

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

of the soul are added to the powers of intelligence are there what we define as the "Rational Will" and "Rational Desire." Universally the positive male entity is the generator of life and the organizer of forces. Universally the receptive feminine entity is the mother of life and the conserver of forces. When the stage of man arrives, we find man as the generator of physical life and the organizer of physical, spiritual and psychical forces. We find woman the mother of life and the conserver of physical, spiritual and psychical forces. Universally the feminine entity is the willing co-operator with the masculine entity in all of his functions, occupations and activities.

Thus, the sex relation is determined by the innate principles of positive Will and receptive Desire. It is, therefore, not a relation which has been evolved by the functions of the body nor by man-made customs, codes and conventions. Man establishes himself as warrior, ruler and leader, by innate force of body and Will. Woman, on the contrary, establishes herself by the power of Desire, as the most potent influence in the life of the warrior, ruler and leader.

Man seeks achievement by force. Woman seeks accomplishment through self-surrender. The one seeks to control, the other to influence.

Physical science dimly perceives these fundamental differences of masculine and feminine nature. It deals with them so confusedly, however, as to increase rather than to dispel the mystery. When it explains the physical differences which obtain in sex, as results of the physical functions, that explanation appears plausible. When it comes, however, to these marked distinctions in super-physical nature, it is forced to admit that such distinctions are "inexplicable."

Thus far physical science has speculated in vain as to the causes of sex distinction. It publishes volumes of theory and statistical data. It has studied the habits, analyzed the blood, weighed the brain and followed out in detail the smallest clue which might lead to a solution. It has, however, analyzed, weighed and

measured physical properties only. The means and methods thus far employed have failed. The subtle distinctions in sex nature have not been revealed at the dissecting table, in the laboratory, nor under the microscope. All that physical science has thus far discovered as to sex, may be summarized as follows:

- (1) Sex inheres in all living matter.
- (2) The generative entity is defined as male.
- (3) The reproductive entity is defined as female.
- (4) The male half of Nature is characterized by greater physical strength and greater force of Will.
- (5) The feminine entity is characterized by a more delicate physical organism and the more pacific temperament.
- (6) The sexes are differentiated in appearance, in organic structure, in physical function, and in their intellectual activities and psychical temperament.
- (7) In human life, the mental as well as the physical activities of man are the more aggressive; those of woman are the more pacific.
- (8) Man is distinguished by the more forceful application of the rational powers, woman by the larger employment of the intuitional faculties.
- (9) The activities of masculine intelligence more particularly conserve the acquirement of knowledge and the exercise of power. The activities of feminine intelligence more particularly conserve the development of the love relations and the preservation of established order.

Darwin alludes to these general distinctions as phenomena incidental to the struggle for nutrition, rather than evidences of fundamentally differing sex principles. Mr. Drummond, struck by what he terms the "mysterious bias of sex," says:* "The tasks which demand a powerful development of muscle "and bone, and the resulting capacity for intermittent spurts of "energy, involving corresponding periods of rest, fall to man; the

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"care of children and all the various industries which radiate from the hearth and which call for an expenditure of energy more continuous, but at a lower tension, fall to woman." "Whether this or any theory of the origin of sex be proved or unproved, the fact remains, and is everywhere emphasized in Nature, that a certain constitutional difference exists between male and female, a difference inclining the one to a robuster life and implanting in the other a certain mysterious bias in the direction of what one can only call the womanly disposition."

This "mysterious bias," when properly analyzed, is discovered to be merely the logical effects which flow from the inherent energies of the feminine life elements. Science further discovers that all of the infinite variations arising in the masculine and feminine departments of Nature are, after all, only variations growing out of the positive energies which govern the masculine and the receptive energies which govern the feminine half of Nature.

There is one fundamental sex characteristic in both the animal and the human kingdoms which has received but an incidental attention from physical science. This peculiar characteristic, dismissed as "inexplicable" by physical science, is, in fact, the very key to the higher evolution of man through sex selection. The law referred to is that of *individual preference*, which phenomenon obtains almost as universally in the animal kingdom as in the human.

That principle in individual nature which impels one bird to seek another particular bird as its mate, or which impels a man to seek a particular woman as his wife, is the principle which refutes selection by blind and automatic processes. In the animal kingdom this law of individual preference is governed by the intelligent Will and intelligent Desire of the male and female. In human life this law of individual preference is governed by the intelligent, rational Will and intelligent, rational Desire of man and woman. When the individual Will and Desire of the animal have risen to the stage of rationality, the law of individual preference is immeasurably strengthened. Here we have

something more than an individual Will and an individual Desire moving in a certain direction, bent upon a particular object. We now find instead, Will and Desire reinforced and put into execution by rational calculation and by a rational control of, and triumph over, environment. To just the extent that man brings rational intelligence to bear upon sex selection, to that extent he rises above the animal and demonstrates a higher evolution.

Science that claims to have solved the problem of evolution should be able to explain why both birds and men have died of grief when separated from the particular object of their desires. How will it explain this character of individual preference as the result of a "blind procreative passion?" Thus far, physical science has not tried to explain this phenomenon. It contents itself with defining such manifestations as "inexplicable." So long as physical materialism fails to explain this general law of individual preference in sex selection, it should not rest in its search for the factors and causes of evolution.

This phenomenon of individual preference alone clearly refutes the theory that sex is no more than a physical device for reproduction, that it has no other motive, impulse nor meaning, than procreation. Instead, here is the phenomenon of physical life which clearly demonstrates the fact of spiritual affinities in Nature, as well as a blind biological need.

Darwinism, and indeed, all modern materialism, rationalism and theology, find in sex but one meaning and one purpose, viz., reproduction. Anything higher or finer, by way of an individual, intelligent and ethical necessity, has not yet been conceived by modern science and philosophy. Thus far, it has been left to the poets and to the common intuitions of mankind to preserve the true ideal of sex love.

Neither scientific materialism nor theological materialism has disclosed the principle which impels the aggressive and pacific energies in Nature to combine. Neither has portrayed that greater struggle in which aggressive male intelligence and re-

ceptive feminine intelligence are engaged. Neither has conceived of the ethical purposes which the rational masculine Will and the rational feminine Desire are slowly working out.

To the findings of physical science we owe the rise of pessimistic philosophy. To these we must credit those late doctrines of sex and of love, against which developed intelligence protests. Because of such findings, cause and effect are reversed. The highest and most subtle ethical values in life are made to appear as the mere efflorescence of the grossest functions of Nature. Because of this out-of-focus view, the true spiritual sex relation has been reduced to a "biological need."

Physical science thus substitutes mechanical for intelligent principles, blind physical forces for intelligent spiritual and psychical forces. It substitutes physical functions for spiritual relations, and universal laws for individual Will and Desire. It universally substitutes the needs and requirements of the physical body for the needs and requirements of the intelligence which operates the body. Modern science demonstrates chemical affinity. Is it not singular that it denies to the intelligent soul as subtle a principle as that which governs an atom of dust? Is it not singular that the same intelligence which grasps the metaphysical principle of chemical affinity is offended when asked to recognize the metaphysical principle which draws intelligent beings together?

Indeed, it has come to be almost unsafe to use the word "affinity" in connection with human relations. The word has been prejudiced by reason of its misuse and misapplication by the ignorant, the designing and the vicious. The word has been misused to cover up immoralities induced through "spiritual mediumship." It has been misapplied by would-be reformers who, with but a mere glimpse of the law, have sought to regulate society. This, together with the fact that numerous men and women excuse their weaknesses upon the ground of "affinity," has brought reproach upon the word itself. It has lost caste in society. As a result, the conventional fear it. Both science

and theology have come to regard it with suspicion. It has come to be generally recognized as a synonym for "free-love."

All of this, however, does not abrogate the principle nor rob the word of its value. It merely illustrates the difficulties in the way of establishing a fact or a truth in Nature.

It is not especially surprising that physical science overlooks the higher implications of sex. Restricted as it is to the purely physical uses of that relation, it is natural that it should interpret the highest ethical relations of the soul as an effect of the grossest physical function. It is not surprising that physical science has overlooked the universal spiritual principle of affinity. This total ignorance, however, as to the spiritual side of Nature, brings confusion and humiliation into all modern discussion of sex. Scientific ignorance as to the true principles and purposes involved has debased the name. It has leveled the intelligent affinities of the soul to the unconscious affinities of physical substance.

If the individual intelligence of man did not continually dispute physical science and so-called rationalism by its own intuitions and impulses, the youth of this age would be hopelessly demoralized. If intuition did not continually contravene scientific skepticism, no man could preserve the true ideal of love. No man could exalt his own love relations above their reproductive office. A general acceptance of the deductions of physical materialism, as to sex, would be the end of that which is most sublime in the relation of man and woman. These deductions as to sex, marriage and reproduction constitute, at once, the most unscientific, and the most debasing doctrine that ever emanated from recognized authority.

These so-called scientific theories, together with the widespread immoralities of sex, have prejudiced the question. A discussion of sex, the most vital problem of the age, is practically tabooed.

Human ignorance brings confusion into the sex question, as into every other vital issue of life. Here, as elsewhere, the free

Will and Desire of ignorance pervert Nature's laws. In this relation, as in every other, man is a free moral agent. He may occupy himself in the lower elements and offices of sex, thus arresting his own development. He is left perfectly free to invite the degeneracy and extinction of his own family or line. Nature, however, in the end, safeguards its higher meanings and purposes. Nature, in the end, defeats perverted and degenerate sex practices. It wipes out the offending family or community. The natural law of affinity and the needs and requirements of the intelligent soul are the forces continually at work to overcome false theories and abnormal practices.

There is nothing prejudicial to sex in scientific analysis of its physical functions. On the contrary, it is as important as are the analyses of the spiritual and psychical powers and activities. Nor is there anything gross in the true physical sex relation. On the contrary, that relation should be accepted as a legitimate office of human life. Properly viewed, it is merely one of love's expressions. Rightly guarded, it conserves the highest interests of the race. The physical sex relation is a proper function of life. It is not, however, *the* purpose of life. Nor is it a function properly discharged until man knows the meaning and purpose of his own life.

That which alone is prejudicial to sex is that *theory of sex*, promulgated by physical science, which is likely to be adopted as the rule and guide of marriage. That which alone is detrimental to the sex relation is the deduction that "a biological need is the prime cause of marriage," and the basis of love between man and woman.

Many who secretly revolt at such doctrines have not the courage to contradict them. Others of gross inclinations adopt this position as an excuse for their own naturally low estimates of the sex relation. What is said is not meant to impeach the motives of physical science. The scientific skeptic is undoubtedly sincere. He desires only to uncover Nature to the intelligence of man. His position is due to his limitations and not to a deliberate in-

tention to mislead. Both Huxley and Haeckle accepted theories of evolution and of love which shocked their own spiritual natures. Indeed, the writings of most of our great specialists along these lines indicate their reluctance to level their own ideals of life and of love to the theories of their own school.

Physical science tells us that the evolution of man rests upon blind physical forces. Nature, however, demonstrates that it rests, first, upon the spiritual affinities, and next, upon the Will and Desire of the individual. Nature demonstrates that the higher evolution of man is a process governed by his rational Will and rational Desire. While the unconscious affinities of the lower elements influence, they do not control the life of the individual man or woman. The supremacy of the Will and Desire of the soul over all of the lower elements is the triumph of human nature.

The ascetic who cheats nutrition and defeats reproduction illustrates the supremacy of the individual Will over the demands made by the physical functions. The martyr who dies, rather than recant, and the soldier who goes to death in battle, represent forces that override the demands of physical nature. They prove that there is something in man even stronger than the instinct for self-preservation. The woman who dies of disappointed love demonstrates that a desire of the soul may outweigh the involuntary demands of either nutrition or reproduction.

The higher intelligent and moral development of man presents the record of an individual Will and an individual Desire, brought to bear, either in support of or to defeat the involuntary demands and impulses of the lower nature. The higher life of man is a perpetual struggle between his rational judgments and the involuntary impulses of the lower life elements. Our present stage of evolution demonstrates the triumph of rational intelligence over the unconscious forces in Nature.

When analyzed, this higher evolution reveals another and a far greater struggle in human nature than the struggle for nutrition or the struggle for reproduction. It reveals a struggle conducted by intelligence through the mediumship of the brain,

as well as a struggle conducted automatically by physical matter through the digestive organs. Nature reveals the fact that the rational Will and Desire of mankind are engaged in a co-operative struggle for an object peculiar to intelligence alone. Man, as Will, and woman, as Desire, are seeking another class of affinities and another class of results than those which pertain to nutrition and reproduction.

This fundamental struggle in human life has for its final object neither species nor family, but instead, a state or condition of intelligence which we can define as ethical only. This ethical condition, so eagerly sought by mankind, is translated to human intelligence as an individual content or an individual happiness. These are attainments which accrue to individual intelligence and have to do with individual life only.

It follows, therefore, that the higher evolution of man rests, primarily, upon the Will and Desire of rational intelligence. This higher evolution is an expression of the Will and Desire of intelligent entities, and not of blind physical forces. The evolution of man, physically, spiritually and psychically, involves:

- (1) The universal spiritual principle of polarity or affinity.
- (2) An individual free Will and Desire.
- (3) The individual struggle of rational intelligence to execute that Will and attain that Desire.

Evolutionary processes are, therefore, expressions of a progressive struggle through and by which individual Will and individual Desire reach adjustment under the immutable principle of affinity.

Evolution accomplished, means the final bringing of the rational Will of man and the rational Desire of woman into full, free, and intelligent compliance with the unchangeable laws of the universe.

The efforts made by the individual man and woman to reach this state of completion is defined as The Struggle For Happiness.

The vibratory affinities which characterize this progressive struggle constitute the Harmonics of Evolution

CHAPTER XIII.

THE STRUGGLE FOR HAPPINESS.

The secret springs of human action are neither the organs of digestion nor those of reproduction.

This is the ultimatum of a science that has demonstrated the fact of life after physical death, and the progress of development in another world than this.

To know what moves an individual is to know what moves humanity. To know what improves an individual is to know what improves the race. To learn the secret impulse, motive and desire which inspire the individual man to action, is to discover the secret spring of universal human activity.

It will be remembered that each kingdom of Nature is directly controlled by the highest element which goes to energize and vitalize the products of that kingdom. Mankind, therefore, while combining the energies and potencies of all lower elements, are yet dominated by the highest which enters into human nature. Though moved by the impulses, and susceptible to the involuntary affinities of all lower elements, man's life is nevertheless directly controlled by his highest nature, the intelligent soul.

It is, therefore, to this essential and intelligent soul, or Ego, that we must look for the springs of human action. In this alone can we hope to find a rational explanation of man as he has been, is, and aspires to become.

This statement rests upon certain knowledge of man's psychical activities in two correlated worlds of intelligent life. A long and careful study of the intellectual and moral activities of man in two worlds demonstrates that he is moved to such activities by motives which are ethical and individual to himself. This