

to which they owe their origin. Limitation is an essential characteristic of matter in all its forms. You cannot conceive, if you try, of unlimited matter. Now, that which is limited, in the very nature of things, can neither be Infinite nor Absolute. Yet there must be an Absolute, since without the Unconditioned, nothing that is conditioned could exist; and there must be an Infinite, for it is one of the necessities of thought. You cannot even think it out of existence. The Atheist, then, is bound to tell us where and what is the Infinite and Absolute existence. He must either show some form of matter that is unconditioned and unlimited, which is, in fact, a contradiction in terms; or prove that there is no Absolute existence, which is, in truth, to deny all existence; or he must admit that the Infinite is something transcending all material things, which is to relinquish his Atheism.

2. *All the phenomena of the material universe, consist of a series of changes, which are also Relative, Limited Subordinate and Secondary.*

This being so, to what conclusion are we irresistibly driven by what Herbert Spencer calls "the momentum of thought," which leads us from the things as they appear to the why and how of their existence? The inference is as clear as that two and two make four, that there must be a Prime Mover from whom all these secondary movements spring. A consideration of this fact it was that let Aristotle to ascend from all observable movements and principles of motion up to what he calls the "principle of principles," the first "immoveable mover," which "causes all things else to move." All movements that we see are conditioned by other movements. No single material thing with which we are acquainted can move itself, or stop itself when set in motion. There is no property of matter better known or more thoroughly established than that of *Inertia*,* or it is now called, *Mobility*. How, then, is motion caused? I do not mean secondary motion, but primary motion. Whence do all these subordinate movements have their origin? There is no primary movement in any material

*Vide Appendix B.