of Moses, namely to teach the true God, and to lead mankind out of the "Egypt" of materialism into the promised land of spiritual blessings, wherefore also to me ten new commandments have been given by Jehovah for the Earth.

While reincarnation is an illusion (except in the most rare occasions, indicated above), all souls go through various reimpodiments, from lower to higher bodies, on various planets and spheres, or they degrade into lower bodies, on different lower planets, and netherworlds, according to whether they are progressive and obedient to God's order or not. These bodies, in their ascent, are from the gross material to a more spiritual or psychic body, and from the spiritual to the truly celestial

*For instance, I came from Uranus, my wife from Jupiter, and our daughter from Mercury. I am really 800 years old, although only 50 years on this earth.

body. There is such a great variety of bodies, according to elevation, that they can fitly be likened to the various stars of Heaven, as St. Paul does in the first letter to the Corinthians, Chapter 15.

We have stated that souls originate in pairs, long before they are incarnated on earth. But when they are incarnated they are being separated for a great purpose, namely for individual and, indirectly, thereby also for mutual enrichment of gifts and experiences. But, in their further and higher progress they become reunited, and they stay united forever if steadily progressing in all that is good and true. Sometimes angels fall, and it is possible to separate the soul-pairs again, for further, severer discipline, as I have seen.

THE UNIVERSAL SYSTEM. Everything in the Universe is connected with all other things. The grand Universe forms a most wonderful universal system of innumerable main and minor solar systems which are not separate from each other, and not merely barely touching each other, but rather overlapping each other, so that certain planets belong, for some periods perhaps, to the one, and the other system, at the same time, or, as we have recently been informed, are links between systems.* In the divine order of the Universe of God, this helps to unify all systems. In every system are primitive and advanced planets, and so are there also more or less gloriously developed bright angels, and more or less deeply fallen and still undeveloped dark spirits. Even the highly advanced worlds are not without devils, the devils (i. e. souls turned evil) are under subjection, and by no means dominant, as they were dominant here on Earth at the end of fourth line, and caused the great war and its further disruption.

The orbit of a planet is by no means unchangeable. Generally speaking, the higher the inhabitants of a planet are spiritually and physically developed, the higher or more centrally is such planet converging, and vice versa, the more wicked they become, the further is it removed from the better planets and their good influences, and in such a separation consists the application of verdicts of great judgments over souls, at the end of cycles or ages. This separation is, therefore, both spiritual and spatial.

* Without going into Einstein's generalized theory of relativity, of which Liferock mentions only the law of deflection of light by the Sun's gravitational pull, I can accept Einstein's fundamental ideas; but I would neither speak of relativity, nor of gravitation, but of centripetal magnetic force drawing all world systems to the central system, and all planets to their respective suns. The whole Universe is to be looked upon as an expanding globe within which are all the major and minor solar systems, each related with the other in proper system and order, systems within systems. The magnetic force, which visibly appears in light rays, but exerts its power also invisibly, of course, is totally centralized in the great Central Universal Sun, and is partly centralized in the major and minor suns of dependent systems. Because of the ever-expanding attitude impelled by the creatively centrifugal out-throwing power, of the Universe, the magnetic forces and rays, deflected by centers (suns, and to some extent, also by planets), must, of necessity, be deflected spirally, and not circularly. Besides, the expansion being globular and not circular, the spiral deflection is "concaved," and it is only by separated rays (which are mere subdivisions of magnetic force, visibly apparent) that lineary deflection is seen. Whether Einstein's mathematical calculations have taken these points into consideration, is not known to me. From what I have read about his theory, it would hardly seem so. Possibly, my theory, based upon my macrocosmic investigations by means of psychic mediumship, somewhat corrects and considerably supplements Einstein's theory.

H. P. HOLLER.

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EVOLUTION AND DEVOLUTION. Life means movement. Nothing is fully at rest except what is dead. The process of disintegration is also still a movement, and this movement, in contradistinction to evolution, or higher development, is called devolution. All souls who devolute are devils, all who evolute are becoming angels. All who evolute may ultimately reach to perfect unity with God, while all they who devolute may ultimately be annihilated. It is a false conception to think that no souls can be utterly annihilated. (Souls are not from eternity, and do not necessarily live to all eternity, except when progressive). The blasphemers are annihilated. There is no forgiveness for or redemption from committing the sin against the spirit-influence of God. As long as the mind is directed against the spirit power of God, no elevation whatsoever is possible, neither in spiritual things, nor in physical things. This sin corrupts both body and soul.

As there is evolution and devolution of individuals, so is there also an evolution and a devolution of smaller or larger groups and of whole planets, yea even of whole systems of planets. During the last years, seven great worlds have been destroyed on account of the wickedness of their inhabitants. On the other hand, the spiritual and moral elevation of the inhabitants does also truly elevate the physical nature of their planets. Nature on our Earth shows a spiral, slowly rising, but true evolution, which needed four terrible cataclysms of purification, at the end of each line named after such renewals. But there is now a possibility of a far more rapid elevation.

LOTZE'S MICROCOSMIC AND OUR MACROCOSMIC ETHICS

Lotze's philosophy was a philosophy with a grand purpose, namely that of showing how the microcosm (man) may attain to his highest moral elevation. In the following maxims found in his "Practical Philosophy" Lotze's ethical ideas are shown. He says:

"all talk of absolutely obligatory forms of conduct, which should have no reference at all to the resulting consequences, is perhaps very nobly meant, but is a formal service that arises from a complete misunderstanding."

"the voice of conscience . . . speaks unambiguously only with reference to the simple and pure relations of one will to another. The most of the demands made upon us for any conduct . . . lead to a conflict of opposite decisions from conscience. In such matters, the final decision can never be hit upon otherwise than as a result of practical axioms, which the conscience does not immediately possess, but which must be learned from the experience of life; and it is these maxims that specify the general conditions which are to be held as obligatory, and under which, on the whole, the greatest possible sum of good may be actualized in human life."

"man ought by no means to wait for circumstances to compel him to do something or other; but he ought with ingenious initiative to choose for himself a department in which he can, by his conduct, actualize "the goods of beauty, happiness or righteousness. All merely contemplative life needs its special justification in every individual case, and can never be preferred, as a rule, to active life. Besides, this latter, of itself, creates relations which form a worthy object of contemplation."

According to him, energy should be exerted, but this should be an "energy which does not despise even the small for the sake of what is great."

Needed is (1) Consistency, (2) Moral habit, (3) Moral cultivation of own peculiar individual character. Moral commands to make all alike are not required.

"the principle of Freedom includes the other principle of Determinism, and the charge of dualism is groundless. . . . For from the beginning we possess will not as an isolated, independently existing power, but only as a movement in a spirit that is alive throughout; and, therefore, as considered to be inseparable from consciousness and from the judgment of the value of different possible forms of conduct."

Not the freedom or undecided will is the object of moral judgment. "This freedom may be called in itself perfectly worthless or irrational, but it is the *conditio sine qua non* in order that merit or fault of will may be possible. . . . The prayer, for instance, that God may strengthen our weak will, does not mean that God is to will for us; for that we rather reserve for ourselves to do. But we pray that efficient energy may be imparted to the will, such as it does not have of itself. . . . Every act of the will must have some degree of effective intensity."

"It is in the *forms* which the universal assumes that the wealth of value first makes its appearance and which can be developed from the universal but which is not developed so long as it remains universal. The love of the sexes, the love of parents, and of brothers and sisters, friendship, fellowship, etc., are special forms of benevolence induced by the natural relations of mankind each of which in its living characteristic coloring is of much more value than general benevolence of itself. And just so are other definite virtues."

"We do not suppose that everything which nature does can be a moral pattern for us, or that everything unnatural is also immoral. The rather are the facts of nature everywhere to be apprehended simply as admonitions to reflect upon this question—namely, by what kind of conduct the greatest possible good would be won from them."

In Christianity, every man is rightly called to the service for others, but "the service of others neither excludes the (pre-Christian) aesthetic culture, nor can it consist altogether in an unconditional self sacrifice, which, if it were exercised by all, would produce no assignable result whatsoever. . . . (we should rather) have all the powers acquired by self-culture placed at command for the accomplishment of a life-aim in accordance with motives of benevolence."

"The principle point in the modern view concerning the ideal of marriage lies in our estimate of the value and honor of personality . . . marriage must be no temporary union, but a fellowship of the whole life, of all human and divine interests . . . only monogamy corresponds to this ideal, because continually does that party which enters several times into a relation of this kind with some one else lose in value . . . this institution of marriage is a free contract . . . The perfect moral equivalent of the two partners in marriage does not annul the necessity that a single will must decide in relation to the externalities of the conduct of life . . . representing the family out of doors, the choice of the dwelling place, the assuming of an office, the decision concerning the spending of property belongs to the husband alone (? Author); while to the wife the management of the inner household affairs falls as a customary thing, and the rank and standing and social honor of her husband pass over upon her as well. . . . Society has no justification for dissolving an existing marriage; it must besides assume that each marriage is entered into with the intention that it shall be indissoluble . . . it cannot lend support to unfortunate attempts at the accomplishment of the ideal; but only that of annulling the unhappiness which is involved in these unfortunate marriages, with the least detriment to the general morality. . . . Society cannot refuse to recognize a second marriage, for it can regard marriage only as an earthly institution."

"The child is a being destined to future moral independence, whose development the parents have to further to this end."

"The original right of freedom—that is, of the free use of one's own powers and of the free choice of the ends to which they shall be directed—is self-evident. (1) To rob one of freedom without a motive can never be permissible; but (2) The motives must refer personally to the one to be restricted, and, therefore, never lie in his descent and such like matters, but only in his own deeds or in his relations to society or in regard for the common weal, to which his complete freedom from restriction would be detrimental; (3) Every permissible deprivation of freedom must be only temporary; (4) The deprivation of freedom must also be only partial, and must not bind with chains the entire spiritual and bodily life. Actual slavery contradicts all the foregoing requirements."

"The possession, which consists in the continuous having in hand, or using an object, passes over into the right of property."

"One must always speak the truth in case one has the right and duty of uttering anything whatever."

"Society consists of a multiplicity of living individuals who are united for the common fulfillment of all their aims in life. . . . It is just because society is above all bound to leave in existence the freedom of individual persons, and merely make it compatible with that of all other persons, that its first duty appears to us to be, not a positive regulation which shall lead to a definite terminus, but the removal of all the hindrances from each other which are experienced by the different kinds of efforts of the individual persons in their life together." Lotze shows at some length that society has no rights as a whole, i. e., has no so-called "universal" rights outside and above the rights and decisions of all its members and each individual thereof. This shows that genuine democracy, in which all members of society or of the state aim for the highest and best in life, is the great ideal sought by him.

While Lotze distinguishes three kinds of punishment of crimes, touching (1) property, (2) liberty and (3) corporal life, he doubts that society has a right to kill. He says: "The entire right of society to punish cannot be justified from any ethical principle or any alleged divine commission whatever, but it is always a species of usurpation." "The abolition of the death-penalty," he says, "is always a worthy object of desire, but it depends on the greater or less need of the times."

He advocates "to mitigate the unavoidable dissimilarity of men. This cannot take place in such a manner that the same social value should be adjudged to all. Unavoidably will greater honor be attached to the finer, and less to the coarse, form of labor. A difference of positions in this social estimate of honors is, accordingly, wholly unavoidable."

He wants capital to be owned by society as a whole, and to manage it for the benefit of all and every member of it. He abhors a senseless division of all property as well as the old competition of pigmy economics. Hereditary capital in the hands of individuals he wants to have abolished. He desires state-wide industries working with great uniformity, precision and cheapness. Not by revolutions, but by peaceful and determined united efforts of all members of society can such change be brought about with real success, he thinks. When such a reorganized society is established, "the way will stand open to the individual to choose for his calling one of the many different tasks of society; and in all the rest of his life which he does not devote to such labor, nothing further would be prescribed to his individual preference." With such a new society "neither hatred towards religion, nor barbarity of customs, neither insensibility toward all beauty, nor envy toward every advantage belonging to someone else" should be found.

Almost all of these ethical ideas of Lotze can be accepted by Theomonists. But, since his ideas are based upon a consideration of

the microcosm only, Theomonists, considering the Macrocosm also, must make necessary qualifications and additions. In the first place, neither monarchy nor populistic democracy will satisfy the Macrocosm, and, because it cannot satisfy the Macrocosm, their appliance for the microcosms, i. e., for men on Earth isolated from the other inhabitants of the Universe, must necessarily fail of lasting realization of what is true, good, and pleasing.

All advanced worlds accept true Theocracy, and that must be established on our Earth, too, if we wish to progress at all. But this rule of God is justified in the earnest desire of every enlightened and truly moral microcosm or individual man.

Furthermore, the government of society, in the name and according to the will of God, must necessarily be carried on by the most experienced, wisest and most trustworthy people, and the second principle of the theomonistic state, or of theomonistic society is, therefore, that of Patriarchy.

Justice and Love being the only means to accomplish uniform and progressive advancement of truth, goodness, and happiness, the highest aims of all life, it is evident, that nothing but Communism will answer the arrangement of society. In this theomonistic communism, in accord with macrocosmic and microcosmic life-principles, that which is needed and used by all members of society ought to belong to and be managed by the society as a whole for the benefit of every member thereof, and for the stability and prosperity of society or the state as a whole. That, however, which is needed and used only by a group of society, or the state, ought to be owned also by that group exclusively; while that which is needed and used by individuals ought to be the exclusive personal property of the individuals.

Thus, the resources, production, the means of transportation, the means of distribution of all that is needed, and used by all members of the state ought to belong to the state. The things needed and used by the family as a group, such as houses, gardens, conveyances, etc., ought to belong to the family as such; but clothes, books and other personal requirements ought to be owned by the individuals.

Every member ought to be a servant as well as a shareholder of the state and the family. Society or the state at large is bound to give equal opportunities and the full equitable share to each member or citizen. Those who are disabled by sickness or age have a just claim upon proper care and support. Inheritance should be abolished. Wealth ought to be controlled by the state for the benefit of all. Factionalism must be suppressed for the safety and happiness of the whole society. But the utmost individual freedom of opinion, discriminately valued according to theomonistic principles, of course, together with the utmost care for general education must be assured and preserved.

There are many other points which are mentioned in my book on "The Theomonistic State," which I cannot mention here, for lack of space, but what I have stated here indicates sufficiently how the

excellent philosophy of Hermann Lotze has led directly toward Theomonism, and how his microcosmic ideas are to be fulfilled only by supplementing them by those of our macrocosmic philosophy; also, how Lotze's Real-Idealism is completed by our theomonistic Ideo-Realism, which, like his philosophy, is truly monistic. His monism is macrocosmically completed by being made *theo*-monistic in our own true Christian philosophy.

Ideal and real, monistic in God,
New Christian philosophy proves
All things in true light—be they even or odd—
By power of spirit that moves,
Through psychic perception: Clairvoyantly seen,
Clairaud'ently heard, or when write
The spirits advanced of great things, what they mean,
We know what is wrong, and what's right:
Theocracy governs the whole Universe,
And wise patriarchy, by love,
Makes communism safe, which true justice confers
On Earth as in Heaven above.

—Author.

"So many worlds, so much to do,
So little done, such things to be."
—Tennyson, "In Memoriam 73."

"The world is all before me."
—Byron, "Ep. to Augusta."