

consist in ethical effects, to which individual intelligences voluntarily give rise. From this stage science must deal with processes and effects which are individual and ethical, as well as those which are universal and mathematical.

From this period, we may very properly say, begins the evolution of man, an individualized intelligence, inhabiting and operating two material bodies.

The Natural Law of Selection rests upon that principle which impels this individual intelligence to exercise its individual will and desire to secure its own ethical content. The individual intelligence, like the individual atom, seeks self-adjustment, primarily, through affinities with another individual. The individual intelligence, therefore, is impelled to such union by an individual will and desire, as well as by the involuntary impulses due to the general law of correspondence in material substances. While the general law is taking care of the chemical affinities, the individual intelligence is seeking those ethical conditions which satisfy the individual needs and requirements of intelligence.

Nature demonstrates that the higher activities and relations of intelligent life are governed by an independent Will and Desire, rather than by the general mathematical principle. The powers of sensation and volition raise the entity from automatic to independent action. Everything in Nature that has attained to this point, moves and acts thereafter upon an innate principle of selection which conserves that particular entity alone.

This, therefore, becomes the true and Natural Law of Selection, in that it is the one and only principle which *impels* but does not *compel* intelligence to action.

The most unfortunate effects of Darwinian doctrine are due to his repeated declaration of a compulsory struggle for nutrition, and therefore, a compulsory law of selection. He says, it will be remembered, that "the struggle for nutrition compels natural selection," etc. That very statement, the basis of his doctrine, embraces a contradiction, that is, if we interpret the words "compel" and "natural" in their usual and accepted sense. To be con-

sistent with his fundamental theory, that everything improves and progresses under physical compulsion, Darwin includes sex selection in the category of "compulsions."

Darwin's error is due to his inability to discriminate between general necessities, imposed by general environment, and the particular powers of intelligent entities operating within that environment. He fails to observe that whenever and wherever the really voluntary, and therefore Natural Selection of intelligence is interfered with, degeneracy occurs. He fails to perceive that the voluntary will and desire of an individual intelligence govern acts or selections which are voluntary. He fails to perceive that anything and everything done in accordance with an innate will and desire is an act *impelled* and not *compelled*. Each act is, therefore, a voluntary act and not a compulsion.

Darwin rightly conceives that improvements and higher types may be obtained by cross-breeding. To his mind, however, that improvement rests wholly upon the selected physical conditions. In reality, such improvement is due, primarily, to the judicious crossing or assimilation of intelligences. This principle, difficult to prove in animal life, is clearly demonstrable in human society. Any arbitrary system of sex selection which ignores the natural spiritual law of selection means degeneracy.

For example: It is the commonest fact of history that the arbitrary marriages made in the interests of royalty invite deterioration and degeneracy to that particular line. Scientifically and philosophically, such marriages are the lowest types known to human society, viz., marriage in the interest of fictitious position which ignores physical, spiritual and psychical fitness. Marriage brought about by purely physical passion is even less ignoble, since here, at least, is a temporary physical affinity.

If Darwin's idea of marriage, based upon physical fitness alone, could be enforced, the moral degeneracy of the race would result. We would have, instead, fine animals in human bodies. Physical passion would increase, but love would wane. The marriage system, or the individual marriage, which ignores either

the general principle of affinity in Nature or the individual will and desire of the intelligence, means moral degeneration to a nation or to an individual.

China and Japan are among the pitiful examples of an arbitrary interference with the intelligent and Natural Law of Selection.

It is admitted that the marriage of the diseased and delicate does entail weakness and suffering upon offspring. That misfortune, however, could not be compared with the moral degeneracy that would flow from the attempt to enforce marriage among the physically strong by arbitrary selection of individual pairs. It is man alone, in his individual pride of intelligence, that has ever conceived or executed a really compulsory law of selection. It is man alone who introduces hostilities into evolutionary processes.

From all that has been said, it must now be understood that the co-operations of sex constitute the Natural Law of Selection, under which individual intelligence seeks self-satisfaction. The voluntary will and voluntary desire of a masculine and a feminine entity for each other, constitute the primary factors and causes of the evolution of man.

Physical science lays down a struggle for nutrition and a principle of hostility as the basis of evolution. The higher science discovers in Nature another and a higher struggle, as well as another and a higher principle. Natural Science discovers and demonstrates a struggle of organic intelligence for an individual persistence and an individual and ethical satisfaction. This supreme struggle of intelligence for individual expression, satisfaction and persistence, is conducted, primarily, through sex co-operations, or through those natural selections induced by vibratory correspondences with that which is of an opposite polarity. Universally the normal individual seeks self-adjustment, primarily, in another individual of opposite polarity. Universally, therefore, the development of the individual rests, primarily, upon the relations it effects with its polar affinities. All of this means

that individual development is, primarily, a question of sex and sex selection.

The deductions of physical science as to sex rest entirely upon the study of physical nature, from protoplasm to man. The deductions of the higher science rest upon the study of physical matter, spiritual matter and intelligence, in their combined operations, from protoplasm to man, physically embodied and physically disembodied.

These are deductions which universally consider the correlation of forces upon both planes. They rest upon investigation and analysis of physical functions, spiritual principles and psychical activities. By means and methods, not as yet generally recognized as scientific, it is found that everything, from protoplasm to man, has its spiritual duplicate or pattern. It is discovered further, that the principle of intelligence resides, primarily, in the spiritual part. It does not matter whether that intelligence appears as general or individual intelligence.

As already explained, the Life Elements are dual in character, being positively and receptively conditioned in their relation to each other. That is to say, the dual energies of any one of the Life Elements are positive and receptive to each other, or mutually dependent in their operations.

When the Spiritual Life Element is inducted into matter it does something more than generate life. It causes living protoplasm to separate into two departments which diverge more and more from the initial state. The one department is charged with positive, generative, male energy. The other is charged with reproductive, or receptive, feminine energy. Organic sex thus represents the inherent energies of the Spiritual Life Element, and is, therefore, a spiritual principle instead of a physical function.

The general principle of intelligence in Nature causes protoplasm to co-operate until by such co-operation is evolved a physical organism that admits of an individual expression. Sex is, therefore, an intelligent spiritual relation manifesting through

physical co-operations, instead of a moral phenomenon evolved by the automatic operations of the digestive and generative organs. The gradual individualizing of intelligence through lower forms would admit of volumes in illustration. The facts, however, germane to this subject, relate, first, to Nature's struggle to improve the physical instrument of intelligence, and second, to the struggle of individual intelligence to satisfy itself through that organism.

This intelligent struggle of Nature and this struggle of individual intelligence are as well defined, from oyster intelligence to ape intelligence, as are the improvements in the form, functions and capacities of the physical body.

Thus, evolution by intelligence and the self-evolution of intelligence rest, primarily, upon the sex principle. Physical sex union thus represents the struggle of intelligent entities for spiritual as well as for physical union. This being true, human marriage represents spiritual relations with spiritual consequences, as well as physical relations with physical consequences. Physical paternity and maternity, therefore, represent an effort for individual adjustment, rather than an effort for reproduction. Thus, the Natural Law of Selection is disclosed as a series of intelligent co-operations, rather than a series of blind compulsions. It is seen as a system of fulfillments, instead of a system of sacrifices. It is survival of the intelligently fittest, rather than of the physically fittest. It is, in brief, the evolution of intelligence by way of vibratory correspondences and ethical satisfactions, rather than by physical compulsions and physical sacrifices.

The advanced student, familiar with the spirit of matter, knows that both the vital and the intelligent powers reside, primarily, in the spirit. He knows that the forces which integrate physical material are, primarily, spiritual forces; that physical functions express spiritual energies, and that physical relations are spiritual relations, conserving the development of intelligent life.

Even the demands for physical nutrition are, primarily, spir-

itual demands. Indeed, all appetites and passions called physical are, primarily, spiritual requirements of intelligence seeking self-satisfaction through physical conditions.

This reading of Nature throws new light upon the demand for nutrition and the capacity for reproduction which inhere in protoplasm. It throws a new light upon sex which appears with the dawn of life itself. Under this reading of Nature the physical functions and the physical activities of intelligent life are relegated to their proper place in the evolutionary scheme. In the light of this struggle of intelligence, the struggle for nutrition and the struggle for reproduction fall into line, the one as a duty incidental to the body, the other as a duty incidental to the race. Both of these minor functions and activities are thus seen as mere conservers of intelligent life during its operations upon the physical plane.

With this understanding of the Natural Law of Selection, progress appears as a system of Harmonics. Nature is revealed as an overshadowing power, intelligent in operation and beneficent in intent. With this interpretation of sex, the union of two animals or of two humans represents, not merely a biological need, but an innate necessity of organic intelligence for an ethical self-content. The physical organs of sex thus become the mere instruments for the accomplishment of certain functions incidental to physical life and earthly development. The male organs of generation represent the positive energies of the vital elements, while the female organs of reproduction represent the receptive energies of the vital elements.

Physical science lays down its doctrine of sex honestly. Nevertheless, that doctrine is demoralizing in effect. Society can no more escape the penalty of a false philosophy than the individual can escape the penalties of his own ignorance. Ignorance is the root of all social evil, just as partial knowledge is the basis of intellectual controversy. Disputation lessens in an exact ratio with the definite knowledge brought to bear. Every new proved fact in Nature settles some sharp debate. Perhaps the oldest and

fiercest controversy ever waged by human intelligence covers the question of predestination and free will. To-day science declares that each combatant represents a true principle in Nature. The predestinarian stands for the principle of universal intelligence, while his adversary represents the principle of an individual free will and desire. Science demonstrates that the evolution of man is a result brought about by the selections of free-willed entities moving under immutable principles.

By free will is not meant free execution, nor even the immediate power of execution. What is meant is the fact of an internal, free choice or motive, or a natural, independent impulse to do or not to do a certain thing. A man desires, wills and universally attempts to execute his individual desires and designs. This innate power of individual will constitutes the motor power in the self-evolution of intelligent beings. At every stage of being, individual will and desire and individual efforts and executions move upon and modify environment.

The desire to do and the will to execute are as characteristic of the worm, the fly, or the dog, as they are of man. It is the universal possession and operation of these intelligent capacities which refute the theory of evolution by physical feeding and breeding alone. Nature, on the contrary, shows that evolution is the gradual rise of a free-willed entity to a self-conscious and rational compliance with the demands of universal intelligence. The degree of development attained by an individual, a family or a race, depends upon the degree of intelligent compliance exercised as to these universal principles in Nature.

Physical science, as far as evolution is concerned, is committed to the theory of predestination. That is to say, it presents Nature as a series of fixed mechanical principles and hostile conditions which remorselessly move, first upon protoplasm, and lastly upon man. Engrossed with the physical evolution of species through the digestive organs, physical science continually ignores individual intelligence and the individual impulses and objects of individual life. It fails to perceive that while Na-

ture is working out a general result of individualizing intelligence, the individual is striving for a particular result individual to itself. Engrossed with the study of physical processes of nutrition and reproduction, it ignores the intelligent operations and the ethical consequences which attach to the life of the individual consumer and reproducer.

The predestined extinction of individual intelligence is the fiat of a science which has not, as yet, discovered the spiritual side of Nature, nor perceived the evolution of intelligence.

Physical science fails to discriminate between the general operation of a universal principle of intelligence and the particular selections of an individual intelligence. It perceives a general principle which apparently compels material substance to its activities. It fails, however, to perceive that it is an individual will and desire of intelligent beings which shape and control the higher ethical activities of organic life.

For illustration: Physical science perceives that the primitive man is compelled to find nutrition if he would preserve his life. It does not, however, explain why the savage prefers one kind of food to another, nor how and why he deliberately sets out to secure it. By reason of a scarcity he may be temporarily compelled to eat less palatable food than he desires. This unpalatable food, however, sustains life and thus fulfills the demands of nutrition. But what course does this primitive man pursue? Does he continue to eat that which he does not individually desire? Does he submit to environment or does he seek to overcome it?

The history of human development answers this question.

That history is not simply a record of external conditions beating and buffeting a non-intelligent stomach into a civilized man. Instead, it is the history of crude intelligences pushing out, striving for, and achieving individual satisfactions through an individual force of will and desire.

Physical materialism entirely ignores that supreme capacity of individualized intelligence, viz., the power to contravene, defy and pervert those very principles intended by Nature to govern

the physical, intellectual and moral development of the individual himself.

The higher science fully considers the universal principles in Nature. It considers the conditions and relations which arise by force of these principles and of external circumstance. It recognizes selections that are compulsory. It takes into account the facts of competition. It recognizes the sacrifices in human life. It does more than this, it recognizes also the universal principle of fulfillment through the general effects which flow from vibratory correspondences. It recognizes also the far-reaching effects of individual, intelligent forces which go to modify and shape and change environment.

Science that has gone far enough to discriminate as to the forces in evolution, declares that the principle of harmony outruns conditions of hostility. It declares that individual intelligence co-operates with general intelligence and that natural selections far outweigh, in force and effect, all unnatural selections or selections by compulsion. It finds, in brief, that enforced selections, made in the interests of nutrition and reproduction, are of little value in the higher evolution of man, as compared with the voluntary selections by affinity.

On the contrary, Nature discloses a struggle of intelligent life which far overshadows these lesser struggles of physical life. It discovers a purpose in Nature and life far more inspiring to the individual soul of man than the preservation of species or the creation of a family. In this supreme struggle of Nature science reads the past, analyzes the present and forecasts the future of man in the body by way of physical refinement, intellectual power and moral achievement.

It follows, therefore, that Natural Science presents to the world a new proposition. Darwin has said: "The (physical) struggle for nutrition compels natural selection with reproduction as a consequence, entailing divergence of character and extermination of less improved species."

Nature, on the contrary, declares that *the intelligent Spiritual*

*Struggle for an Individual Self-Completion induces Natural Selection, with Reproduction as a consequence, entailing Divergence of Character and appearance of more improved Individuals and Species.*

Familiarity with Nature over long periods of time enables the higher science to declare:

- (1) Evolution is an intelligent scheme.
- (2) Evolution is conducted under two principles of intelligence, the universal and the individual.
- (3) The spiritual principle of polarity represents universal intelligence.
- (4) The individual Will and Desire of organic beings represent the principle of individual intelligence.
- (5) The universal principle of intelligence evolves by its operations, individualized, or self-operating intelligences.
- (6) The self-operating intelligence conducts its own evolution along the lines laid out by Nature, viz., through vibratory correspondences between the positive and the receptive individuals.
- (7) The intelligent spiritual principle of polarity foreshadows the true and Natural Law of Selection, viz., Selection by Affinity.
- (8) The individual struggle of organized intelligences for self-adjustment, constitutes the Natural Law of Selection in the evolution of man, viz., Selection by Intelligent Affinities.
- (9) Evolution is a race between the intelligently strong and the intelligently weak.
- (10) Evolution means Survival of the Intelligently Fittest.
- (11) The supreme struggle in Nature is the Struggle for Completion.
- (12) The object of universal intelligence is the Completion of an Individual.
- (13) The purpose of the individual intelligence is Self-Completion.