

CHAPTER IX.

THE NATURAL LAW OF SELECTION.

Darwin's law of natural selection is a theory and not a law. This correction is offered by a science which has extended its investigation beyond the point arrived at by Mr. Darwin.

An exposition of the true factors and causes of evolution rests, primarily, upon the proved fact of life after physical death. Secondarily, it rests upon the fact of a correlated development of individual life upon two planes of existence. The exposition of these true factors and causes is, at the same time, an exposition of the Natural Law of Selection.

Darwinism is a masterpiece of cold intelligence focused upon the physical plane. Spiritual intuition plays no part in his work. The profound effect of his discoveries was inevitable. Average intelligence looks to exceptional intelligence for leadership. It was inevitable that the lesser scientist and the less acute reasoner should defer to his masterly logic as well as to his indisputable facts. There was none among his own schoolmen to dispute him. The people were simply confounded. Many men, both learned and unlearned, rejected his conclusions upon their own intuitions as to a spiritual side of life. None, however, had the facts at command nor the rational evidence to support those spiritual intuitions and convictions.

All false systems of philosophy rest upon misinterpretations of Nature.

Nature, both in fact and in principle, is changeless.

For example: Our solar system has been changeless since man has inhabited this planet. The theories, however, which have been projected in relation to that system have been numer-

ous and contradictory. Even the opinions relating to the origin of our planet would make a considerable volume.

Mr. Darwin discovered nothing but bald physical facts. He based his theories upon these partial data alone. He did not, apparently, entertain a single intuition of super-physical matter or super-physical forces. It was, therefore, natural that Darwin should see in man merely an improved ape.

The singular fact remains that neither Darwin nor the school of modern physical science has actually bridged the gulf between man and animal. They have come down to it on both sides, but the link is still missing. Nature does not furnish hybrid types. There are animals resembling humans. There are humans resembling animals. Nobody, however, has discovered a normal type that it can not easily assign to the animal or the human kingdom. The fact remains that monkeys and men, though unquestionably related, are yet distinct products of Nature. If the evolution from the ape to man were a mere matter of degree, the chasm which now exists between them would be filled with hybrid types, with crossings and recrossings of that which could be classified as neither ape nor man.

That element which differentiates man from animal is as clearly distinguishable as that which differentiates plant from animal.

The physical facts of evolution, as reported by Darwin, have been known for ages to certain special students. These few, however, arrived at their knowledge through the study of spiritual, rather than physical, processes. Hence the extreme difficulty of presenting that knowledge to the world. Indeed, such presentation were impossible now except for the preparatory work accomplished through the development of the physical sciences.

For ages the higher science has recognized all struggles of intelligent life upon the physical plane. Neither the struggle for nutrition nor the struggle for reproduction has been overlooked. In reality, science demonstrates that all of the achieve-

ments of intelligent life, physical, mental and moral, are the results of effort or struggle. By reason of its extended research upon two planes of existence and over long periods of time, science is able to say:

- (1) Nature is not hostile in principle nor competitive in operation.
- (2) Neither the struggle for nutrition nor the struggle for reproduction is the cause of the evolution of man.
- (3) Evolution is not a battle of the physically strong against the physically weak.
- (4) Survival depends upon other laws and conditions than physical.
- (5) Sex is more than a physical function.
- (6) Individual destiny is something more than a contribution to species.

Familiarity with evolutionary processes during long periods of time enables the higher science to say:

- (1) The intelligent spiritual principle of polarity in operation constitutes the true and Natural Law of Selection.
- (2) Evolution is progress by intelligent affinities and not by blind physical compulsions.
- (3) Evolution is a race as between the intelligently strong and the intelligently weak.
- (4) The Natural Law of Selection conserves the survival of the intelligently fittest.

Science holds further, that the government of inorganic matter and of organic life is conducted under two aspects, viz.:

- (1) Under a universal principle of intelligence which conserves the refinement of matter, the increase of vibratory action and the improvement of physical organisms.
 - (2) Under an individual principle of intelligence which conserves the increase and persistence of individual intelligence and governs the individual and ethical relations of intelligent beings.
- The universal principle governing the general operations of

all material substances may, therefore, be said to demonstrate the mathematics of evolution.

For example: The involuntary unions and combinations of particles of frozen moisture into the perfect snow crystal illustrate the mathematical intelligence of Nature.

On the contrary, the individual principle governing the particular operations and the ethical relations of organic life, may be said to demonstrate the Harmonics of Nature.

For example: The love relations of man and woman illustrate the voluntary and individual operations of intelligence.

By general operations of Nature is meant the involuntary response of mineral, vegetable and animal substance, to the intelligent demands of the universal principle of polarity.

By particular operations of organized life are meant the voluntary relations of individual intelligences; relations impelled by an innate independent and self-operated Will and Desire.

For example: A male animal (and sometimes a man) will attack a rival and force him to relinquish his suit for the favor of some particular female animal (or woman, as the case may be). Here is the direct operation of an individualized and intelligent will which directly serves the individual interests of that particular male animal (or man). Or, again, the same principle is illustrated when a female animal, or woman, bestows her favor upon the victor. Here is the direct operation of an individual and intelligent desire which directly serves the individual interests of that particular female animal or woman.

While it is the general intelligence of Nature that impels male and female to unite, it is the individual intelligence of organic life which establishes the law of Individual Preference and equips the particular entity to seek and attain relations which conserve the individual Will and Desire.

The attempt to define intelligence, other than the governing principle in Nature, would amount to an absurdity. The finite mind can neither grasp nor define ultimates. Neither on this side of life nor on the other has the finite thus far comprehended the

Infinite, either as to matter, motion, life, intelligence or love. Science is forced to rest upon the principle itself. It can do no more than occupy itself with demonstration and classification of phenomena which go to prove the principle. The finite mind thus far is forced to content itself with the fact that all operations of Nature are intelligent, whether guided by a general principle of intelligence or by an individual intelligent Will and Desire.

This being true, science holds that no adequate theory of evolution can ignore intelligence, either in its general or its individual aspect.

This position directly contravenes physical science. Not Darwin alone, but almost the entire line of authorities in that school, ignores these most patent of all facts in Nature, viz., the manifestation of a general intelligence in every operation of inorganic nature, and the phenomenon of an individualized intelligence rising out of those general processes of inorganic nature.

This complete overlooking of so self-evident a principle is the one error of modern science which, to the trained student of Nature, appears as "inexplicable." To account for the universe as the outcome of blind mechanical energies, and to account for human intelligence as a result of blind physical forces, do not necessarily indicate lack of intelligence. They do, however, indicate intelligence restricted and confined to very narrow limits. Pessimistic philosophy is the inevitable result of science which, ignoring the fundamental phenomena of intelligence, confines itself to the study of bald physical fact.

In this particular the higher science marks a new era in scientific declaration. It puts aside those unsatisfactory theories of mechanical principles and blind forces, and gives to intelligence a more rational explanation of itself.

It declares, instead, upon carefully demonstrated facts of Nature, that evolution is progress by and through intelligent principles, universal and individual.

This being true, science accepts intelligence as the primary

cause of all that is, and not as a recent and incidental result of a digestive apparatus.

Finite science does not hold itself competent to account for intelligence. It does claim, however, that science is able to point out the general evidences of intelligence. It is also able to trace the processes of individualizing intelligence by means of improved physical organisms. The evolution of intelligence is a more marvelous process than the evolution of the physical body. In the eyes of the true scientist (one who knows the persistence of intelligence after physical death) the physical body can never appear to be more than the instrument which persistent intelligence slowly fashions and perfects for its uses on the physical plane.

Some one has said: "Intelligence sleeps in the stone, dreams in the animal, wakens in man." The case of Nature had been more fully stated had it been said: "Intelligence sleeps in the stone, dreams in the plant, wakens in the animal and acts in man."

Intelligence, however, whether manifested in the involuntary activities of material substance, or in the independent activities of intelligent entities, remains as the ultimate mystery in Nature. This is the principle which rationalism names "law." This is the principle which intuition calls "God."

This, indeed, is the "Great Unknown," both to finite science and to finite faith.

Physical science, it will be remembered, bases the evolution of man, physically and mentally, upon the struggle for nutrition in the midst of a hostile environment.

It will be recalled that a new moral philosophy, based upon this theory, claims that man, as a moral being, is the result of the struggle of the female for reproduction in the midst of a hostile environment.

Upon such assumptions physical science declares its natural law of selection.

The student of Nature, however, who analyzes life and encounters intelligence in two worlds, is in a position to reject the

theory of evolution by non-intelligence. He discovers and demonstrates those facts and principles which disprove such assumptions.

Nature, it is found, embraces other principles than mechanical ones, other forces than blind physical forces, other methods than compulsions, and other purposes than the preservation of species or the creation of a family. Evolution is something more than a battle of the strong against the weak. There is another struggle than the struggle for nutrition or the struggle for reproduction. Sex plays a higher rôle than the mere perpetuation of species. Living is more than feeding and breeding, and the intelligent individual has a nobler destiny than "rearing the largest number of healthy progeny."

On the contrary, it is demonstrated that those other and highest principles in Nature are intelligent principles, those other forces are spiritual and psychical forces, those other methods are co-operative, those other and higher purposes are intelligent and beneficent in character. Demonstration of these highest principles, forces, methods and purposes, enables the higher science to lay down the Natural Law of Selection and to point to the survival of the intelligently fittest as the final outcome of evolution.

The fundamental principle in Nature is an intelligent principle of fulfillment, viz., a principle of equalization of forces through vibratory correspondences. The phenomenon of polarity, or the co-operation of the positive and receptive powers in Nature, constitutes the expression of this universal principle.

For illustration: That principle which impels one physical particle to seek vibratory correspondence in another particle of opposite polarity, must be recognized in science as an intelligent principle. The act of the atoms is an intelligent act. In this case, however, the intelligence is not an individual intelligence residing in the atom. It is, instead, that general intelligence which physical science is content to name "Natural Law."

The phenomenon of love between two rational beings, man

and woman, constitutes an expression of the individual principle of intelligence as well as the involuntary effects of the universal principle.

For illustration: That principle which impels one rational being to voluntarily seek correspondence in another such being of opposite polarity, must be recognized as an act of independent, individual intelligence. In this case the impelling principle resides in the individual, not merely in the universal principle which governs unconscious physical substance.

The dawn of organic sex marks that stage of evolution where general intelligence enters upon the process of individualizing intelligence. Animal life, from its lowest to its highest expression, stands as indisputable proof of the struggle of general intelligence for an individual expression.

Human life illustrates the highest achievement of that purpose. The universal intelligent principle of polarity first raises the individual product to the point of an individual, self-operating intelligence. After this, individual intelligence raises itself by individual efforts which directly assist Nature in the general purpose it has in view for the individual.

Thus, universal intelligence and individual intelligence are working out the universal purpose of Nature and the particular purpose of the individual. Any other interpretation of Nature, of life and of man, libels Nature and stultifies intelligence.

Physical science demonstrates that this planet of ours was once a shapeless mass of fiery gases revolving in space.

It is the triumph of the spectroscope, under the light of scientific intelligence, to have demonstrated to an absolute certainty that there are in existence at this moment other immense sources of gaseous substance from which planets are evolved.

When the human mind looks out upon this world alone, recalling the history which science unfolds, it becomes an absolute impossibility to define this stupendous generation of physical, spiritual and psychical phenomena as an efflorescence of blind and non-intelligent forces.

The evolution of man rests upon that principle in Nature which impels intelligent entities to select their vibratory affinities. The individual, be it understood, makes such selections, not that he may further Nature's general purposes, but because he is so impelled through the expectation of and desire for an individual and ethical self-content. In this intelligent principle of co-operation and fulfillment the higher science finds its Natural Law of Selection.

This being true, organic sex represents this principle in operation. It follows, therefore, that the individual co-operations of male and female and of man and woman constitute the true principle of natural selection in the kingdom of individual intelligences.

From what has already been said concerning this intelligent principle of polarity by way of the refinement of matter, the increase of vibratory action and the ascent of life, the reader is prepared to hear that evolution means progress by intelligent affinities, instead of progress by blind physical compulsions. The question may be asked, What are the evidences which show that the evolution of man is conducted by a law of selection through affinities rather than of selection by compulsion? It may also be asked, What are the evidences that sex selection is voluntary selection by intelligent affinities, rather than compulsory selections in answer to a biological need?

The discussion of the law of polarity has already covered the intelligent operations of the lower kingdoms of mineral and plant. It has already been explained how evolution is maintained in the lower kingdoms by the impulse of the individual entity seeking vibratory correspondence in another entity of opposite polarity. It has already been explained how these operations, conducted by the general principle of affinity, yet intelligently conserve the evolution of an organized and self-operating individual intelligence.

What we now have to deal with is the particular principle which directly governs the evolution of man from the early

reaches of organic life. Science is now called to explain, not merely the involuntary affinities of matter governed by the universal principle of intelligence, but the voluntary affinities of organic life governed by the principle of individual intelligence.

With the generation of physical life and the dawn of organic and individual intelligence, there arises a distinctly new class and order of phenomena. When Nature, under its general principle, succeeds in evolving a sufficiently delicate physical organism, the phenomenon of sensation is evoked. This is the first distinct evidence of an individual intelligence. The capacity for sensation is evidence of a certain character of intelligence which does not reside in a stone or a plant. This is, as it were, a point of intelligence, individual to that particular living entity, which experiences sensation.

The cruder the physical organism the poorer the instrument for the uses of intelligence. In consequence, the duller are the sensations and the fainter the perceptions. Evolution appears under one general aspect of intelligence until the generation of individual intelligence takes place. Until individual sensation, perception and volition obtain, there is no apparent distinction as between the operations of the general principle of polarity and the response of the individual to that principle. That is to say, all the operations of individuals below the point of a self-operating intelligence appear as purely automatic. They appear as activities controlled by intelligence. When, however, Nature succeeds in evolving an organic intelligence, of even the meanest capacities, evolution proceeds by a distinctly double process, viz.:

(1) Under the general guidance of the universal and intelligent principle of affinity.

(2) By the direct impulse of the individual and intelligent Will and Desire of an organic entity.

Until this stage is reached the phenomena of Nature appear simply as mathematical and involuntary results worked out under intelligent direction. After this the higher phenomena of life