

union between the self-conscious, positive will of the intelligent masculine soul, and the self-conscious, absorbing desire of the intelligent feminine soul.

Man and woman, however, endowed as they are with such superior capacities, represent the same primitive powers of the positive and receptive mineral atoms. In their ultimate completed individual relation man and woman are but variations upon the primary affinities of mineral atoms. This fundamental difference and this fundamental attraction and co-operation of masculine and feminine energies manifest themselves throughout the infinite gradations and variations of inorganic substance, of organic life, and of individual intelligence. The power of attraction and the basis of co-operation between the lowest and the highest representatives of masculine and feminine nature are essentially the same, viz., aggressive force on one side and absorbing power on the other.

Universally man is attracted to the receptive qualities in woman. His aggressive intelligence, as well as his stronger physical nature, seeks its polar opposite; that is, he seeks those absorbing and pacific powers of intelligence, rather than those which are aggressively forceful. Universally woman is attracted to the strength, the courage and the power of man. It does not matter whether those qualities appear as physical, spiritual or psychical.

Force of will on one side and power of desire on the other constitute the principle of affinity between two intelligent souls of opposite polarity.

These facts and these principles do not, however, argue an inferiority of woman to man, nor of man to woman. To thus interpret the masculine and feminine in Nature were as foolish as to debate the relative merits of heat and light in the economy of Nature. Man and woman simply represent the two indispensable and vital factors in the evolution of man. While they differ in Nature, in offices, in capacities and in attainments, they are, however, equal in their uses and one in their purposes.

These facts of Nature merely go to show that man stands for completion by aggressive activities while woman represents completion by pacific activities. One represents progress by force of an individualized intelligent will. The other represents progress by the power of an individualized intelligent desire.

Physical materialism is repeatedly compelled to observe these inherent qualities of masculine and feminine nature. It does not pretend to explain them. It simply infers that masculine force is a result of the struggle for nutrition. It merely infers that the pacific qualities of feminine nature are the result of the struggle for reproduction in the midst of a hostile environment. Physical science has entirely overlooked the psychical powers of individual will and individual desire which underlie the activities of intelligent human beings. It analyzes man and woman as mere functions for feeding and breeding. It ignores the individual will and the individual desire of self-conscious independent beings. It fails to perceive that nutrition and reproduction in reality depend upon this individual will and this individual desire which are forever seeking a purely ethical self-satisfaction. It fails to perceive that human intelligence is never permanently satisfied in the exercise or the enjoyment of the physical powers, functions and passions.

The struggle for nutrition furnishes a modicum of employment to masculine intelligence. It does not, however, furnish him with satisfaction or content. Indeed, it absorbs energies which he would gladly employ in other lines of activity. Maternity develops the love nature of woman. It does not, however, develop her intelligence. In reality, woman's purely rational development proceeds in spite of and not by reason of maternity.

"A flower is created for reproduction. When its usefulness is over it returns to the dust." Thus declares the moralist when he would illustrate the uses of the female in Nature.

Not so, declares science, turning to Nature for corroboration.

A flower, like a woman, is an entity, an individual created for life. While it lives its bloom, its beauty and its fragrance are its

own. While it lives it absorbs life from its natural elements, earth, air and water. While it lives it reaches toward the sun, its source of being. While it lives its individual charms are a contribution and a blessing to the world. A flower, like a woman, is simply an individual representative of universal elements and principles having a capacity for reproduction.

If reproduction were the sole purpose of the female, Nature has certainly wasted time. The normal reproductive period of a woman's life is about half of her natural lifetime. If this function covered the purpose of the female in Nature, then Nature has unduly wasted time and energy. If this is the vital issue of woman's life, then the individual woman cheats Nature. It does not need science to prove that woman persists very definitely and individually long after her reproductive usefulness is past. Not only this, but she persists under the conviction that she has not outlived her usefulness, that she has a place in Nature and in society. She continues to desire life. Her intelligence still occupies itself with plans and purposes that are individual. Her nature is still susceptible to an individual love. Her soul still yearns for an individual completion—happiness.

While it is true that the woman nature impels union with man, it also binds woman to her children. This, however, is not saying that the intelligent needs and requirements of woman's nature are fulfilled and satisfied in those children.

No normal woman will deny, and no man is in the position to deny, one universal desire that lives in the soul of a woman. This is a desire which wakens in childhood and persists to the end. It is a desire that survives all conditions of a woman's life. It is one that lives on, too often unfulfilled, in the midst of a growing family. That one desire which never dies, however skilfully or conscientiously concealed from the world, is the desire for an exclusive, individual, love relation. It is the longing for an exclusive companionship and a personal happiness in that companionship.

The higher science, giving heed to this voice of Nature, de-

livers to woman a more hopeful message than physical science or moral philosophy or orthodox religion has ever brought to her.

Nature declares that woman is created for an intelligent self-completion which primarily includes that exclusive love relation, that individual companionship and that personal happiness which her soul forever craves. It declares that woman is not created to conserve merely the family. On the contrary, it finds that she is created for an individual life, love, knowledge, attainment and influence, here and hereafter.

Science has determined that this long-sought self-completion of the individual man and woman depends, primarily, upon the relation they establish between themselves. In the attainment and preservation of this perfect mutual relation is laid the substantial foundation of all further powers, activities and achievements, here and hereafter.

In such a relation the primary purpose of intelligent human life is achieved.

Such completion involves consequences to the individual which are both material and ethical. On the material side are both the physical and spiritual organisms of a man and a woman keyed to the same vibratory conditions. On the ethical side are two intelligent souls who respond to each other in all of those activities, governed by the positive masculine will on one side, and by the absorbing feminine desire on the other.

Such is the completion that Nature demands, even upon this physical plane. Such is the completion that science has demonstrated. In such completion, and in this alone, philosophy claims that man and woman are fitted to properly discharge the physical functions and altruistic obligations to the race. In such completion, and in this alone, is human intelligence equipped to exercise its highest powers and to achieve its noblest possibilities.

Thus moves this marvelous scheme of Nature toward its completion of the Individual. In every department of intelligent life are the same principle and the same purpose demonstrated.

Guided by the universal law of affinity, and inspired by the subtle demands of the intelligent soul, man moves to his own completion through an infinite series of harmonics, physical, spiritual and psychical.

Here are explained the rise, and the purpose of that rise, from an involuntary to a voluntary activity on the part of Nature's individual products. Here are explained the method and the purpose of evolution which display, first, an unconscious response to a general intelligence, second, a conscious impulse, and finally, the rational will and the rational desire to comply with that general law. Here are explained that Struggle for Completion, and the purpose of that struggle which engages all of the energies of every entity of every kingdom.

Thus, the seemingly purposeful is the actually purposeful. The adaptations which occur in the Struggle for Completion are seen to serve the ethical purposes of individual intelligence, as well as the requirements of the physical body. Under this reading of the law Nature becomes the guide, guardian and benefactor of mankind. Life has a purpose. Individual intelligence has an individual destiny. Love has a natural evolution. Happiness is a scientific possibility.

Scientifically and mathematically stated, the *universal* Struggle for Completion looks only to the Completion of an Individual through vibratory correspondences. Scientifically and ethically stated, the *individual* Struggle for Self-Completion looks only to individual happiness through its individual harmonic relations.

The key to all of these processes and all of these purposes is found in that overshadowing and immutable principle of Affinity between the Positive and the Receptive energies in Nature. The attraction between man and woman is the key to all other attractions. The union of one man and one woman represents the principle of all other unions. A harmonic relation between one man and one woman rests upon the conditions which govern all harmonics. The individual completion and happiness of one

man and one woman furnish the key to the universal harmonics of Nature and to the future completion and happiness of mankind.

Upon man and woman, as the mathematical center of all vibrations and the ethical center of all influences, the harmonics of human life depend.

This being true, Natural Science, and philosophy founded upon that science, present to the world certain new propositions.

Physical science postulates a struggle for existence in the midst of a hostile environment, as the basis of the evolution of man.

Nature, on the contrary, demonstrates such basis to be a struggle of individual intelligence for an individual adjustment and completion in the midst of environment only seemingly hostile.

Physical science fixes upon the physical functions of nutrition and reproduction as the compulsory causes of all progress; whereas Nature demonstrates that the spiritual principle of Polarity, or Affinity, is the impelling cause of all we perceive as physical evolution and as material refinement.

Physical science declares that a physically improved species is the highest result obtainable under physical compulsions.

Nature, on the contrary, demonstrates that a completed individual is a scientific possibility under universal law of attraction.

Physical science interprets the highest duty of the individual as the "rearing of the largest number of healthy progeny."

Nature, on the contrary, demonstrates that the first duty of the individual man and woman is Self-Completion and Individual Happiness.

Physical science is, therefore, the science of evolution through feeding, breeding and battle; whereas, Nature demonstrates the evolution of intelligence through living, learning and loving. The doctrines and dogmas of physical materialism restrict the purposes of human life to the needs and requirements of the physical body. The philosophy of life, however, based upon Natural

Science, extends the purposes of life to the needs and requirements of the intelligent soul.

Thus, the school of physical science, familiar with physical fact alone, determines that the whole purpose of intelligent human life is the preservation of species. This is a science of natural hostility, of selfish competition and of cruel sacrifice. This is the doctrine of the suppression of the individual, the doctrine of doubt, despair and annihilation.

On the other hand, the higher science, familiar with physical, spiritual and psychical facts of Nature, demonstrates, first, that Nature is intelligent in design, co-operative in principle, harmonic in operation, hospitable in purpose, beneficent in results. It demonstrates that the primary purpose of intelligent human life is an Individual Completion and Happiness.

This is the science of natural hospitality, co-operation by affinity, fulfillment through harmonics, the science of individual development and of individual love. This is the philosophy of faith, hope and happiness, and of the persistence and progress of the Completed Individual in another and higher world than this.

CHAPTER XII.

MASCULINE WILL AND FEMININE DESIRE.

The ancient wisdom religion acknowledges what it defines as the "Father-Mother" principle, as the governing principle in Nature.

Translated to Anglo-Saxon, this means a recognition of the intelligent spiritual principle of sex which displays itself as positive, generative and masculine energy on one side, and as receptive, nourishing and reproductive feminine energy on the other.

The ancient "Father-Mother" principle is a far more scientific definition of the creative principles in Nature than the "Father" principle which is alone recognized in Christian philosophy.

Man represents the intelligent Will Force in Nature. Woman represents the intelligent powers of Desire. In these essential natures the male animal and man correspond, as do the female animal and woman. Man and woman, however, as representatives of the psychic or soul element, are almost infinitely stronger in both the powers of Will and the powers of Desire. When the intelligent animal will and desire have been reinforced by the highest element in Nature, they display powers and capacities which may well be termed "God-like."

When animal intelligence has been rationalized by the induction of the highest element in Nature, we have then an individual, rational Will and an individual, rational Desire, as the motor powers in the evolution of man.

Every normal, physical entity, risen to the point of an individual intelligence, represents either the positive principle of intelligence which we define as "Will," or the receptive principle which we define as "Desire." Not, however, until the powers