

That equilibrium, or correspondence, or chemical affinity, cannot be defined as ethical, since it includes neither individual sensation, perception nor enjoyment. Such unions and such effects are but the faint foreshadowings of those which obtain in the highest kingdom under the same principle. The values and effects of chemical life and chemical activities are but the suggestion of those infinitely richer values and effects of human life and human intelligence. While the principle of affinity operates universally the same, the effects of that principle, in value and variety, increase almost infinitely with the induction of each higher life element.

For example, perfect affinity, or completion, in chemical substances merely amounts to a permanent cohesion of individual particles. That perfect cohesion simply constitutes physical solidity and durability. It may also induce color or transparency and brilliancy, as in the diamond, simply physical effects, as far as observation goes. Neither here nor in vegetable affinities do we find effects which may be termed ethical. The dawn of ethical life appears with the operations of organic intelligences. With the induction of the Spiritual Life Element, the generation of sentient life, and the appearance of conscious intelligence, the ethics of life begin. When Nature has guided the individual to the point of a conscious participation in the scheme of Nature, ethical phenomena are evoked. The animal is endowed, not merely with an individual intelligence and impulse to seek its affinities, but it has also the intelligence and the will to repulse that which is not harmonic with itself. As a result, the Struggle for Completion, even in the animal kingdom, is conducted by Nature along the mathematical lines of vibratory correspondences, and by the individual along the ethical lines of an individual satisfaction.

Animal affinities and unions range, in their individual values and effects, from a temporary union and temporary satisfaction, to permanent union and permanent content.

For example, is cited the conjugal habits of the jackal, which

mates and separates with little intelligence and with but a fleeting suggestion of an ethical content. On the other hand, the enduring conjugal relations of two lions represents a complete and enduring ethical satisfaction on the part of the lions. Such union represents the Completion of the Individual—in the animal kingdom.

It is not, however, until the soul element has been added to the powers of individual intelligence, that the ethical values of life overshadow all other considerations. The physical body is now completed. The individual is no longer governed by the Spiritual Life Element. The intelligence is now inspired by a higher element. This higher self-conscious soul makes new demands. New energies, new requirements and new capacities have been added to lower energies, requirements and capacities. The operator of a physically perfected organism has a new and a higher line of achievement than the operator of the incomplete animal organism. Man is debtor to the animal for the physical body, the perfect instrument for the uses of intelligence upon the physical plane. Man, however, by reason of this physically perfected body and the inspiration of a higher element, moves into higher activities and higher necessities. Animal activities and satisfactions do not meet the requirements of the living soul.

Equipped with the physical instrument which readily responds to his will and his desire, the living soul enters upon the Struggle for Self-Completion though ignorant of the infinite possibilities beyond the purely animal plane. This being true, he demands, primarily, correspondences and satisfactions of the soul, rather than correspondences and satisfactions of the physical body. However, as man represents all of the life elements in Nature, he demands correspondence in the energies of each and all of these life elements. Thus, the demands of the intelligent soul, for a harmonic relation, include the necessity for correspondence also in the Electro-Magnetic, the Vito-Chemical, and the Spiritual Life Elements, which go to make up the lower man.

From this it must appear that human life is far richer in eth-

ical effects than is the life of the animal below him. That which so largely increases the ethical satisfactions of man over those of the animal are the affinities which reside in the soul. Man enjoys all the lower satisfactions of the animal. He is capable of a purely animal content. The demands and capacities of the soul, however, create a higher line of activities and a higher class of necessities which represent the ethical satisfactions of human intelligence. The ethical content of the animal rests upon perfect correspondence in those lower life elements of which he is made up. With man, however, the struggle is to satisfy the soul, the highest element, as well as the lower elements inferior to the soul. Nothing less will satisfy the soul of man. The lower elements have no power to permanently satisfy the higher. The energies and offices of the lower nature do not satisfy human intelligence. Those energies and offices influence but they do not govern the higher evolution of man.

While it is true that feeding and breeding consume a large part of human life, they are nevertheless but incidents to intelligent development, just as the feeding of coal into a locomotive is but an incident to the purpose sought. Impulses born of the lower elements are continually mistaken for the necessities of the highest element. Sooner or later, however, the intelligence perceives its error and renews its search for permanent satisfaction.

A perfect harmonic between soul and soul is the one and only relation or condition which will confer upon man the consciousness of individual completion and a permanent individual happiness. This is the relation which science declares must obtain before man and woman can be prepared to take up still higher lines of personal development. This relation, once established, results in a voluntary and indissoluble union, here and hereafter.

In the establishment of this relation Nature accomplishes its primary purpose, viz., the Completion of the Individual. On the other hand, man and woman accomplish what appears to them as an ultimate purpose, viz., Self-Completion and Happiness.

The reader must clearly understand just what is meant by

Individual Completion. The word "Completion" must not be confused with the idea of "perfection," nor must it be taken to mean the completion of individual development. Science has nowhere discovered a state or condition of perfection in man. Neither has it discovered any individual relation or attainment which means the end of individual effort and achievement.

Individual completion means merely that state of vibratory correspondence, equilibrium of energies, and ethical satisfaction which may be obtained in the union of two intelligent individuals of opposite polarity. It means that individual relation which mathematically and harmonically fulfills the design of Nature and the needs of individual intelligence.

Nature works out its general purpose when it establishes a perfect vibratory correspondence between the physical and spiritual organisms of a man and a woman. Man and woman, however, work out the particular purpose of human life when they arrive at a reciprocal relation which satisfies every requirement of body, spirit and soul. Nature's effort to thus complete the individual is attended by steadily increasing mathematical results. The individual Struggle for Self-Completion, at the same time, moves forward with ever increasing ethical gains.

Thus, we have in intelligent life a fundamental Struggle for Completion which is co-operative in principle, vibratory in action, mathematical in design, and ethical in effect. Science holds that this struggle of intelligence involves the physical, spiritual and moral completion of the individual man and woman in earthly life. In this supreme struggle and in this supreme purpose science finds explanation, justification and compensation, for all lesser struggles, compulsions and sacrifices.

The individual Struggle for Self-Completion, therefore, looks neither to competitions, compulsions nor sacrifices. It looks only to co-operations and fulfillments which satisfy the individual life. The physical functions are now seen as activities which conserve completion, but which do not complete the individual. They now appear merely as duties incidental to life and to the

development of intelligence, and the enjoyment of love. Physical nutrition supplies material to sustain life, but it does not supply life. Reproduction furnishes objects to love, but it does not create the love nature. Nutrition and reproduction involve intelligent service, but they do not generate intelligence. In nutrition man pays the physical debt to his physical nature, but he does not satisfy either the spiritual nature or the psychical. In reproduction woman pays a physical and moral debt to the race. She does not, however, discharge the debt to her own spiritual nature nor to her own soul.

Nutrition is a contribution to the body. Reproduction is a contribution to the world. The one is purely egoistic and individual in its nature; the other, by necessity, is altruistic and impersonal. Neither activity develops nor satisfies the intelligent soul. In neither struggle is the destiny of individual intelligence fulfilled. Man is not merely a function of nutrition. Woman is not merely a function of reproduction. On the contrary, men and women are living souls. They are intelligent individuals who perform these physical functions during their earthly struggle for Self-Completion.

This is the one and only reading of Nature which explains man as he is, and gives dignity and value to individual life.

Up to this present time our popular science has not discovered the individual man and the individual woman in Nature. It deals with man only as he is related to species. It has not discovered nor analyzed nor explained those highest and inseparable intelligences, the individual man and woman. Up to this date we have in science "male" and "female" only. The real work of physical science, in this connection, ends when it has set forth the physical functions and the physical relationships of "male" and "female."

A new moral philosophy, based upon physical science, has gone one step farther. It discovers a "mother." It perceives a scientific and an ethical value in the reproductive capacity of the female. Neither physical materialism nor theological material-

ism, however, has recognized man and woman as individual intelligences, having a scientific and ethical value as such in Nature.

Man in his relation to nutrition, and woman in her relation to reproduction, are the only points of view from which modern science has studied the highest known products in Nature. Physical materialism is concerned with the preservation of species. Moral philosophy based upon physical science is concerned with the creation of a family.

Nature, on the contrary, is primarily concerned with the Completion of an Individual.

Darwin discovered the "male" and "female" in Nature. Drummond discovered the "mother."

It is left for higher science to discover "man" and "woman." To it has been assigned the task of analyzing these intelligent beings through the highest as well as the lowest elements they represent.

The position of physical science is particularly unfortunate in its treatment of the "female" in Nature. Woman is persistently analyzed by physical science through her reproductive capacity alone. It is true that the individual man is subordinated to the physical improvement of species. At the same time masculine intelligence and masculine energy are given some measure of credit in the evolution of society. Man, as the main factor in the struggle for nutrition, is the accredited mental force in civilization.

No recognized work of physical science has, as yet, traced the moral influence of feminine intelligence in the evolution of man.

Science, however, that recognizes the intelligent soul, as well as the physical organs of reproduction in woman, declares that she is an intelligent being, having a place in Nature, a part to perform in life, and a destiny to fulfill, that are individual to herself here and hereafter. It takes into account the spiritual and psychical as well as the physical nature of woman. It recognizes the intelligent activities of the soul, as well as the physical

functions of the body. It analyzes her intellectual and moral capacities, as well as her physical capacities for reproduction. Taking these into account, the higher science analyzes the feminine Struggle for Completion, by and through the study of those Life Elements which are operated by the feminine principle of intelligence.

Primarily, everything that represents the receptive, absorbing and pacific powers of the Life Elements is termed "feminine." Evolution upon the feminine side of Nature, therefore, includes what are commonly termed in physical science the negative properties in Nature. The word "negative," however, is inadequate as a definition of the "feminine" in Nature. Though feminine nature may be called negative to the masculine, it is not a negation in Nature. It is, instead, a very definite power, viz., the power to receive and absorb. The feminine nature represents the powers of absorption and non-resistance.

Evolution, under the feminine principle in Nature, includes the receptive, absorbing, nourishing and non-resistant entity of each kingdom in Nature, viz.:

- (1) The mineral atom which is receptive to a positive atom, or to the atom positively charged with electro-magnetism.
- (2) The receptive and absorbing particles and parts of vegetable substance which receive and reproduce that which is generated by the positive male particles or parts.
- (3) The female animal which is receptive, absorbing and nourishing in its nature. It is also non-resistant to the positive and dominating energy and will of the intelligent male animal.
- (4) Woman who is physically, spiritually and psychically receptive to the positive, physical, spiritual and psychical forces of man.

Nature, history, religion and common experience support these deductions.

The physical receptivity of woman to man is proved in maternity, which is the most patent fact in Nature.

The spiritual and psychical receptivity of woman to man is

revealed in the history of civilization, of government, of art, of literature and of science. All of these reveal man as the aggressive, organizing and creative factor in human life. Even the history of religions shows where women find their systems of faith and ethical codes of life. Woman accepts her religion from a Buddha, a Moses, a Christ, and even from a Mohammed and a Pope.

These are facts to which a certain type of feminine pride may not be ready to yield. They are facts, however, which, when fully recognized, will serve to better explain woman's real power, viz., the powers of the receptive, absorbing and pacific elements in human life.

In the lower ranges of human society this non-resistant nature of woman subjects her to deplorable injustice. Her weaker body, spirit and will are enslaved, dominated and coerced by man, who has not learned the uses and the purposes of strength in Nature.

Woman is first physically enslaved by man, and made the victim of his stronger appetites and passions. She is coerced by his stronger will in the individual relation. Socially she is restricted and restrained by his arbitrary codes of law. It is the masculine mind that projects educational systems which exclude woman, thus retarding her intellectual development. It is man who gives to woman even her systems of faith, enacting canons that bind both her reason and her conscience. All this man does in ignorance of the mutual relation and office of the sexes. These are the penalties which he inflicts upon himself through woman. These are the crimes of his ignorance. These are the burdens woman bears until she rises to a rational conception of her own place in Nature, and develops the strength to maintain that place.

Masculinity is one thing, femininity is another. Every product in Nature must, of necessity, represent one or the other of Nature's dual powers, viz., positive or receptive energy. That cleavage which obtains among unconscious mineral atoms and vegetable particles, which appears with the dawn of organic life and which characterizes the highest product of Nature, the hu-

man, is an eternal and unchangeable cleavage as far as finite science has discovered. As far as science can determine the co-operative relation of positive and receptive, of male and female, and of man and woman, is unchangeable. The same division of mankind which obtains in this world exists in the next. The same attractions and co-operations persist upon both planes of life.

That which is masculine and that which is feminine never lose their essential qualities of positive and receptive energy. Man and woman may come into a better adjustment in their mutual relation. They cannot, however, exchange places, nor become the same thing. There is assimilation, but there is never exchange nor transformation in the basic elements of masculine and feminine nature. There may be an increasing intellectual comprehension of each other's qualities. There are only closer vibratory correspondences upon the material plane and closer harmonics upon the psychical plane. There is never a stage of development, so far as is known, where the soul loses sex, where man ceases to be man, where woman ceases to be woman, in those essential qualities of positive and receptive power.

The highest purposes in human life are bound up in this true relation of man and woman. To arrive at this true relation is the fulfillment and the end of the Struggle for Self-Completion in its purely individual sense.

Unmeasured time has been consumed by the human race in arriving at our present stage of physical, spiritual and psychical sex development. Unmeasured time has been consumed in arriving at our present intellectual comprehension of the laws of sex, and the reciprocal relations, powers and possibilities of man and woman. We have now reached that stage of development which admits of a rational conception of the true and scientific relationship of the masculine and the feminine. We have risen to a degree of intellectual development which admits of a practical effort to meet the requirements of the law of sex.

The initial phase of sex, as seen in the positive and receptive

character of mineral atoms, is accentuated in each higher kingdom. Each additional life element gives rise to new capacities and new variations. They are, however, only variations of the same positive and receptive energies of the masculine and feminine elements. Each added life element reinforces masculinity in its positive, aggressive, generative, and organizing powers. Each added life element also reinforces femininity in its receptive, absorbing, nourishing and pacific powers.

The atom and man represent the extremes of evolution upon the physical plane. Compare, for example, the positive and receptive powers of two mineral atoms with the same essential powers of a highly developed man and woman. Consider the addition to the original values in form, nature, capacities and achievements. Compare the strength and tenacity of the attracting forces which bind two mineral atoms and those which bind two intelligent human beings of opposite polarity. Separate the two mineral atoms by the fraction of an inch, and the force of their attraction is overcome. Each particle is ready to unite with another particle of opposite polarity. This is the limit of the attracting force of electro-magnetism.

How is it with man and woman who have once experienced that superior attraction which obtains only in the realm of the intelligent soul?

Such as these never separate in that realm. Such attraction as this includes also an attraction in all lower and lesser elements. Let these two be separated by the limits of earth and that bond exists. Let them be separated by every bar which custom, law, convention or circumstance may erect, that tie remains unbroken. Let time and death intervene, even then these two are bound by the natural law of affinity.

This, therefore, is union which is superior to space, time and circumstance. This represents the attracting powers of the soul, as compared with those of the mineral atom. When so compared that feeble attraction and cohesion between mineral atoms of opposite polarity is scarcely a suggestion of the attraction and